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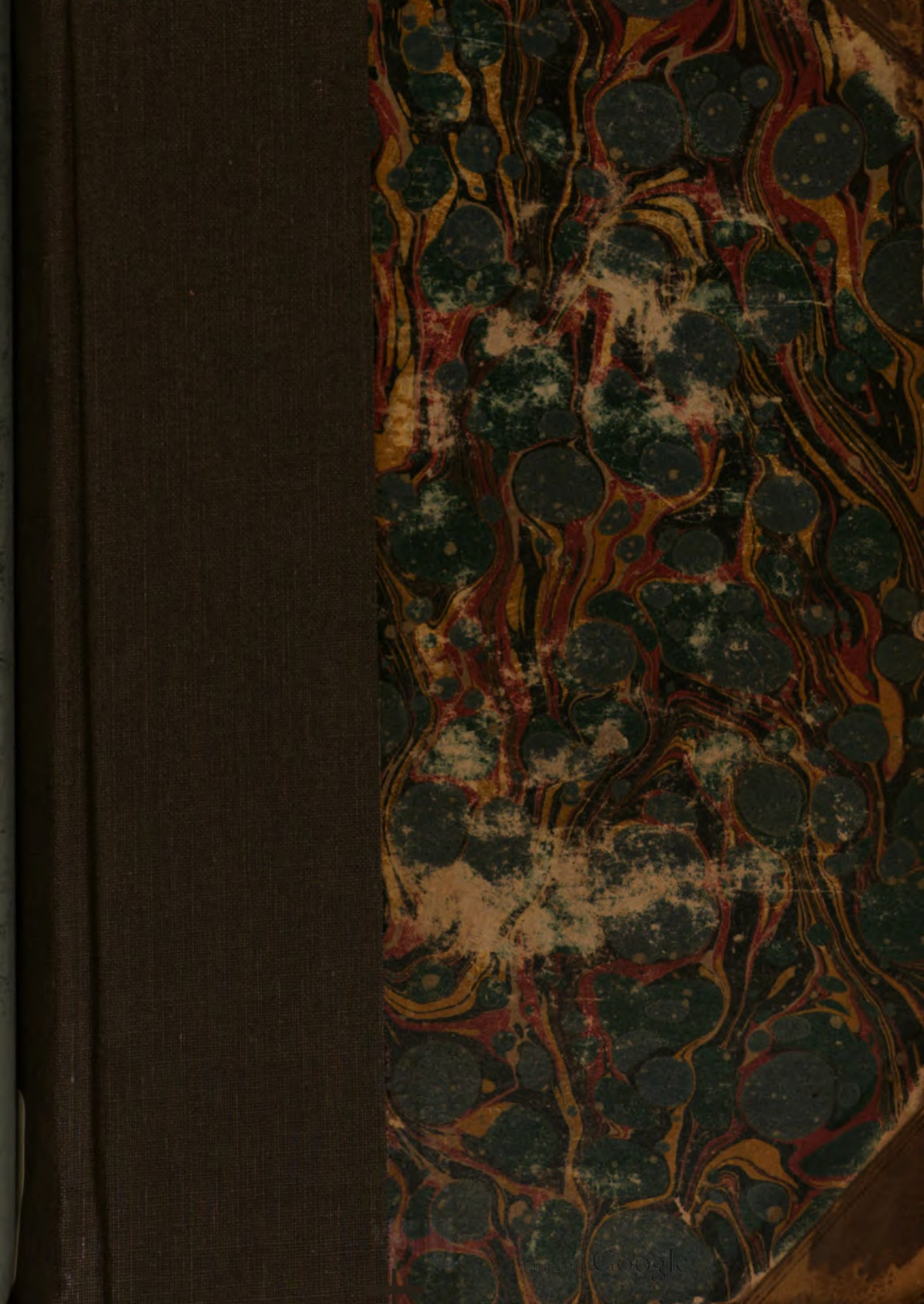
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NIMROD.

LONDON:
PRINTED BY THOMAS DAVISON, WHITEFRIARS.

NIMROD:

L. A. Russell

DISCOURSE ON CERTAIN PASSAGES

OF

HISTORY AND FABLE.

VOLUME THE FOURTH.

PART THE FIRST.

L O N D O N :
PRINTED FOR RICHARD PRIESTLEY.

1829.

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UPON reviewing the three former volumes of this book the author of it has observed a certain number of verbal and other mistakes, amply sufficient to form grounds of mere personal attack, and such as he had never hoped that any production of his could even by care and attention be made exempt from ; but has had the satisfaction of perceiving, that all such faults as have come under his notice, are of a nature no way calculated to affect any of the material points which he has advocated. While, on the other hand, he has met with unexpected confirmations of some of his principal opinions, as in due season and if nothing prevents will appear.

These considerations have induced him to yield to his own present inclination of carrying on this Discourse. However, the volume (of which this is the first part) may not be found to answer so accurately to it's title-page, as the former ones did. Because it appears convenient to the development of an obscure subject to carry the examination of it rather far back. In doing which some little trespass has been committed upon the barren and unproductive wilds of the people called me-

taphysicians; and the rich and strongly fenced inclosures of divinity must by and by expect a similar visit. Which course the author has adopted rather against his own liking, because he is fully sensible that the latter are already (as regards general purposes) in the best and safest hands, and that the former are best in nobody's hands. In a case of that sort, it is the highest consolation to know that if what is written is right it *can* do no harm, and that if it be wrong it *will* do very little; and in such happy security of mind this volume is cast upon the waters by a person who in the course of his voyage will probably never find it again.

May 12th, 1829.

S. R. R. R.

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ERRATA.

- Page 29, line 11, for 'Ανθρώπου, read 'Ανθρώπου.
141, line 18, for men, read man.
41, note 174, after *Cardan. de Sapientia*, &c. p. 497. add *P. Pomponatius de Incantationibus*, p. 82. p. 276, 7.

APOCRYPHA.

Lancez la flèche sans montrer votre main.

VOLTAIRE, LETTRE À D'ALEMBERT.

I. THE enemies of divine revelation, or rather of those political and domestic institutes which arise out of Christian morals, have always made it a great point to have all Scriptures considered by the people in a twofold light, as professing to disclose from on high certain mysteries, and also as relating, upon the authority of each particular writer, such facts as he believed to be true, or such notions of philosophy as he had been able to form. It is pretended that the Spirit of God and the opinion of man were conjointly employed upon the same books, and even upon the same chapter, leaving it as hard to say which part is of the one spirit or the other, as it is to say whether a given speech in one of their plays be of Beaumont or of Fletcher. And small indeed would seem to be the authority of a volume in which some truth is supposed to reside; but of every given part whereof it is difficult to know, whether it be the expression of God, who is Truth, or of the errors of past ages, the prejudices of particular nations, or the fraud of politic men. The latter is the grossest reflection upon the sacred writings, because it not only imputes the want of *truth*, but that of *veracity*. Yet so far gone was the Jew Josephus in that Pharisaic heresy which was the mother of Rabbinism, as to surmise that Eleazar and Joshua recorded that which they believed, I may say knew, to be false, concerning the death¹ of Moses.

¹ Jos. Ant. IV. c. 8. s. 48.

Those upon whose office and zeal we rely for upholding, on behalf of mankind, their great charter of immunity from the bondage of error and of sin, and from that civil bondage and tyranny which those unavoidably bring down upon us, have not perhaps, in the fullest degree, answered to their responsibility. They are usually contented with the show of a decorous compromise; and, while they maintain that those books both contain and reveal many truths, are willing to allow, that whatever in them has relation to physics or metaphysics, or whatever does not directly and affirmatively tend to promote the concerns of the faith, must either be set aside, as a saying of no authority, or by some mode of conciliation identified with the prevailing opinions of men. The sacred writer is treated as other denying witnesses used to be, twisted, strained, and tortured on the rack, and then left to take his chance. In fact, the clergy, who are (and were still more so) a large portion of the literary world, have oftentimes found it the more pleasant and profitable course to make such a treaty with the profane as would afford to themselves a great latitude for their own speculations, and for framing, in the regions of their delusion, different schemes and systems from those which it pleased God to make in the beginning. Hence it is that we sometimes hear it insinuated, even from our pulpits, that the Bible was not intended to teach philosophy, and therefore that we may safely disregard whatever part is philosophical, without prejudice to the living flame of truth which burns in the midst of such barbarous and obsolete fables. If this be revelation, may we not say to the Revealer,

Ζευ κούϊτε μέγϊτε Θεων* ἐ ἐ λ υ μ ε ν ε κ ο π ρ υ ?

Where such is the system of defence, it is of course that the adverse party should denounce the whole, as being the testimony, more or less true, of private persons, and their opinions more or less correct. The common mode of insinuating such

* Pampho cit. Philostrat. Heroic. p. 693. Olear.

a doctrine is by selecting the name of the particular scribe who penned any given book, and saying *Moses thought*, etc., or *St. Paul's idea was*, etc.; the habitual and purposed use of which phraseology is an absolute test and shibboleth of infidelity.

II. The inspiration of Zachariah was accounted so similar in its measure, character, and objects to that of Jeremiah, that the spirit of the latter was said by the³ Jews to have passed into him, and accordingly the works which bear his name are quoted as the prophecies of Jeremiah in the New Testament; which again recognizes the sameness of spirit in different men, saying, "He shall go before him in the *spirit*" and power of Elias;" and again, concerning the same man, "*This is Elias* which was for to come." I have already⁴ observed upon the derivation and extensive meaning of the word *prophecy*: and St. Peter, informed of the great danger that, if such sort of language, as I have just alluded to, came into use concerning the revelations given through men, they might soon come to be regarded as human productions, therefore gave this ever-memorable admonition to the primitive church, "We have the sure word of prophecy, to which ye do well to give heed provided ye know this first, that every prophecy of scripture is of an interpretation not peculiar unto itself, *because* prophecy was not brought at any time by a man's will, but the holy men of God spoke, being moved by the Holy Ghost." From which it results that Holy Writ can no more be cited (as regards its meaning and its authority) for the separate dicta of this man and that, than the books of *Paradise Lost* can be cited as of this or that amanuensis to whom the blind man dictated them; but is, both collectively, and in all its parts, of and from the One Spirit. And if any one would assume that "prophecy of scripture" is not here equivalent to "scripture," but is limited

³ Tomline's Elements, 1. p. 130.

⁴ See vol. 2. p. 73. and Origen in Rom. c. xii. op. vol. 2. p. 395. Ed. Lat. Genebrardi.

to predictions, the contrary of that assumption may be shown from other places, in which the words are universal and impatient of the smallest exception ; “ *for whatsoever things* ⁵ were “ written aforetime, were written *for our learning*, that we “ through patience and comfort of the scriptures might have “ hope ;” and, “ *Every scripture* ⁶ is inspired of God, and profitable for learning, for confutation, for correction, for the “ instruction which is in righteousness.” They, therefore, who shall deny that whatever was written upon whatsoever subject was written for the learning of some truth, or the unlearning of some error, will become (in whatever cloth they may be clad) accomplices in the great intellectual rebellion ; not reading with the eyes of Timothy, “ that from a child had known the Holy Scriptures.”

III. As we find it almost admitted among philosophising Christians that “ *no scripture* is inspired of God, or profitable “ to learning,” unless it be in harmony with opinion ; and as infidel scholars count the whole for opinion or for fiction, so shall we readily understand that those who are neither Christians nor yet general sceptics, but sectaries of a concealed or *apocryphal* creed, worshippers of another spirit, and stewards of far other mysteries than those which revelation brought into light, will labour to show that all which is wise or excellent in scripture is but wisdom borrowed from them and theirs ; that the tabernacle and the temple were edifices ill constructed by Moses, but with their compasses and with their trowel. Those people are the church which has always been preserved for the predicted Anti-christ, and which is distinguished in the Apocalypse as *the Synagogue of Satan* ; its character and doctrines have been in part exposed in the preceding volumes. The text of the Bible in which they especially rejoice is this one, “ Moses was learned in all the ⁷ wisdom of the Ægyptians, “ and was mighty in words and deeds ;” as if a man could not

⁵ Rom. 15. v. 4.

⁶ 2 Tim. 3. v. 6.

⁷ Acts, 7. v. 22. Clem. Alex. 1. Strom. p. 413. Ed. Potter.

be learned in books of which he knew the fallacy, or as if, forsooth, he could not be acquainted with evil things in his youth, and afterwards learn to say

ἔφυγον κακόν, ἔυρον ἀμεινον.

The history of his *deeds* is well known, although the Jew would make it of less effect, through his silly traditions of ^a Tharbis, princess of Saba, traditions of Helena or Semiramis. But his *wisdom* has served to support a superstructure far more vast and detestable.

The wisdom of Ægypt was that of Greece during her⁹ historical ages, of Phœnicia, of Syria, of Chaldea, and of ancient and hodiernal India. In what degree of respect that wisdom of the house of bondage was held by the God of Moses, and under Him by Moses, they must well know who have ever reflected on the Levitical constitutions, made as it seems for this end, and almost for this end alone, that one people should be kept until Christ's coming pure from Ægyptian wisdom, that one channel of living waters should flow unmingled with those of bitterness, and that

Doris amara suam non intermisceat undam.

The truth of the matter is declared by St. Ambrose in his¹⁰ *Hexaemeron*, certè Moyses eruditus erat in omni sapientiâ Ægyptiorum, sed, quia spiritum Dei accepit, quasi minister Dei inanem illam et usurpatoriam philosophiæ doctrinam veritatis rationi posthabuit, et ea descripsit mihi quæ nostræ spei accommoda judicavit.

IV. It was plainly apparent that Moses in his open revelations had declared war against the Hellenismus or errors of Sabianism, and, if he was to be judged according to them only, the calumnies abovementioned of the secret church of Anti-

⁹ Joseph. Ant. L. 2. c. 10. See above, vol. ii. p. 191.

⁹ Anterior to those ages she had been governed according to the Pelasgic wisdom, not exactly the same as the Hellenistic.

¹⁰ L. VI. c. 2. op. tom. 1. Paris. 1686.

Christ could have no basis. Therefore did they cunningly devise a very great and complicated lie. They pretended that Moses, for motives of policy and for the better government of a particular people, had made public a system of plain theism and of moral precepts and restrictions, whilst he himself well knew all the gnosis, and was wiser even than Jannes and Jambres, but esteemed such great wisdom as a pearl too precious to be cast before swine, and as a weapon too dangerous to trust in ordinary hands.

A slight occasion for such an infamous falsehood might seem to be offered by the words in Ezekiel, "I gave them statutes *that were not good*, and judgments whereby they should not *live*." In the eyes of their Maker all tribes of men are held equally dear, and all meats are equally clean; "sacrifice and offering he did not desire;" but He did nevertheless ordain a law as "God of the Jews only, not also of the gentiles," in place of the good-fellowship which should subsist among all the kindred posterity of Adam, barriers were set to prevent intercourse and union with surrounding states, and besides the sacrifices of righteousness¹¹ and contrition the blood of bulls and of goats was required. It was so done for this reason, that the great end, of keeping up the church in the midst of the apostacy, could not for human frailty and the imitation of ill examples be attained under any other circumstances, than under the bondage of the law and within the fence of uncharitable prohibitions; else had the church of Israel been speedily merged and amalgamated in that of Babel, which surrounded it on every side. But all this was no *secret*, and, altho' the ceremonial law was binding upon him, no man (unless he were tainted with the Pharisaic hæresy) confounded it's essential nature with those of the spiritual and moral laws, or ventured to suppose that He "unto whom is the gathering together of the peoples" was the God of the Jews only; so far was it from being a secret, that Israel was expressly told

¹¹ Ps. 51. v. 17. 19.

how in Abraham not less than *all* the families of the earth were blessed, and how God had "called the world from the"¹³ "rising up of the sun to the going down thereof." And any disposition to confound special ordinances, good for a season, for a purpose, and *secundum quid*, with those which are universal and good *simpliciter*, was an object of scriptural irrision and reproof; "thinkest thou that I will eat bull's flesh, and "drink the blood of goats? offer unto God thanksgiving." They were not only told that "to obey was better than sacrifice"¹⁴, and to hearken than the fat of rams," but, further, that offerings merely ceremonial and in their spirit unsanctified were a downright profanation, "the calling of assemblies "I cannot away with, it is"¹⁵ iniquity, even the solemn meeting." Upon passages such as these Rabbi Abarbanel observes, with a freedom and rightness of mind not usual among his sort, *quod verò est dicere*¹⁶ *sacrificia per se, sua vi, sua sponte, sua naturâ, non esse recta et laudabilia*. In all this (I say) of the law not being good *per se*, but good for a purpose, there was no secret, no obliquity of counsel, nor any thing by which Moses can be made out a suppressor of truth and a grand-master of conjurate brethren.

V. Yet such, in their deliberate blasphemy against the power who spake by him and others, they feigned him to be. When Moses went up into Mount Sinai to receive the law, he took with him¹⁷ seventy of the elders of Israel as witnesses of the lawgiving, who were commanded to wait for him until his descent, and received the Spirit, and prophesied. And it is the fiction of the mystics, that Moses deposited in their hands a secret doctrine, which had been orally¹⁷ delivered to him by God, and which was exceedingly different from that which

¹³ Ps. 50. v. 1. v. 13.

¹⁴ 1 Sam. 15. v. 22.

¹⁵ Isai. 1. v. 11.

¹⁶ Abarb. in Levit. p. 285. Ed. de Veil. Lond. 1683.

¹⁷ Ex. 24. v. 9. Num. 11. v. 16. 25.

¹⁷ Gaffarel Cabalæ Myst. p. 7.

appears in his published books. They are called the Schola auditorum Mosis, and many strange and heathenish things are cited from them, as, for instance, that Thetis¹⁸ was named from *position*, Cybele from *reception*, and Ceres from a Hebrew word for *the womb*, and Opis from giving *form* to all things; and that Noah was¹⁹ entitled Diuprosopin or Bifrons.

The history of the matter is thus told by Postellus. "The Auditors of Moses had the same usage as the Abrachmans, Chaldees, Druids, Pythagoreans, and²⁰ Razichinians, of admitting to the reception of their doctrine only men *tried by long silen and probity*. Therefore the Auditors of Moses had this peculiar to them²¹, that they preserved for the longest time, and most secretly, the doctrines received from their ancestours, and especially from the Saints; and among others the tradition of Abraham concerning the creation or formation of the world, which, altho' not in it's present form written by Abraham himself, is consentaneous to eternal truth." When the reader recollects what has been formerly observed concerning the words and deeds of this author, he cannot mistake what he means by "silence and probity." The same person, in his book *de Originibus ex libris Noachi et Hanochi*, says that he will deliver his treatise "as he received it's contents from the tradition and writings of the seventy²² two elders whom Moses elected by God's ordinance, in order that his spirit might pass into their synod until the advent of the promised seed;" and he adds that Moses received his learning from the books of Enoch sup-

¹⁸ Postel. Etrur. Orig. p. 104, 5.

¹⁹ Ibid. p. 145.

²⁰ I suppose that he forms this word from Mahomet Abu-Beker al Razi, an Arabic physician in the tenth century. But I know not where any thing is to be found concerning his secret college, which Postel mentions. Probably they are the same fellows whom R. Bacon calls his *secreti et dilecti*. *De Arte Chymia*, p. 285. Francof. 1603.

²¹ Postel. Comm. in Abraham Jezirah. p. 1, 2.

²² De Orig. etc. p. 9. Seventy-two, only by means of adding Moses and Aaron themselves to the seventy elders.

presso²³ omnino receptionis nomine. "The law of Moses"²⁴ "was delivered from the mouth of Adam, committed to writing "by Enoch, seventh prince of the world, and handed down to "Noachus Ogys, from whom it was stolen by Nemrodus, his "great grandson, founder of the Babylonian empire, in order "that he might apply it to the bad purpose of fascinating the "nations by enchantment. For in it were the arts of binding "the Spirits terrestrial, cœlestial, and supercœlestial, which "arts were to the impious as a sword in a madman's hands." From all which it results, that the esoteric system of Moses was the very same system of magic by which Nimrod deceived the nations at Babel, and which the pagans concealed in their mysteries! Rabbi Gedaliah does not fall short of Postel in his blasphemies. He says²⁵ that the rod of Moses was created by God in the course of the six days, and delivered to Adam, from whom it descended thro' Noah, Abraham, Isaac, and Jacob, to Joseph, by which means the kings of Ægypt obtained it, and thro' them it came to Pharaoh, who intrusted it to Raguel, chief of his magicians, from whom Jethro took it away, and Moses obtained it from him. And from this again it results, that the power exercised by Moses over Ægypt was nothing but the magic of Ægypt and it's sorcerers, of which he had by surreptitious means possessed himself!

VI. As Postel has appealed not only to the tradition, but to the *writings*, of the seventy-two auditors, it will be asked where those writings are? Such as yet exist are lying in the *apocrypsis*, or great mystery of concealment. In the *History of the Seventy-Two Interpreters of Scripture* (or *Septuagint*), cited by St. Epiphanius²⁶ as the work of Aristeas, it is said

²³ Ibid. p. 53.

²⁴ Ibid. p. 59. See Hottinger Smegma Orientale, L. 1. c. 8. p. 212.

²⁵ R. Ged. cit. Hottinger Smegm. Orient. p. 411. R. Levi cit. Bartolucci Bibl. Magn. Rabb. tom. 4. p. 127.

²⁶ De Pond. et Mens. in tom. 2. p. 167. Paris. 1622. "And we found "in the first of the *seventy books*, where Michael the archangel is speaking "to the third son of Adam, etc." *Gospel of Nicodemus*, c. 22. v. 11. Ed. W. Hone. 1821. Annas et Caiaphas loquuntur.

that they translated and sent to Ptolemy the twenty-two canonical books and the seventy-two *apocryphal* (i. e. *secret*) books, evidently meaning the private writings of the Schola Auditorum Mosi. That false Aristeas, whose History has come down to us, is a fiction of some elegance and (being referred²⁷ to by Josephus) of high antiquity. But the Aristeas of St. Epiphanius is a different version of the same fable, of more recent²⁸ date, and in a style comparatively barbarous. It may be wondered for what purposes a new and unskilful forgery was substituted in place of that old one which had obtained so much credit.

I believe that most of the books of the Auditors were fabricated after the Christian æra, either by Judaizing Gnostics and hæretics, or by Jew rabbis, whose cry was, "His blood be upon us and upon our children," and who were daily plunging deeper in superstition and blasphemy, in disbelief and hatred of the truth, in the fond belief of whatever was most ridiculous and impossible, and in the concoction of the literatures called Rabbinical and Cabalistical, whereof we can hardly believe the composition *possible* when we behold it *actual*. It is the floundering of despair, without repentance, and in the midst of a judicial blindness, like the palpable dark of Ægypt,

When Memnon's orient harp was heard in vain ;

and we may say in good truth, and by no means in hyperbole, that the madness of the soul is of a more raving²⁹ and incurable kind than that which illness produces in the brain.

If we consider his immense reputation for Hebrew learning, the atrocity of his character, and the strange machinations he set on foot, we may not unreasonably conjecture that the 72

²⁷ Ant. L. 12.. c. 2. Apion. L. 11. c. 4.

²⁸ See Humfrey Hode contra Aristeam. L. 1. c. 2. p. 8, 9. Oxon. 1705.

²⁹ See the Targum of J. ben Uzziel, and that of Jerusalem. The Kabalæ Denudatæ. And Rabbis Eliezer, Simeon Jochaides, Salomon, Levi, Bar Barchannah, the Toledo of Jesu, the Talmud Babylonicum, etc. etc. in Bartolucci, and in Morini Exercitationes Biblicæ, passim.

apocrypha of the School of Auditors were a fraud organised by Rabbi Akiba, the standard-bearer of the anti-Christ Bar-Cochab in that fatal war which destroyed 50 cities³⁰, 980 villages, and 580000 souls, in Judæa. As to the body, he boasted to descend from Sisera³¹ the Canaanite, but his soul was an emanation from the soul of Cain³² son of Adam. He was put to death, by having the flesh ripped off his body³³ with steel combs, in the 120th year of his age (if you will believe them), and on the same day on³⁴ which Rabbenu Judah Haccadosh was born. Akiba's merits, it is said³⁵, could not be described in a whole volume; and the Rabbinites as with one voice declare³⁶, that the mystery of the Red Cow (a mystery of *entity*, and a profound abyss, to explore which is the heighth of human temerity,) was known only to Moses and Akiba, and hidden from Solomon himself. The following is a curious specimen of that fellow's knavery and fatuity. Having undertaken to raise up a false Christ in Israel, he found it expedient to set aside those prophecies which foretell the restoration of the ten tribes at the final advent of the Messiah. To which purpose he addressed himself in these terms³⁷, "Decem tribus non revertentur, quia dicitur in Deut. xxix. "28. *et abjecit eos Deus in terram aliam sicut dies hic.* "Dies abit et non redit, atque etiam illi abeunt et non redeunt." It was, therefore, in his time, or thereabouts, that the Pharisaical learning of Gamaliel and Onkelos degenerated into crime and raving. And he probably was the very man

³⁰ Dion Cassius, L. LXIX. c. 14.

³¹ *Zemach*, p. 99. cit. Surenhus. in *Mischn.* part. 3, p. 312. "Natus Akiba ex posteris Siserae ducis Jabin regis Tyri." J. H. Otho, *Hist. Doct. Mischn.* p. 101.

³² R. Jitzchak de *Revolutionibus Animarum*, c. 4. s. 7.

³³ *Berachot*, fol. 61. cit. Surenhus. *ibid.*

³⁴ *Midrasch Kohelet*, cit. *ibid.*

³⁵ See Wagenseilius in *Mishn. tract. de Ux. adult. susp.* p. 311, 2.

³⁶ *Plurimi* cit. Zeller in *comm. ad Mos. Maimon. de Vaccâ Rufâ*, p. 214, 8.

³⁷ R. Akiba cit. in *Mischnâ*, tract. de *Synedriis*, part. 4. p. 266.

to whose misdirected labours and diabolical ambition we should ascribe the secret doctrine of the Auditors, that hidden source of so many streams of madness. As a motive (therefore) is wanting for the *second* Pseudo-Aristeas, the other variations of which are unimportant, and seem to serve no sect or interest, I feel myself almost safe in saying, that the falsehood above cited was the whole motive of its author, in order that the more credulous should be persuaded that there was a secret as well as a public canon in Israel, or, at the very least, that the apocrypha were far more ancient than Ptolemy Philadelphus.

VII. Because the apocryphal or carefully concealed books were not of divine origin, we improperly give that name to some books of human origin which never were concealed, and in which there is, in fact, no secret to hide, such as the History of the Maccabees, and the pious work of Jesus Siracides. But those are in truth apocrypha, which either by reason of their contents required to be kept continually and really secret, or which, being recently fabricated and published, were nevertheless brought forward as works of high antiquity; because that could only obtain credit upon the idea of their having been concealed ever since the time of their supposed date. The Gospel of Judas Iscariot and the Tri-impotistic volume are evidently apocrypha of the former kind. Of the latter kind are the rabbinical histories of Judith and Tobit, works, as we shall see, closely connected with each other.

VIII. The book of Judith is a most interesting topic. We shall never believe, with John of Antioch³⁸, that it was written by Irenæus, nor, with the Pseudo-Philo de Temporibus³⁹, by Joachim, successor of Joshua the high-priest. But whether the book de Temporibus was brought out of Armenia by one Georgius⁴⁰, a priest, or missionary (apostolicæ profes-

³⁸ Chronogr. p. 203.

³⁹ Philo de Temporibus, p. 269. ed. Amst. 1552.

⁴⁰ Postel. de Etruriæ Originibus, p. 226.

sionis homo), or whether it was really invented by Annius Viterbensis, the words of the last-mentioned author plainly show to what point the declarations of the Pseudo-Philo are meant to tend. "Judæi . . . librum habent *dubium* propter "nomen Nabugdonosor; perdiderunt enim omnem sapientiam quam sui habuerunt, et quam Philo ex auctoribus certissimis *septuaginta sanctis*⁴¹ senioribus tradit." For we must observe, that the seventy elders and auditors, or seventy-two with Moses and Aaron, were not regarded as a mere temporary lodge, but were supposed to be perpetuated in the great Sanhedrim of seventy, or, with its president, seventy-one, in whose faith and discretion the secrets of the law and the prophets constantly resided. That accounts for commentaries on various things long subsequent to Moses being ascribed to his schola auditorum; as, for instance, that the Ariel of the prophet Isaiah is the Genius of the city of Rome. It is said, in the Liber Haijad⁴², "Moses gave the mischna or deuterosis of "the law to Joshua, he to the elders, they to the prophets, "they to the great synagogue, they to Antigonus Sochæus and "his successors in the great sanhedrim, and so down to Rabbenu Hakkadosh, in Hadrian's reign." And the Mischna itself says⁴³, "Moses gave the law to Joshua, Joshua to the "elders, they to the prophets, and the prophets to the great "synagogue." In these passages, the great synagogue, which consisted of 120 men, which was not a permanent body, and whose functions had no affinity to those of the great sanhedrim, seems to be improperly mentioned⁴⁴; but their meaning is to describe, by a succession of names adapted to the various periods of Jewish history, that perpetual college of the Seventy

⁴¹ Annius, p. 273.

⁴² Cit. Bartolecci Bibl. Magn. Rabb. tom. 3. p. 77. b.

⁴³ Part. 4. p. 409. ed. Surenhusii.

⁴⁴ See Reland Ant. Hebr. part. 2. c. 7. p. 217. Synedrium Magnum non confundendum est cum concilio dicto Synagogâ Magnâ, quod perpetuum non erat, et ex 120 viris constabat, et in alium scopum fuit institutum.

*sedentes in synedrio Mosi*⁴⁵, which (as their tradition pretends) was instituted by Moses, and continued down to Rabban Gamaliel the third. The great sanhedrim had a real existence from the time of Simeon ben Schetach⁴⁶ down to his time, and had contributed to make the law of no effect by errors of tradition before the time of Christ's coming; but how far they had been really concerned in the more inexcusable and flagitious act of forging scriptures, does not appear, nor is any such thing imputed by Him to the Pharisaic authorities in His lifetime.

IX. To return to Judith; if Akiba had been the descendant of *Jael*, and not of Sisera, I should have absolutely decided that mysterious book to have been an *assassinian* (or Old Man of the Mountain's) allegory of that rebellious rabbi, meaning to suggest the modes in which the *daughters* of Judah might by fornication and murder cut off the leaders of the Romans, while his *sons* were massacring the multitude of them, devouring their flesh⁴⁷, making garments of their skins, and girding them on with their bowels. And we may fairly suspect that such is the meaning of Judith, and that R. Akiba's pedigree, fully understood, implies his descent from Jael by Sisera the Canaanite, with whom (as he probably pretended) that matron had lain before he fell asleep in her tent. The beginning of Judith would therefore bear this interpretation; in the twelfth year of Trajan, who reigned in Rome⁴⁸, the great city, he made preparations for war against Osrhoes, king of the Parthians, who had adorned and fortified Ctesiphon, and in the⁴⁹ eighteenth and last year of his reign he took Ctesiphon, ravaged Arabia⁵⁰, conquered Mesopotamia⁵¹, and suppressed the rebellion of the Jews under Andreas. All

⁴⁵ Targum in Ps. 45. § 1. cit. *ibid.* p. 218.

⁴⁶ Reland. *Ant. part.* 2. c. 7.

⁴⁷ See Dion Cassius, *L. LXVIII. c. 32.*

⁴⁸ Judith, 1. v. 1.

⁴⁹ *Ibid.* 1. v. 14; 2. v. 1.

⁵⁰ *Ibid.* 2. v. 23.

⁵¹ *Ibid.* v. 24.

which are historical facts. He was, in the same year, succeeded by Hadrian, who destroyed Jerusalem entirely, and built a new city in its place, to which he afterwards gave his own name united with a title of Jove, *Ælia Capitolina*, and the inhabitants, instead of God, were obliged to worship the images of *Divus Ælius Hadrianus*. That is the decree "that all nations should worship"⁵² Nabuchodonosor only, and that "all tongues and tribes should call upon *him* as God;" a construction in which I am fully borne out by the Jewish liturgy for the 18th day of the month of Ab, in which Hadrian is reviled and execrated under the name⁵³ of Nabuchodonosor. The interpretation proceeds; Akiba⁵⁴, high-priest of the Messiah Bar-Cochab, being supported by the great⁵⁵ Sanhedrim, levied war against Severus, the lieutenant of Hadrian; and, foreseeing that the Roman chieftains would court the black-eyed beauties of Palæstine, he doth, under cover of the ideal Judith and of the city (perhaps ideal likewise) of Bethulia, encourage the women of his country to visit the chambers of the noble Romans, to feast with them till they were drunk⁵⁶ with wine, and then destroy them privily, in order that the Romans, losing their commander-in-chief and other commanders, might be wonderfully⁵⁷ troubled, and fear and trembling fall upon them, and all who were encamped around the mystic Bethulia fly away, and all Israel chase⁵⁸ them with a great slaughter. Such horrid suggestions agree admirably well with the account Dion Cassius gave of the way in which the Barcohabites used to cut off the Romans, *τα μεν⁵⁹ λ α θ ρ α*,

⁵² Judith, 3. v. 8.

⁵³ Bezaage, *Hist. L. VII. c. XII. s. 29.*

⁵⁴ Judith, 4. v. 6.

⁵⁵ *Ibid.* v. 8.

⁵⁶ Jud. 12. v. 20. Of course the sword of Judith is merely a type of murder. Poison, suffocation, or any other mode of destruction to which the amorous and unsuspecting Roman might lie exposed, falls equally within the general scope of the allegory.

⁵⁷ c. 14. v. 19; c. 15. v. 1—3.

⁵⁸ *Ibid.* c. 15. v. 5.

⁵⁹ Xiphilin. *Epit. Dion Cass. in Adrian. an. 15.*

τα δε και φανερωσ, and with their leader's reputation of being φονικος και ληστρικος τις ἀνηρ⁶⁰. And, lastly, that no man might misunderstand the allusion to the Lord's judgment against Sisera by the hand of Jael, by which (though he avoided the express mention of it) he endeavoured to sanctify treason and murder, he concludes with a song exactly analogous to the song of the prophetess Deborah. The Pseudo-Philo, or any others who were (if he was not) in possession of the key to Judith, might therefore say with a sort of truth, though with a masonic substitution of names, that the high-priest Joachim wrote it, Akiba himself *being the Joachim* of the book of Judith.

X. Judith is a feminine form of the name *Judah*, agreeing well enough with Jael wife of *Heber*, for Heber is the name from which the *Hebrews* are called, as the *Jews* are from *Judah*. Bethulia or Bethoul-Jah, Virgo-Domini⁶¹, expresses the virgin daughter of Zion defending herself against foreign tyrants. It is, however, uncertain⁶² whether any or what real city is alluded to. Dom Calmet⁶³ maintains that it was Bethuel in the tribe of Simeon; while others hold that it was⁶⁴ Bethlehem Zabulon, in opposition⁶⁵ to which the other was called Bethlehem Judah. And it certainly does not seem improbable that a man so generally accepted by the Jews as Bar-Cochab was, and set up by so learned a rabbi as Akiba, may have come from one or other of the Bethlehems. Because neither Akiba nor the nation at large could have entirely forgotten the words in Micah, "out of thee, Bethlehem "Ephrata, shall come forth He that is to be ruler in Israel;" while the uncertain signification of Ephrata⁶⁶ might leave it ambiguous between the two cities so called.

⁶⁰ Euseb. Hist. Eccl. L. iv. p. 34. a. Paris. 1544.

⁶¹ See Oliver, Script. Lex. p. 54. Calmet's Lexicon in nomine.

⁶² See Josh. 19. v. 4. Reland. Paläst. 2. p. 658.

⁶³ Vol. 1. p. 289; vol. 3. p. 651. London, 1732.

⁶⁴ Josh. c. 19. v. 15; Clerici Geogr. Sacr. vol. 2. p. 44.

⁶⁵ S. Hieron. de Locis Hebr. tom. 3. p. 92. ed. 1546.

⁶⁶ Bethlehem was the son of Ephrata, and from him, no doubt, the city

The scene of the downfall of Holofernes is scarcely more uncertain than that of Bar-Cochab's. Some authors speak of Jerusalem itself as the object of the last struggle. But the more circumstantial accounts say that the Jews, after being beaten in detail by Julius Severus, took refuge in Bethor⁶⁷ (*Berθηρα*), in which place they were finally quelled. Eusebius says it was near Jerusalem, and it has been thought to mean the Upper Bethoron. The Jews fable that the first Barcocheba reigned and died in Bethera⁶⁸, and was succeeded by his son, surnamed the Red, and then by his grandson, Romulus Barcocheba; and that in his capital of Bethera there were four hundred colleges, and in each four hundred professors, and to each professor four hundred pupils! Some of their doctors, with whom⁶⁹ Postel agrees, enumerate but two Barcochebas, being one more than gentile and Christian history avouch. Yet are they not wrong in so doing. Because Andrew who rebelled against Trajan, and who is called *Lucuas*⁷⁰ by Eusebius, and *Luminus* by Abulpharagius⁷¹, had the same view, not only in his actions, but in his title (as it were, *ἐξ ὀυρανου*⁷² *φωστηρ*), as the latter Barcochab had, and was in fact the first Barcochab. But where shall we look for such a pandæmonium of Rabbis as their Bethera was?

We learn that the Jewish insurgents fortified the most convenient places⁷³ with subterraneous galleries and walls, and made passages under ground as retreats from their pursuers, and as a secret means of moving from one station to another, and perforated them from above so as to admit the

Bethlehem-Ephrata was named. Chron. c. iv. v. 4. But St. Jerome intimates that *Ephrata* may be understood as a synonyme for *Mary*, vocabatur autem Bethlehem et filius Ephratæ id est Mariæ. cit. Cleric. Geogr. Sacr. 2. p. 42.

⁶⁷ Euseb. Hist. Eccl. L. iv. p. 34. b.

⁶⁸ Basnage Hist. L. vii. c. 12. s. 28.

⁶⁹ De Orbis Concordiâ. L. 2. p. 201; L. 4. p. 372. p. 418.

⁷⁰ L. iv. p. 33. b.

⁷¹ Hist. Dynast. p. 76.

⁷² Euseb. ibid. p. 34. a.

⁷³ Xiphilin. epit. Dion. Cass. in Adrian. an. xv.

light and air. A more wonderful instance of practical freemasonry, of labour, perseverance, and secrecy, is not upon record. The horrid crimes of that generation, who burrowed in the ground like rabbits, in order to emerge as rebels, murderers, and soldiers of an Anti-Christ, explain what S. John Chrysostom⁷⁴ says of the Essene lodges, that they were called *Saints* on account of the outward sanctity (το σεμνον) of their demeanour, and also *sicarii* (i. e. assassins, des spadassins) because of their zeal. That zeal is the spirit of the book of Judith, and those crypts and galleries described by Dion Cassius, are the colleges of Betheria and the strong hold in which the Barcochabites found their last asylum. "Be thou a young roe (saith Solomon) on the mountains of Bether!" But those mountains are unknown in geography, and the Seventy have interpreted them ὄρη⁷⁵ κοιλωματων, *the mountains of excavations*. And, when we read in Rabbinical authors that Akiba the standard-bearer was buried with his wife and his *twenty-four thousand disciples* under a mountain at Tiberias, we have some inkling of the Betheran pandæmonium, and we are led to understand that he and his sicarian gang perished in their mountains of excavations.

The silence of Philo Judæus and Josephus, not only as to the book, but as to the very persons and events it treats of, and most especially that of the⁷⁶ latter, in my opinion casts into utter derision the idea of *Judith* being a work written B. C. It therefore belongs to the turbid and guilty Judaism of the period from our Saviour's mission to the final departing of the sceptre from Judah. The earliest trace we find of it is in the Epistle to the Corinthians⁷⁷, which is ascribed to St. Clement of Rome not only falsely, but, considering the outrageous stuff it contains, almost calumniously. Certain

⁷⁴ S. Chrys. Hom. 46. in Act. tom. ix. p. 348.

⁷⁵ Ἄσμα. c. 2. v. ult. See Clerici Geogr. Sacr. vol. 2. p. 40.

⁷⁶ Placcius must have been dreaming when he asserted that Josephus mentions Judith in his books against Apion, and Fabricius must have been asleep when he republished it. Theatr. Anon. 1. p. 9. ed. Fabricii.

⁷⁷ Clem. 1. Cor. c. LV. p. 177. ed. Cotelerii.

spurious books, containing no very culpable matter themselves, but sanctioning other worse books by citation, were occasionally composed for *that very purpose*; as I have already shown in the case of the second Pseudo-Aristeas. The Clementine epistle (which, however ⁷⁸, maintains not only the History of Judith, but also a plurality of worlds separated from each other by the Oceanus, and in a manner both of minute detail and of solemn asseveration the Nimrodian and Pantheistic fable of the bird Phoenix) was perhaps concocted for such a purpose. The earliest mention of that Epistle is in the work of Irenæus ⁷⁹, who succeeded to the bishoprick of Lyons in or about the year 178, that is, forty-five years after the breaking out of Bar-Cochab's rebellion.

XI. The book of Tobit is a fiction of a more gross and offensive kind than that of Judith, and its rabbinical origin is much less artfully disguised. The names and events, as well as the book in which they are recorded, were unknown to Josephus; and Origen ⁸⁰, who was rather an apologist of such productions, says, "it should be known that the Hebrews "make use neither of *Tobit* nor of *Judith*, for their apocrypha "do not contain those books in the Hebrew language, as I "know by inquiry among them." That phraseology clearly implies that the Hellenizing Jews made use of them, and that by *the Hebrews* he means those scholars who cultivated the Hebrew literature; in other words, those forgeries were a supplement to the Septuagint and the other versions, and not to the Hebrew bible. We may admire the assurance of certain divines (supporters of the Tridentine canon) who ⁸¹ assert that St. Polycarp cited *Tobit*, because the Epistle ⁸² attributed to him says, "when it is in your power to do good defer "it not, for charity delivereth from death," and Tobit ⁸³ says

⁷⁸ See c. xxv. and xxvi. p. 161—2.

⁷⁹ L. 3. c. 3. p. 171. ed. Gallasii.

⁸⁰ Origen. Resp. ad Jul. African. p. 242. ed. Wetstein.

⁸¹ Calmet Dict. and Encycl. Franc. art. Theol. tit. *Tobie*.

⁸² C. 3. v. 11. Wake's version. Clementson's Polycarp. p. 20.

⁸³ Tob. c. 4. v. 11.

to his son, "if thou have but a little, be not afraid to give according to that little . . . because that alms do deliver from death, and suffereth not to come into darkness." Such an argument is too contemptible.

In *Tobit*, as in *Judith*, the Roman empire is figured under the type of Assyria, and the Parthian under that of Media, because the latter lay on the eastern border of the former, as Media did of Assyria. In *Tobit* of Thisba we see described a Jew of great patriotism and generosity towards the scattered and captive Israelites. There is no doubt the book was written after the destruction of Jerusalem by Titus, and after the publication of St. John's Revelations, because it predicts the restoration of that city in pure gold⁸⁴, and sapphyre, and emerald, and beryl, and precious stones. Tobit sleeping under the wall of his house is blinded by the dung of sparrows, which fell upon his eyes. And after that misfortune he sends his son Tobias into Media to recover a deposit which he had left there during the persecutions of Sennacherib. Raphael, one of the seven Spirits⁸⁵ who are always before the face of God, presents himself to Tobias, tells him this unqualified downright lie, "I am Azarias, son of Ananias the great, one of your brethren," and undertakes to conduct him into Media. Crossing the Tigris, the youth is about to be swallowed up by a great fish, but Raphael commands him to pull the fish out of the water, which he doth by miraculous power. He is then directed to preserve its head and heart as specifics to drive away dæmons and evil spirits, and its liver as a cure for blindness. Soon after his arrival in Media, Tobias engages himself to marry the daughter of Raguel, who had already had seven husbands, but was still a virgin, because they all died as soon as they came to bed to her, which exposed her to the suspicion of having murdered them. But the truth was that one Asmodæus (an evil spirit, sprung from

⁸⁴ *Tobit*, c. 13. v. 16, 7. Rev. c. 21. v. 18—21.

⁸⁵ *Tob. c. 12. v. 15. see Rev. c. 4. v. 5.*

the incestuous embraces ⁸⁶ of Naamah and Tubal-Cain, and amorous of the bride,) had killed them all. Tobias however, by means of the fish's heart and liver, frightened him away into the uppermost parts of Ægypt, where the angel Raphael bound him in chains. The young man returning home cured his father's blindness with the gall of the fish; and the old man delivered a prophetic song announcing the glorious restoration of Jerusalem and the confusion of all her enemies.

XII. In this disgusting work we detect advances made towards open rabbinism, which are not to be seen in that skilful imitation of ancient scripture, *Judith*. The mention of angels and dæmons by their proper ⁸⁷ names, not elsewhere occurring, is an indiscretion of that sort. But the doctrines that spiritual incubi are animated by the desire of women, and that dæmons may be expelled by the inherent virtue of certain drugs, are no better than necromancy and magic.

But certain affinities which exist between *Tobit* and *Judith* seem (in my judgment) to refer it to the same age, and to the same machinations. The Levitical Church or Theocracy in Israel is called ⁸⁸ *the body* of Moses, and the Christian Church the ⁸⁹ *body* of Christ; the Christian Church is called *the wife* of Christ ⁹⁰; and by parity of language the Levitical theocracy is the *wife of Moses*. But Moses's wife was the *daughter* ⁹¹ of Raguel. R. Gedaliah, after enumerating various Jewish appellations of Moses, such as Chaber, Jekutiel, Jether, Abi-Zanuah, Abi-Socco, and Son of Nathaneel, adds,

⁸⁶ Calmet Dict. in *Asmodèe*. Bartolucci, 1. p. 332.

⁸⁷ Origen had more doctrines than one, some for the public, and some for the wise, which is the reason we never know where to find him. We have seen him writing to Julius Africanus with apparent candour and good faith concerning the nasty book. But in his *Principia* we find him asserting that "God entrusted to RAPHAEL the business of medicine and healing ma-
" ladies, to Gabriel the superintendence of war, and to Michael that of
" hearing the prayers and supplications of men!" Orig. de Princ. L. 1. p. 433. ed. Genebrard.

⁸⁸ Jude. v. 9.

⁸⁹ Ephes. 1. 23.

⁹⁰ Hos. c. 2. v. 16. Ephes. c. 5. v. 32. Rev. c. 21. v. 9.

⁹¹ Num. c. 10. v. 29.

“others call him⁹² TOBIAS, others Schemaja, and sometimes he is called the Scribe, all of which have an *allegorical explanation*; but the Ægyptians call him Honios.” And the same⁹³ rabbi asserts that RAGUEL was the chief magician to Pharaoh king of Ægypt, of whose magic wand Moses had gotten possession. That is the first step towards the reading of the hieroglyphic of Tobit. It follows that those various bridegrooms who should have wedded Raguel's daughter, were those who essayed in vain to be as Moses unto the wife of Moses, to be that man of whom Moses said, “God will raise a prophet from the midst of thee, of thy brethren⁹⁴, like unto me, unto him shall ye hearken,” and who were in reality false Messiahs. Such were the Herods, Judas Gaulonites, Simon Magus, Theudas, and others, who perished miserably, according to the prophetic declaration made at the same⁹⁵ time by God to the husband of Raguel's daughter. In this book, however, their failure is imputed to the influence of an evil spirit, and not to any fault either in them or in their mystic bride. The name of Asmodeus son of Venus Naamah was meant (if I mistake not) for the tutelary spirit who presided over the *city of Æneas*, volitantis frater Amoris, the accursed *Edom* of the Rabbis, and whose real⁹⁶ name the Romans concealed as a sort of palladium. It was meant as equivalent to that of the Roman Armillus or Armaelus, who is hereafter to wage war against Messiah ben Joseph; and (although the Rabbis will have him for the son of Tubal-Cain the smith, that is, for Eros, and not for the son of Venus by Mars, or Anteros,) it was equivalent to that of Romanes⁹⁷ son of Venus and Mars, whom the Rosicrucians reverence as the guardian spirit of Rome, and to whom Antiochus⁹⁸ Epiphanes dedicated one of the gates of Antioch.

⁹² Gedaliah cit. Hottinger Hist. Orient. L. 1. c. 3. p. 52.

⁹³ Cit. Smegm. Orient. p. 411.

⁹⁴ Deut. c. 18. v. 15. v. 18.

⁹⁵ Deut. ibid. v. 19.

⁹⁶ See above, vol. 3. p. 194—203.

⁹⁷ M. Maieri Aurea Mensa. p. 153.

⁹⁸ See above, vol. 3. p. 382.

Judith implies the feminine of *Judah*, and her actions are modelled upon those of Jael the wife of *Heber*, and therefore the allegory of the wife of Moses is certainly a kindred one, as respects the then existing projects of ambition and revolt. But another circumstance strikes my mind more forcibly. What is the history of Judith? She is left in a chamber with Holofernes, who desired her person, but perished by her hands without having obtained his wishes. What is that of Sarah wife of Tobias? Seven youths are successively led as bridegrooms to her chamber, but they all die without the fruition of her embraces, under circumstances which preclude the idea of any other person having killed them without her knowledge, and therefore did, in the eyes of all her neighbours, fully convict her of being a sevenfold traitress and assassin. But the book of Judith is an allegory suggesting, to such as had understanding, a way of cutting off their principal antagonists. What, then, does the fable of Asmodæus suggest? It points out that, although a given woman was the only possible *human* assassin, she might be perfectly innocent of the undoubted homicide, because it might have been done by the spite and jealousy of an invisible dæmon. To the Romans, complaining how deadly were the chambers of the Jewesses, and that there were *vestigia nulla retrorsum*, the latter were taught to answer, "We deplore it as much as you do, but the "spirits and demigods are so partial to us, they will assail "whoever approaches us." While the one book points out the crime, the other suggests an apology to the perpetrators, and endeavours, by an ancient scriptural authority, to impose that apology for truth upon the gross credulity of that age, an age in which magical and theurgic imposture was nearly at its height. We may say more, that they had not to convince the Romans of the loves of the dæmonia or departed spirits for living people, but only to make use of their prevailing superstition on that head, for the most remarkable narration of the kind we have is written by Phlegon of Tralles, one of *Ha-*

drian's own household, as a fact of which the evidences were in his own possession.

As we have seen that Hadrian was the mystic Nabuchodonosor, it seems to follow that the persecutions of Sennacherib were the ravages committed in Palæstine by Vespasian. But Tobit of Thisba witnessed those persecutions, and lived to see the overthrow of Nineveh by Nabuchodonosor, which latter probably signifies the downfall of the Flavian house. Because the actions of Trajan against the first Barcocheba seem to be included in the meaning of the first chapter of *Judith*, although it is Hadrian who now retains that appellation. And the same Tobit prophesied the triumph of the Israelites and utter cursing of their oppressors.

Simeon ben Jochai is said ⁹⁹ to have flourished at the time of the destruction of the temple by Vespasian ; but the Rabbis pretend that he lived to witness the bloody scenes in Hadrian's reign, during which he was concealed ¹⁰⁰ for twelve years in a cavern, that is to say, in one of the *colleges of the mystic Bethel*. He is numbered among the pupils ¹⁰¹ of R. Akiba, and during his residence in the cavern he used to be visited by the prophet ¹⁰² Elijah, and obtained revelations from him. His death is related ¹⁰³ after this fashion in the Zohar, a book published in the twelfth century ; he had been delivering in the cavern a discourse upon the most astonishing mysteries to his son R. Eleasar and others, when his voice suddenly ceased, and they could not see for a blaze of light. But when that was removed they beheld him lifeless. His bier moved automatically to his grave, a flame went before him, and a voice was heard, *ingredimini et venite et congregamini ad gaudia nuptialia R. Simeonis!* and as he entered his grave a voice

⁹⁹ See Baanage Hist. L. 3. c. 10.

¹⁰⁰ Placcii Theatr. Anon. vol. 1. p. 690.

¹⁰¹ Placcius, *ibid*.

¹⁰² Baanage, *ibid*. Kabbala Denudata. 1. p. 1, 2.

¹⁰³ Zohar in Kabbala Denudata. 1. p. 597.

came out of it, *hic est ille vir qui commovit terram et tremere fecit regna*. In other words, there is nothing at all known or recorded concerning his death.

Tobit was of Thisba, a city unknown save as the birthplace of Elijah, and which therefore can only be named in allusion to that prophet. Therefore I conceive that he is Rabbi Simeon, and that to him the words were applied (which it was necessary, for carrying on the Anti-Christian imposture, to apply to somebody) "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." His son Tobias is the false Messiah whose precursor he was, and who was to shake off the yoke of Edom, and liberate the daughter of Raguel from the influence of Asmodæus, and fulfil the predictions of the Thisbite. If this be so, we may also collect from *Tobit* that R. Simeon ben Jochai died in the Parthian dominions in the reign of Nerva¹⁰⁴, aged 127 years, which is every way more probable than that he should have lived in subterraneous concealment from the destruction of Jerusalem till the twelfth or fourteenth year of Hadrian's reign. Indeed that story is a rabbinical absurdity, founded upon the preservation of the first Elias from Ahab, hidden at the brook of Cherith and in the cave of Horeb.

Under this view of the books of Judith and Tobit we cannot but surmise that the Jewish conspirators were in confederacy with the court of Parthia. And especially we may refer to their contrivance the pretence that Nero was still alive, and the countenance given by the Parthian government to the false Neros.

The bridegroom of Raguel's daughter was in imminent danger of being swallowed by a *mighty fish*, but he found means to *kill* the fish, and the fish's death gave him power over Asmodæus the persecutor of his mystic bride. That

¹⁰⁴ If the age which the Jews and Judaizing Anti-Christians ascribe to Hillel, Akiba, and St. Patric of Ireland, on account of its conformity with the years of Moses, viz. 120 years, had any foundation in fact, it was in the fact recorded in the last verse but one of *Tobit*.

fish is the magical acrostic I. X. Θ. Υ. Σ. that is, Ἰησοῦς Χρῖστος Θεός Ὑπαρὸς Σωτήρ, whose miracles had put the infidel Jews to silence, but whose death made them imagine that their magic had bound (as Postel boasts in their behalf) all the spirits both celestial¹⁰⁵ and supercelestial! The same dead fish made the scales drop from the eyes of blind Tobit. He, as it seems, had become blind by means very inadequate to produce blindness, by the dung of sparrows¹⁰⁶ from the house-top. In other words, R. Simeon ben Jochai had his eyes opened by the death of our Saviour, from a delusion which the author of *Tobit* thought very contemptible. The blindness of which R. Simeon is said to have been healed is the belief in Jesus son of Mary. Postel, who was deeply imbued with the esoteric divinity of the Jews, says that the *Zohar* ascribed to Simeon ben Jochai contains that exposition of the real truth of the gospel which was made for the use of *the intelligent* by Simeon¹⁰⁷, the last holy priest of the Jews, who took Christ in his arms. And he adds, that he is the person denominated Rabbi Simeon Zadoc in the *Zohar*, and blames the Talmudists for understanding¹⁰⁸ that name to mean Simeon the Just. The Simeon Jochaides of the Rabbinites is, as I believe, St. Luke's Simeon of Jerusalem. Simeon in about the thirty-first year of his life saluted the dawning light of the gentiles and the glory of Israel. But when he beheld that glory eclipsed, and saw Christ crucified, he fell over the stumbling block of the Jews. In vain had he cried *Nunc*

¹⁰⁵ Above, p. 9.

¹⁰⁶ Among the Hebrews the name of that bird seems to have been used proverbially, for any contemptible creature, of no value. See Ps. 102. v. 7. Math. x. v. 29, v. 31. The Greeks regarded them as a type of helpless and supplicant people. See Herod. 1. c. 159. Socrates used to swear by sparrows: Porph. de Abst. 3. c. 16. in order, as it seems, to ridicule the oaths by the heathen gods. Phil. Ap. Tyan. 6. c. 19. p. 157.

¹⁰⁷ Postel de Originibus, etc. p. 10.

¹⁰⁸ Simeon *Zadoc* signifies Simeon *the Just*. But Postel contends that in that book it does not mean the *same* Simeon the Just who died B. C. 292, and whose death was such a great epocha with the Rabbis. See Talmud cit. Prideaux Conn. vol. 2. p. 2. ed. 1718.

dimittis, for his life was reserved for other scenes and other trials of his faith. He lived to see the ploughshare pass over the city and the temple. And no doubt he ultimately received his dismissal in peace, having witnessed both the beginning and the end of those things. The Book of Tobit shows him blinded after the days of Sennacherib and in those of Esarhaddon, that is, in the reign of Domitian, and convinced that he who had foretold the ruin of Jerusalem was the Son of God. But the bridegroom his son removed the film from his eyes by the gall of the fish he had killed, that is, Akiba and the other conspirators seduced him, by the arguments that he who died unresisting and ignominiously, could not be God, and that he whom Judaism had destroyed could not be the power who had destroyed Judaism, into the vain hope of a triumphant Levitical theocracy. But as he ended his days in Upper Asia, apart from the Jews of Palæstine, it is probable his relapse was of no long duration. Thus the errors and vacillations of that man were made a warrant for the great imposture that was going on, and he was made a witness against his own prophecies, and a false Elias announcing a false Christ. Simeon appears to have prophesied of himself among others when he said "This child is set for the *fall* and '*rising again* of many in Israel, and for a sign which shall "*be spoken against*;" because the second clause of the sentence intimates that a spiritual fall of the soul (the venial blasphemy against the Son) and a restitution from that fall are here meant, not the bodily death of the martyrs and their future resurrection. Many Jews, who had stood, *fell* when their erring hopes were disappointed in Him, but *rose again* when they saw His judgments fulfilled against Jewry, and remembered the words He had spoken.

Simeon, who held Jesus in his arms, was reputed (or at least feigned) by the hæretics to have been high-priest; and to have succeeded Zachariah ¹⁰⁹, father of John. And the

¹⁰⁹ Protevangelion of James the Less, c. xvi. v. 25—8. ed. Hone.

rabbis of modern times esteem him to have been a great doctor, being, according to some, the chief of ¹¹⁰ Hillel's eighty pupils, who were the last that had the spirit of the great Sanhedrim, *propheticum minorem, communi tamen majorem*, and according to others the son of Hillel and preceptor ¹¹¹ of Gamaliel, who taught St. Paul. Unauthentic as these legends are, and founded in great part upon the gratuitous assumption that he was presently *about* to die, and not merely *content* to die, when he sung his prophecy, still they are a further indication that his name was made use of in the cells of the apocrypsis. But there are other legends which take a bolder flight, and agree with that of Tobit as to blindness and as to longevity. Simeon was one of the ¹¹² seventy who translated scripture for Ptolemy, and lived 300 years. And the same Simeon was *blind* ¹¹³, but *recovered his sight* when he took Christ in his arms. The legend of Simeon, the *germanus* of the Lord, makes him his cousin-germane, and not his brother, because it makes him thirteen years older than him; and I believe it is in some circumstances founded on that of the other Simeon (presuming that Mark, c. vi. v. 3, and Luke, c. ii. v. 25, speak of two different people), because he is said to have quitted Jerusalem at the time of the war against Vespasian and retired to the east of the Jordan, and to have died in A. D. 107, aged ¹¹⁴ 120 years. These things *may* have happened to the brother of James and Jude, but they bear a certain degree of resemblance to the histories of Simeon Jochaides and Tobit.

The book of Tobit is disfigured by gross absurdities and ignorance. It makes a bitter allusion ¹¹⁵ to Haman, against whose memory the Jews to this day cherish an almost insane

¹¹⁰ Genebrard cit. Leo Allat. de Simeonum Scriptis. p. 1.

¹¹¹ R. Moses Ægyptius cit. *ibid*.

¹¹² Cedren. Synops. p. 154. ed. Basil. Gregorius Pardus, cit. Leo All. *ibid*. p. 3.

¹¹³ Celsus de Incredulitate Judæorum. *ibid*. p. 3.

¹¹⁴ See above, p. 25, and n. 104. And see the legend of St. Simeon in *Calmet*.

¹¹⁵ Tobit, c. 14. v. 10

degree of hatred; whereas Haman was not born at the time when Tobit is asserted to have lived! It calls one of the calves of Jeroboam ¹¹⁶ *Baal*, although that calf was worshipped by the zealous king who *destroyed* ¹¹⁷ *Baal out of Israel*. These mistakes are evidences of its recency. It is furthermore so silly as to represent the dæmon who was able to kill seven men unable to chuck a dish of stinking fish out of window, and the angel who was able to bind him in Ægypt unable to bind him in Media.

There is probably, however, some reason for Asmodæus being driven *εἰς τὰ ἀνθρώπων Αἰνυπτον*, upon which event Tobias and Raguel made a solemn thanksgiving. It may be interpreted of the triumphs of Lucias when he had made himself master of all Ægypt except Alexandria, and when the wreck of the Roman forces had taken refuge on the borders of Æthiopia.

Such are the best observations I can furnish upon *Tobit*, and I do not say that they are such as can give entire satisfaction to a sagacious reader. But I regard them as sufficient to show the general purposes and date of its composition.

XIII. The apocryphal *Esdras* is another work which falls under the reproach of being composed for the like purposes. It is true that the second book (which is extant in Greek) is but a repetition of the history contained in the first or canonical book of *Esdras*, and is seemingly written for the purpose of introducing those moral common-places which occupy the chapters 3 and 4 ¹¹⁸. In the other variations I have not de-

¹¹⁶ Tobit, c. 1. v. 5.

¹¹⁷ 2 Kings, c. 10. v. 28, 9.

¹¹⁸ Why was the true Scripture of Ezra re-written in such a slightly varied form, alter et idem? I have no means of answering that question. But if it should appear that the stuff attributed to Zerubbabel in c. 4. is contained either in the *Sepher Zerubbabel* or in any other forgeries, the motive would then become very apparent. When they had forged one book of an outrageous kind, it was their trick to prepare another of a more plausible and inoffensive kind, to bear witness in favour of the former. Such were the colleges of Betheria and Hic labor ille domûs et inextricabilis error.

tected any particular design. But the third book is composed of entirely new and mysterious matters. It has been discovered in the Æthiopian tongue; and that version of it consists of the third to the fourteenth chapters (inclusive) of that which stands in our Bibles as the third book of Esdras, with a conclusion announcing the assumption of Ezra into heaven. It is there entitled the *first* book of Ezra; and is so called either in opposition to the canonical book, or to the apocryphal second book (whichever the Æthiopians use of preference), because there are but two books of Ezra upon any hypothesis, the one which we place the *second* being evidently a forgery of *substitution*, and not one of *addition*. Some have supposed¹¹⁹ that Josephus¹²⁰ borrowed his narrative concerning Zerubbabel and Darius from the second (or first apocryphal) book of Ezra. But I am satisfied he took it from the real book of Ezra, because it does appear in that book that the Cutheans and other nations of Samaria and Galilee were instigators of the intrigues against the temple in the reign of Ahasuerus¹²¹ and in that of Darius¹²², as Josephus relates it; whereas no such thing is specified in the second book. On the contrary, *the author of that book had an eye to the text of Josephus*, as well as to that of the saint whose volume he was disfiguring and interpolating.

I believe that the two first chapters and the two last of the book in question have been superadded to it, so that the Æthiopian volume is the entire original work. And also that it is another contrivance of the conspirators against Trajan and Hadrian.

That it was written by persons labouring under a strong influence of the rabbinical madness is apparent from this passage, “Et tunc¹²³ conservasti duo animalia quæ creaveras,

¹¹⁹ Fabric. Bibl. Gr. L. 3. c. 14. s. 8. ed. Harles, tom. 3. p. 743.

¹²⁰ Ant. Jud. L. xi. c. 4. 5. 6.

¹²¹ Ezra, c. iv. v. 9, 10.

¹²² Ibid. c. v. v. 6.

¹²³ Ezra Æthiopicus a Lawrence. c. 4. v. 56—60. p. 47—49.

“et nomen unius vocâsti Behemoth, et nomen secundi vocâsti Leviathan, et separâsti ea ab alterutro. Non enim poterat septima pars, ubi erat aqua congregata, capere ea. Et disti Behemoth unam partem quæ siccata est tertiâ die, ut habitaret in eâ, ubi sunt quatuor montes. Leviathan autem dedisti septimam partem humidam. Et servâsti ea, ut fiant in devorationem, quibus opus sint.” That is the monstrous legend¹²⁴ of the great beast and the great fish, upon whose flesh all the faithful are to sup at the day of judgment. It is surprising no one should have observed that the word *Enoch*, substituted for *Behemoth* in the Vulgate, has crept into the text from a marginal reference to the book of *Enoch*¹²⁵, another impudent fiction, in which the same legend is fully stated.

The *Liber Ezræ* also contains the imaginary angels Uriel (*Enoch's* angel of clamour and terrour¹²⁶) and Jeremiel. Also we read in it these verses, “revelabitur enim *Messias* meus cum his qui cum eo sunt, et lætificabit eos qui resuscitabuntur, et post hæc morietur puer meus¹²⁷ *Messias* meus, et omnes qui spiramentum habent homines; et convertetur mundus in antiquum silentium, in quo silebat diebus septem, sicut prius, et nemo residuus erit, et post septem dies excitabitur.” When we remember that *Daniel*, c. ix. v. 25. is the only scripture in which the name *Messiah* occurs, we shall readily understand this to be a forgery written after the death of Christ. But wherefore written? Clearly in order to prove that he who had already died without any extinction of the human race, any close of the great cycle, or renovation of the world, could not have been the Messiah of the prophets, and so to pave the way for *Bar-Cochab, the Son of the Star*. That observation is fatal

¹²⁴ See Bartolucci *Bibl.* tom. 1. p. 508—543.

¹²⁵ *Enoch Æthiopicus* a Lawrence. c. 59. v. 6—10.

¹²⁶ *Enoch*. c. 20. v. 2.

¹²⁷ *Ezra*. c. 5. v. 29—32.

to Dr. Lawrence's idea of its having been written presently after the death of Marc Anthony.

But it was written in the reign of Hadrian. The separation of the first 12 Roman emperors from their successors, under the improper name of *the Cæsars*, was arbitrary and unmeaning in every other respect, but was made in allusion ¹²⁸ to the 12 eagles which appeared to Romulus, and were by some persons thought to signify twelve *Augusti*, or *Divine Rulers*,

Augusto augurio postquam incluta condita Roma est.

Those who thus interpreted the augury of Rome must have expected the downfall of her empire upon the death of Domitian, the last Esarhaddon of the mystic Nineveh. Or, if it did not actually then fall, it ceased to have a charmed life, its name was no longer

nomen terris fatale regendis,

and it might be assailed with all probability of success. That fatal period so interesting to all the subjects of Rome was doubly so to the Jews, who knew from their prophecies that at the final extinction of Daniel's fourth monarchy their Messiah's temporal kingdom should arise, and who in the visions of their delusion beheld the fortunes of that monarchy expiring together with the last of those detested Flavians who had destroyed the city and the sanctuary. Such feelings were the exciting cause of the terrible Jewish rebellions which disturbed the reigns of Trajan and Hadrian, and they inspired R. Akiba with the fanatical confidence he displayed. If Basnage had considered that, he would not have said ¹²⁹, les Juifs prirent mal leur tems sous l'empire de Trajan; je ne sçais ce qui pouvoit les rendre assez hardis pour braver la puissance d'un si grand prince.

¹²⁸ See above, vol. 3. p. 496, 7.

¹²⁹ Hist. des Juifs. L. VII. c. XI. s. 19.

Ezra beholds an eagle ; which eagle ¹³⁰ is *declared* to be the fourth beast, or prophetic monarchy, of Daniel. That eagle has twelve wings, out of which proceed eight heads, and the bird itself has three heads. The twelve wings are *declared* to be twelve kings who should reign in succession, and the second of them for a longer time than any of the others, and none of them should reign as he did, or attain to the half of his duration. Now, whatever you will make of the entire prophecy, the twelve Cæsars are here described beyond all possibility of reasonable doubt. Julius reigned one or two years, Augustus fifty-nine, Tiberius twenty-three, Caligula four, Claudius thirteen, Nero fourteen, Galba seven months, Otho four months, Vitellius nine months, Vespasian nine years, Titus two, and Domitian fifteen ; so that Augustus reigned more than double the years of any of the twelve. Because, when the Cæsars are considered as twelve kings reigning in succession, Augustus must bear date from the death of Julius, which gives him fifty-nine years, and not from the battle of Actium, which gives him only forty-four. The prophecy, that none of them should *reign as he did*, is as true as what relates to his duration. This is so plain a solution, that I cannot express the astonishment with which I hear Dr. Lawrence propound, that the twelve kings are Romulus, Numa, Tullus, Ancus, Tarquin, Servius, Tarquin, Appius the decemvir, Spurius Mælius, Manlius, Tiberius Gracchus, and Caius Gracchus ! and that the eight heads are Sulpitius, Marius the elder, Cinna, Marius the younger, Carbo, Sertorius, Lepidus, and Marc Antony. This really is casting an unmerited degree of derision upon the author, and offers a solution to his ænigma, in which we can see no propriety, even when we are told it ; mixing up a dynasty of lawful monarchs with a strange medley of generals and demagogues, and those latter of arbitrary selection, including Sertorius and Carbo, but excluding

¹³⁰ See Ezra Æthiop. c. xi. v. 1—3. r. 43. c. xii. v. 16.

Spartacus, Catiline, and Sextus ¹³¹ Pompey, and including the triumvir Lepidus, but excluding Crassus!

The number eight, which seems from Ezra's account of his vision to be co-existent with the number twelve, offers more difficulty than the latter number does. But I thus interpret it. Six *true Cæsars* or *Æneadæ* reigned in Rome, and that illustrious line ended with ¹³² Nero. He was observed (as Dion Cassius saith) to be "*the last of the Julian Æneadæ*," and people applied to him the words of the Cumæan Sibyl

Ἵστατος Ἀινεάδων μητροκτονος.

He was succeeded by these eight kings, Galba, Otho, Vitellius, Vespasian, Titus, Domitian, Nerva, Trajan, which brings us down to the beginning of Hadrian's reign, when this book was written. Of them it is said, *et malæ* ¹³³ *erunt alæ eorum annique eorum, et breves eorum dies erunt*. Their days were *evil*, because it was *they* who destroyed the city and the temple, and they were *short*, because the six *Æneadæ* lasted for one hundred and fourteen years, and their eight successors for only forty-nine. Further, it is said of them, *et duo quidem* ¹³⁴ *ex ipsis celeriter peribunt in mediis eorum temporibus constitutis, sed quartum regnum* (meaning *quatuor* as in the Vulgate) *servabitur cum incipiet appropinquare tempus eorum ad finem suum, duo verò duiturnè servabuntur*. That is to say, two shall be cut off in the middle of life, four when their time was beginning to approach, and two shall attain to old age. The two first are Otho aged thirty-eight, and Titus aged forty-one; the four are Vespasian aged sixty-nine, Domitian aged forty-five, Nerva aged sixty-five, and Trajan aged sixty-three; and the two last are Galba aged seventy-three, and Vitellius

¹³¹ We shall see, that he accounts for Magnus in another way.

¹³² See above, vol. 3. p. 498.

¹³³ Ezra c. xii. v. 24.

¹³⁴ Ibid. v. 25—7.

aged seventy-five. It appears, upon this scale, that a man who had completed his forty-fifth year had passed the middle time of life, and that one who had completed his seventieth had passed the entire natural term.

If that book was written in Hadrian's time, the three heads which were to follow in ¹³⁵ *novissimis diebus* must have alluded to a supposed futurity, and not to any past series of events. And they certainly *did* allude to a supposed futurity. Because the destruction of the fourth monarchy is foretold in these words, *et ecce consummatus* ¹³⁶ *est mundus et finitus, propterea periens peribis tu Aquila, et alæ tuæ scelestæ, et capita tua impia, et ungues tui pessimi, et corpus tuum iniquum, ut quiescat terra*; and it is furthermore predicted that the said destruction shall happen under the three heads, *ista enim capita regni erunt* ¹³⁷ *fines regni*. But the denunciations against Rome had not been fulfilled in any sense when this book was written. The false prophet was therefore hazarding speculations upon things yet to come; he knew that the fourth beast of Daniel (which he describes his eagle to be) was also the beast of St. John, and he had read that, immediately before the downfall of that beast, and the destruction of all his power in the great battle of the Valley ¹³⁸ of Concision, *three unclean spirits* should come forth. Dr. Lawrence ¹³⁹ embraces the opinion that Sylla, Pompey the great, and Cæsar, are the three heads, for which purpose, as the reader will recollect, the dictator and those two triumvirs were capriciously excluded from the catalogues of the twelve and the eight; but he is unable to give a reason why the fourth beast of Daniel or eagle of Ezra perished utterly and finally in their time.

¹³⁵ Ezra, c. xii. v. 29.

¹³⁶ C. xi. v. 50—5.

¹³⁷ C. xii. v. 32.

¹³⁸ Rev. c. xvi. v. 13. See the predictions of the *Liber Pulveris Aromatici* published in Anton. Hulsii Theol. Jud. p. 22.

¹³⁹ General Remarks on Ezra, p. 317.

There will be no great weight in this objection to my opinion, that R. Akiba was the author of a silly¹⁴⁰ quibble against the returning of the ten tribes of Israel, and that Ezra predicts their¹⁴¹ returning out of the land of Azaph. Because an impostor is put to many shifts, and he might have had occasion to learn in the former rebellions under Trajan how unsafe it was to contradict flatly such plain and explicit scriptures, while (at the same time) he incurred no charge of inconsistency, as nobody supposed him to be the author of *Ezra*. Moreover, the motive of his sophistry had been to get rid of their return considered as a *preliminary* to the establishment of the Messiah's earthly kingdom. And that object is attended to in the framing of Ezra's prophecy; for its completion is prorogued to the last times of all, and until *after* the destruction of the Roman empire by the Lion of Judah, Leo rugiens¹⁴² ex semine David. So that it really comes to the same point as did the total denial of their return, videlicet, that the *Jews alone* under their Messiah were to conquer the Roman world, and the *Israelites* to have no part in the achievement. Thus much was absolutely necessary to premise, before he could unfurl Bar-Cochab's standard. We may discern the first beginnings of the two Rabbinical Christs, Messiah ben Ephraim, and Messiah ben David, in Ezra's *Lion of David* destroying Rome, and his *Son of God ascending out of the sea* to restore the ten tribes.

But, whoever was the author of the Liber Ezræ, that book was framed with a view to the great scheme of the *apocrypsis* and in such a manner as to justify the production, from time to time, of almost any number or description of forgeries. Five men, Sarcas, Dabrias, Semelias, Echanan, and Asilihes, are appointed to write down the inspirations of Ezra, "some to be published and some to be delivered in¹⁴³ *secrecy* to the *wise*;" and they wrote no less than ninety-four books! Then

¹⁴⁰ Cited above p. 11.

¹⁴¹ Ezra, c. xiii. v. 47—9.

¹⁴² C. xii. v. 37.

¹⁴³ C. xiv. v. 29.

the Lord said to him, "that, which you wrote first, publish, "and let both the *worthy and the unworthy* read it, but those "other books you shall keep safe ¹⁴⁴ and deliver to the wise "men of the people, for in them is the lamp of *light*, and the "fountain of *wisdom*, and the river of *knowledge*." Here, then, we have Ezra and his companions turned into gnostical illuminati with God for their grand-master. We are not to suppose that so many as ninety-four books were actually fabricated. But credit is taken for a large number in order to give a facility to fraud, it being thus made possible upon any emergency to write and produce a volume adapted to the circumstances, as Mahomet received his chapters from heaven in succession.

XIV. The extent of that system of imposture was very great, and its consequences were those most horrible ones, of which the histories of Hæresy are composed. It was customary either to seize upon a name in scripture of some person likely to have written with authority, and to invent works for him: or to take some quotation in scripture (or supposed quotation) from a lost book, and build up a fiction *to* that passage, which, of course, was carefully inserted in it.

Of the former practice, the *Liber Adami*¹⁴⁵, *Liber Seth*, *Liber Noachi*, the gnostical book *Προφητεία του Χαμ*¹⁴⁶, and the Arabic Adassim Cham ben Nouh¹⁴⁷, the *Jetziras*¹⁴⁸ (or books of Formation) of Abraham, one of which was notoriously made by R. Akiba¹⁴⁹, the Testaments of the Patriarchs, the *Leptogenesis* of Moses, the *Liber Miriam*¹⁵⁰, the *Liber Eldad et Modad*¹⁵¹, the magical, alchemical, and cabalistic books of

¹⁴⁴ Ezra, c. xiv. v. 50—2.

¹⁴⁵ Printed in 5 volumes. Hafniæ. No year.

¹⁴⁶ Isidorus Gnosticus, cit. Clem. Alex. Strom. vi. c. 6. p. 767.

¹⁴⁷ Herbelot in nomine.

¹⁴⁸ Abraham Liber Jezirah, with Postel's curious Comment. Paris, 1552.

¹⁴⁹ Fabr. Cod. Pseudepigr. l. p. 384—392.

¹⁵⁰ Beginning, "Convenit Aros philosophus cum Mariâ sorore Mosis." M. Maier Symb. Auræ Mensæ. L. 2. p. 62.

¹⁵¹ See Num. c. xi. v. 26, and Hermas, vision 2, v. 30. The following

Solomon, and the Liber Zerubbabel ¹⁵², are flagrant instances, both as to fraud and fiction and (in most cases) as to the villainy of their contents. When Aristotle had acquired an authority in the schools second only to that of the bible, he also was served in the like manner, as may be seen in the book called *Aristotelis Secreta Secretorum* ¹⁵³.

The other mode of forgery may be illustrated in the *Apocalypse of Elijah*. St. Paul, in opposing the *light* of the gospel to spiritual darkness, says, "wherefore it saith ¹⁵⁴, awake thou "that sleepest, and arise from the dead, and Christ shall "give thee light." That was no where said in the old scriptures, but it was the general substance of the gospel invitation to mankind, placed by St. Paul in the mouth of his *Prosopœia of light*. As when he says that Christ's blood "speaketh "better things than Abel," without the slightest allusion to any words literally spoken by either. The very phraseology of the verse shows that it is *not* a quotation. Because that spiritual and religious mention of the name *Christ*, of which the new testament is full, no where occurs in the old. The use of that name is limited to one verse of Daniel, viz.: the chronological prophecy of the seventy weeks; whereas the spurious books usually treat of Christ or Messiah by name, thereby betraying their date and (in some degree) their authors. But care was taken to insert that verse in the

prophecy is a sample of that book: "In the last end of the days, Gog and Magog and their armies shall go up to Jerusalem, and fall by the hands of king Messiah. Seven years shall Israel pursue them with arms, and they shall not go into the wood, nor prune a tree." Eld. et Mod. cit. Targ. Hieros. in Num. xi. v. 26.

¹⁵² *Sepher Zerubbabel* is a dialogue between that saint and the archangel *Mittatron Sar-harpanim*, and treats of the wars to be waged by Gog and Magog and *Armillus* against Messiah ben Ephraim and Messiah ben David. Bartol. Bibl. Rabb. tom. 2. p. 821.

¹⁵³ An Arabic version of this book by one John son of Patrio was found at Antioch and translated into Latin by one Philip, a priest, who dedicated it to Guy Vere de Valence, bishop of Tripoli. Printed, Paris, 1520.

¹⁵⁴ Ephes. c. 5. v. 14.

Apocalypse of Elijah. "Whence (saith Epiphanius) did the "apostle take these words, *wherefore it saith*, etc. Certainly "from the old testament. For they are in Elijah¹⁵⁵. Now of "what society was Elijah? Was he not one of the prophets?" In this way the simpleminded fathers, who were but feeble in criticism, became the dupes of liars.

St. Paul, in another place, quotes a sentiment from Isaiah ("eye hath not seen,"¹⁵⁶ etc.), with a slight deviation from the letter of the text; and that also was laid hold of, and the words foisted into the Pseudo-Elias. "The words (saith Origen) are found in no canonical book, but only in the "apocrypha of Elijah the prophet¹⁵⁷." But St. Jerome in his comment upon the verse of Isaiah speaks more honestly and to the purpose than the sophist of Alexandria. His quotations are from the Psalms. "St. Paul, as a Hebrew of "the Hebrews, has taken a paraphrase¹⁵⁸ of this text in the "canonical scriptures into his Epistle to the Corinthians, not "rendering word for word, which he did not condescend to do, "but expressing the truth of that sense, which he makes use "of to corroborate his argument. Wherefore, let the madness "of the apocryphas be silent, which are intruded into the "churches of Christ upon pretence of this text, and to which "we may well apply the words, *quod sedeat Diabolus in insidiis cum divitibus in apocryphis ut interficiat innocentem*; and again, *insidiatur in apocrypho quasi leo in speculam suam, insidiatur ut rapiat pauperem*. For the *Ascension of Isaiah* and the *Apocalypse of Elijah* both contain "this text. And upon pretence of this and many such trifling "difficulties¹⁵⁹ the women¹⁶⁰ of Lusitania are deceived, and "loaded with sins, and led away by various desires, always

¹⁵⁵ Epiph. Refut. Marcion. tom. 1. p. 372.

¹⁵⁶ 1 Cor. 2. v. 9.

¹⁵⁷ Orig. in Matth. c. 35. vol. 2. p. 124. ed. Genebrand.

¹⁵⁸ Hieron. in Isai. c. 64. v. 4. op. tom. iv. fol. iii. b. ed. Erasmi.

¹⁵⁹ Spinarum.

¹⁶⁰ The Priscillianists. See the works of St. Leo.

“learning but never arriving at the truth ; so as even to receive for truth the *Balsam* of Basilides, the *Treasure* of “Barbelo, and the portentous names of Leusibora and others.” In another passage he points out the sources from which some other quotations were taken, verses, which the false pride of the Jews (the same which afterwards led them to reject their Messiah) induced them to expunge from the translation they made for Ptolemy, and he adds ¹⁶¹, “many being ignorant of “this, follow the madness of the Apocryphas, and prefer the “silly trifling of the Spaniards (i. e. Priscillianists) to the “authentic books.” What can be a clearer proof of such practices than the *same* text of *Corinthians* appearing *verbatim both* in the Ascension of Isaiah and in the Apocalypse of Elijah ?

A passage of Zachariah is cited in St. Matthew ¹⁶², as being of Jeremiah (because the Jews of that day used to speak of them as of the same man, spiritum Jeremiæ ¹⁶³ fuisse in Zachariâ, atque aded Jeremiam eundem esse et Zachariam), and that mode of citation did not fail to engender an apocryphal book of Jeremiah ¹⁶⁴, containing those words *verbatim*. And for abundance of proof, as to that fraud, we may add that the very text of *Ephesians*, which is inserted into the book of Elijah, is *also* contained in the false Jeremiah ¹⁶⁵!

The Platonic philosopher, Origen, after some expressions of his respect for the apocrypha of Elijah and Jeremiah ¹⁶⁶, goes on thus, “also what he says, as *Jannes and Jambres* “withstood Moses, is not found in the public scriptures, but in “a secret book, which is entitled the Book of Jannes and “Jambres, upon which ground some have attempted (but “without success) to exclude the Epistle to Timothy, as

¹⁶¹ Hieron. præfat. in Pentateuch. fol. 4. b. 5. a.

¹⁶² C. 27. v. 9

¹⁶³ Grotius cit. Fabr. Cod. Pseud. 1. p. 1105,

¹⁶⁴ Ibid. p. 1002.

¹⁶⁵ Ibid. p. 1105.

¹⁶⁶ Origen. in Matth. vol. 2. p. 124.

“containing a text from a secret book.” That would have been a valid ground of exclusion. But the *fact* alluded to is recorded in Exod. vii. v. 11, which Origen keeps out of sight; and St. Paul only adds the *names* of the chief wizards of Ægypt. Those names furnished an excellent opportunity for forgery and blasphemy. The book is not likely to see the light as yet, but it most probably still exists; a copy of it ¹⁶⁷ containing all the magic of Ægypt was sent as a present by Leo the Iconoclast to the Caliph Mohdi. Jannes and Jambres were feigned by the Rabbis to have been the sons ¹⁶⁸ of Balaam, and grandsons ¹⁶⁹ of Cushan Rizathaim, and likewise to have been the preceptors ¹⁷⁰ of Moses, for which reason (as I suppose) the tribe or posterity of Moses are called *the Janus* ¹⁷¹, from one of the various ways ¹⁷² of spelling the name of Jannes, Jane, Jones, Jonos, or Johannes. The doctrine of the *Liber de Tribus Impostoribus* ¹⁷³ is that Moses, Christ, Mahomet, and all other prophets are but sorcerers and necromancers of more or less power, and the class of philosophers whose text-book that was, particularly delighted in alluding to Jannes ¹⁷⁴ and Jambres, and the superior power of Moses. I conceive they were not unacquainted with the apocryphal book of those two Ægyptians.

XV. St. Jude in his Epistle has these words: “yet Michael the chief-messenger when contending with the ca-

¹⁶⁷ Abulpharag. Chron. Syriac. p. 133. Lips. 1789.

¹⁶⁸ Rabbi Gedaliah, cit. Hottinger Smegma, p. 410.

¹⁶⁹ Bartolucci, tom. 1. p. 655. Which is absurd, unless we ascribe to their grandfather an inordinate longevity.

¹⁷⁰ Artemonius cit. Abulpharag. Chron. Syriac. p. 14.

¹⁷¹ R. Eldad Haddani ap. Bartol. Bibl. Rabb. tom. 1. p. 110.

¹⁷² See Fabr. Cod. Pseud. p. 819.

¹⁷³ See above vol. 3. p. 545, 6. p. 567.

¹⁷⁴ See Berigard. Circ. Pisan. p. 230, 1. Cardan. de Sipientiâ, L. 1. Op. tom. 1. p. 493—497. Jordanus Brunus, Spaccio de la Bestia, p. 224. Jul. Cæsar Vanini de Admirandis Naturæ Reginæ Deæque Mortalium Arcanis, p. 206. Paracelsi Philosophia Sagax. L. 2. c. vi. p. 625, ed. Gen. 1658. Robert de Fluctibus or *Fludd*, Tract. Apologeticus, p. 29. Lugd. Bat. 1617. R. Gedaliah, p. 11, 12, cit. Hottinger, Smegma, p. 411.

“lunniator (διαβολος) about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee.” Some of the impious dissembling the real meaning of that passage made use of it as a pretext for composing the *Liber de Ascensione Mosis*, to which Origen¹⁷⁵ believed or affected to believe that St. Jude had referred, and which asserted that Moses had ascended bodily to heaven. Josephus has the audacity to say¹⁷⁶ that Moses disappeared from sight in a cloud, and that Joshua wrote the account of his death (a deliberate lie) for fear the people should deify him. Josephus was ignorant of the legend of Michael and Satan, and had no express tradition of Moses’s ascension to heaven, which shows that the *Liber de A. M.* was no part of the Jewish antiquities, and did not furnish Josephus with his notion upon the subject; but I have no doubt that both the one and the other took their rise after and from the great marvel of the *Transfiguration*. The Epistle of St. Jude is evangelical and in harmony with all scripture, and cannot therefore be ascribed to so desperate a criminal as would attempt to forge the word of God through his apostle, upon any hypothesis but this; that it was composed in the name of St. Jude in order to support the false book of the *Ascension* or the other book which is there cited. But it cannot have been composed in support of the *Ascension*, because the words of it are absolutely fatal to that apocryphum, and such as to put the fabricator to great hazard in his undertaking, if he was not indeed ignorant himself of St. Jude’s meaning. St. Jude’s statement is faithfully copied from the vision of the prophet Zechariah, in which Satan appears before the throne of the Father and calumniates Israel, and our Lord appears in defence of his church, saying, the Lord rebuke thee, Satan; and the *body of Moses* signifies the Levitical or Mosaical church as the body¹⁷⁷ of Christ does the Christian. If that

¹⁷⁵ De Princip. L. 3. c. 2.

¹⁷⁶ Jos. Ant. iv. c. 8. See above, p. 1.

¹⁷⁷ Ephes. c. 1. v. 23. c. 4. v. 12. 1 Cor. c. 10. v. 17.

interpretation were matter of any doubt, it must vanish when we take notice that the office of *the Lord* in Zechariah is the very same which Daniel ascribes to Michael, viz.: "standing up for the people of Israel." The words of the chief-messenger, "the Lord rebuke thee," were of course inserted with care into the legend of Michael and Moses. But they do in fact establish the inauthenticity of that legend and the authenticity of the Epistle.

The same apostle has made a famous quotation from the prophecy of Enoch, which has given rise to an infamous volume in which the words cited by him are preserved.

XVI. The book of Enoch requires particular observation. Sacred history before Christ is that of two great systems or periods of theocracy, the patriarchal or catholic, and the Levitical or that of one select people. And we cannot too constantly bear in mind that God is *One*, that He is *Truth*, and that He is *unchangeable*, and neither has nor can have but one religion. Consequently there is no difference between the patriarchal (or that of Enoch, Noah, and Lot) and the Levitical or that of Moses and Aaron, other than that very difference of the one being and the other not being catholical. The matters of injunction or of prohibition in the Law of Moses, and the modes and conditions of divine government in Israel, all of them either *are* patriarchal or else are superadded for the peculiar purposes of the call of Israel. Upon that principle we could not reasonably suppose the patriarchs to have been without any scripture or word of prophecy, even if we did not read of "the holy prophets which have been since *the world began*." But in fact we meet with quotations from the prophetic book of *Proverbs* or rather *Ænigmas*¹⁷⁸, and from those of *Jasher* and *the Wars of Jehovah*, of which last a forgery is known to be preserved by a certain sect, but has never been made public. However, when the church of God came to be circumscribed within the family of Jacob, those books

¹⁷⁸ See above, vol. 1. p. 33—7.

ceased to be any where preserved as canonical archives, and being left to their own fate have generally ceased to be extant. The like whereof has befallen the *Chronicles of the Kings of Israel*, which were lost when the sanctuaries of Bethel and Dan were destroyed and the kingdom of Samaria entirely broken up, and were not kept in the temple of Jerusalem.

But the prophecy of Enoch, of which the memory was never extinct even among the heathens, was handed down to the days of St. Jude, and from them down to ours. It is comprised in the six first chapters of the Æthiopian book of Enoch ; and I shall presently show that it is the genuine effusion of the prophet who hath not seen death.

Immediately after the conclusion of that holy song the disgusting and hæretical history¹⁷⁹ begins abruptly in these words, “ It happened after the sons of men had multiplied in those days, that daughters were born to them elegant and beautiful. And when the angels, the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men and let us beget children. Then their leader Samyaza said unto them, etc. etc.” The pith of it is that the Angels from Heaven or Egregori came down among the women, in the character of incubi, and engendered a mongrel race partly angelic and partly human. That doctrine is the basis of the Sabian superstition, and of more than half the crimes and extravagancies of the Cabalists and Rosycrucians.

XVII. The subject of angels and dæmons is one whereof the obscurity has been very convenient to people of that sort, and which they have done their utmost to keep in obscurity, for two purposes, to support polytheism in general, and to conceal the real nature and circumstances of the Devil, to whose service they had devoted themselves.

Angel is a Greek word signifying a *messenger*, and absolutely devoid of any scintilla of ulterior signification. But

¹⁷⁹ Enoch, c. vii. v. 1.

unfortunately the Latin fathers preferred writing *angelus*, which is no ¹⁸⁰ Latin at all, to writing *nuncius*.

Hence, we read in our liturgy of angels *and* archangels. But its authors would scarcely have ventured to say messengers *and* chief-messengers, it being so evident that He, who sent his only-begotten son Jehovah as the messenger of His covenant, *could* have but one chief-messenger. Accordingly that word is coupled with the article which designates the being the one and sole, ὁ ¹⁸¹ Ἀρχαγγελος. And it is never made use of in the plural number; for Michael's being called in Daniel *one of the Princes*, εἰς ¹⁸² τῶν ἀρχόντων, is entirely beside the purpose. That phrase denotes one of the spirits who presided as princes over the different nations; and *the Lord was one of them* ¹⁸³, being the Prince of the people of Israel. Michael, we are told, is a name of God's chief-messenger, and also that he is the Prince who standeth up for the people of Israel.

God, say ¹⁸⁴ the Rabbins, conferred upon Michael his own name *Sciaddai*, i. e. Omnipotence, and by him God brought the Israelites out of Ægypt with portents in the sea and in the desert, with a strong hand and a stretched-out arm. He is the depositary of God's secrets and the *manifestation* of His omnipotence. But the Cabalists, wishing to spare the use of God's name *Sciaddai*, substituted that of *Mattatron* (or *Mittatron*) the letters of which yield the same *number* (314) as those of the other, and which is said to mean ¹⁸⁵ *Donum Dei*. He occupies the three ¹⁸⁶ highest heavens. And in him the fallen glory of ¹⁸⁷ Adam the Protoplast is restored.

¹⁸⁰ For the passage in Seneca is undoubtedly a corrupt reading. See Epist. 20. p. 95. Paris. 1603.

¹⁸¹ Jud. v. 9.

¹⁸² Dan. c. 10. v. 13.

¹⁸³ See above, vol. 2. p. 451, 2.

¹⁸⁴ Julii Bartolocci Bibl. Magn. Rabb. tom. 1. p. 72, 3. p. 234, 5. p. 314.

¹⁸⁵ Fludd de Philos. Moysaicâ, fol. 76. b. R. Bresitts cit. ibid. fol. 90. b. R. Moyses cit. ibid.

¹⁸⁶ Pseudo-Simeonis ben Jochai liber Zohar. p. 39. b. cit. Bartol. tom. 1. p. 228. a.

¹⁸⁷ R. Jitzchak de revolutionibus animarum, c. xviii.

The same chief of the seventy-two angels is otherwise Scenàn, which signifies by a cabalistic interpretation ¹⁸⁸ Boa—Aquila—Leo—Filius-hominis. That is to say, there are sixty-eight separate angels of the nations, the sixty-ninth is Scior, the seventieth Nescer, the seventy-first Arie, and the seventy-second Ben-Adam or Filius-hominis, from which four names the great name Scenàn (or, without the points, Scàn) is concocted. The son of Man uniting in one the whole quaternion of Cherubic attributes is a character not to be mistaken even in the hands of Jews; independently of the express declaration in St. Paul that Christ's coming shall be manifest *ἐν φωνῇ Ἀρχαγγέλων* ¹⁸⁹ *καὶ ἐν σαλπικῇ Θεοῦ*.

A similar remark applies to the word *Devil*, which we often hear used in the plural, but which throughout scripture is used in a manner emphatically sole and singular, as *ὁ διαβόλος*, *ὁ πονηρός*, and *Σατανᾶς*. And it describes a person whose character and nature combined have in the world no similar. The use of either of *those* words in the plural is an invention favourable to dæmonolatry.

But the word *messenger* is often used in the plural, and in one sense only, viz: the plain sense of that word, but as applied to several descriptions of persons.

First. It is undeniable that there are certain beings whom God created to be his servants *before he created man*, because it is written that "when the morning stars sang together all the sons of God shouted for joy," but *after* the commencement of the hexaemeron or creation of the visible world, because "in six days God made the heavens and earth and *all that in them is*." They probably were created on the morning of the fourth day, and that coincidence of creation (indicated in Job's words) may be the ancient source of that Sabian error, by which star-worship and angel-worship are united, and, indeed, the stars and the angels identified.

Of their names and natures we can learn very little. But it seems to be intimated, that in some of those cases in which

¹⁸⁸ Pseudo-Simeon cit. Bartol. *ibid.* p. 228, 9.

¹⁸⁹ 1. Thess. 4. v. 16.

judgments of providence were brought about by the apparent employment of the brute ¹⁹⁰ elements, the hierarchy of heaven were really acting under those natural forms; "He maketh his messengers ¹⁹¹ *winds*, his ministers a *flaming fire*."

Secondly. There are human *messengers* or persons charged with a commission from God; and the more excellent of these angels are the same who are called saints. In some places it is said that Christ shall come with his ¹⁹² saints, and in others that he shall come with his ¹⁹³ angels. It is not obscurely intimated concerning ¹⁹⁴ David, ¹⁹⁵ Daniel, and ¹⁹⁶ Zerubbabel, and concerning ¹⁹⁷ Moses, Elijah, and ¹⁹⁸ Enoch, that they are of the number of those messenger saints. St. John saw a messenger in Paradise, who informed him that he was one "of his fellow-servants ¹⁹⁹ and of his brethren the prophets." Considering the great analogy between the visions of Daniel and John, I presume that this man was the same angel who appeared to Daniel and afterwards to the 'father of St. John Baptist, "even the ²⁰⁰ MAN Gabriel." And being both a man and a *prophet* he is probably the translated Enoch. ✂

The denomination of God's *messenger* is applied both to the souls of departed men and to living men. The spirits of the saints are of the former kind. And of the latter are the bishops of the seven churches in Asia who are admonished in

¹⁹⁰ See Num. 16. v. 35. Jonah 1. v. 4. and especially 1 Kings. xix. v. 11, 12.

¹⁹¹ Hebr. 1. v. 7. Ps. 104. v. 4.

¹⁹² Jude v. 14. 1 Thess. c. 3. v. 13. Daniel c. 7. v. 18. Zech. c. 14. v. 5. Ps. 50. v. 5.

¹⁹³ Matth. c. 13. v. 49. c. 16. v. 27. c. 25. v. 31. 2 Thess. c. 1. v. 7. Rev. 12. v. 7.

¹⁹⁴ Ezek. c. 34. v. 24.

¹⁹⁵ Dan. c. 12. v. 13.

¹⁹⁶ Hagg. c. 2. v. 23.

¹⁹⁷ Matth. c. 17. v. 3.

¹⁹⁸ Hebr. c. 11. v. 5.

¹⁹⁹ Rev. c. 22. v. 9.

²⁰⁰ Dan. c. 9. v. 21.

the Revelations, and those angels on whose account²⁰¹ *all women* should wear a covering in the same way as²⁰² *married women* wore a veil in token of subjection to their husbands. Those were the priests and ministers of the Levitical church who were in like manner called²⁰³ angels (*malàdim*) in Hebrew.

In what cases the angels of the pre-adamite creation and in what others the sanctified spirits of departed men are spoken of as God's messengers, it is not altogether easy, nor at all necessary, to determine. The guardian ministry so explicitly spoken of appears rather to relate to the former. On the other hand it seems more certain that those who shall come with Christ at the day of his advent, being *saints*, are of the latter sort: because Enoch and Elias are actually kept alive until His coming, and because it is foretold that at His coming "many of those who sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt, and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Of them the second Daniel, St. John, declares that "they sat upon thrones and judgment was given unto them . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and *holy* (or *and a saint*) is he that hath part in the first resurrection; upon such the second death has no power, but they shall be the²⁰⁴ priests of God and Christ, and reign with him a thousand years."

It is reasonable to think that those saints who have part in the first resurrection are the same persons (except as regards

²⁰¹ 1 Cor. c. 11. v. 10.

²⁰² See Gen. c. 24. v. 65. Num. c. 5. v. 18.

²⁰³ See Eccles. c. 5. v. 6. Mal. c. 2. v. 7.

²⁰⁴ *Malàdim*.

those who died *after* our Saviour) as the saints who actually did arise when Jesus gave up the ghost, "and the graves were "opened and many bodies of the saints which slept arose ; "and came out of the graves after his resurrection, and went "into the holy city, and appeared unto many." The opinion of such as think ²⁰⁵ that their resurrection was permanent at that time, and that they did not return into their graves ²⁰⁶, but ascended with the Lord into heaven, is by no means to be tolerated. Because his ascension is not described after that fashion, either in the prophetic symbols (if such they be) of Enoch and Elijah, or in the narratives of the evangelists, or in the apocryphal *Book of Wisdom*, which is (I believe) a production of Philo Judæus in which he mixes up the Platonic gnosis with an hæretical Christianity, and makes allusion to *the ascension* : because St. John speaks of a resurrection still future as *the first* resurrection: and because Christ is the "*first fruits of them who sleep*," which shows that neither Moses, who conversed with Him and Elias, nor the saints in quæstion, could have risen, except for the time only, and to return (like Lazarus and others) into the state from which they came ; for the latter *arose from their sleep* at the moment of his death, although they did not come forth until after his resurrection.

Since the messengers of the Chief-Messenger Michael the Prince consist of those two saints who have not yet died, and those who are dead but shall have part in the first rising, it seems to follow that the messengers of the Dragon (who are placed in ²⁰⁷ such direct correlation with them) should be of the same sort. And as Satan has no similar, as none of his titles have any plural, and as he had no coadjutor in his original fraud, it can hardly be otherwise. From which the inference is, that they who in the first resurrection shall arise

²⁰⁵ See the hæretical *Gospel of Nicodemus* (a forgery of unknown date)
c. XIX. c. XX.

²⁰⁶ See Justin Martyr. Resp. Orthodox. 85.

²⁰⁷ Rev. 12. v. 7.

"to shame and everlasting contempt," will arise as messengers of his. But we read of numerous beings, not men, at least not men in the state of life, who own the false god Baalzebub for their prince, are devoted to the service of Satan, and partake of his fear and hatred of the Lord. As the English word *devil* is but a corruption of the singular noun *diabolos*, the translating of the plural *daimones* and *daimonia* into *devils* operates (however it was intended) as a great cause of error. For those words were really used to denote very different beings, namely, the souls of men who had lived in the hatred of God, and in the service of the devil, acting as his angels. We read of them as being the objects of ²⁰⁸ heathen worship, the deasters, whom Euhemerus had shown (long before the birth of Christ) to be dead and deified men, and whom the Sibyl styles,

Δαίμονας ἀψυχους νεκρων εἰδῶλα καμοντων,

that is to say,

Spirits without life the ghosts of mortal men ;

as believing ²⁰⁹ in God and trembling ; as being the subjects of hæresy and false ²¹⁰ doctrine ; and more often as entering and possessing the bodies of living men and tormenting them in dreadful ways. The last point brings us (as I have ²¹¹ shown heretofore) to a certain and demonstrative knowledge of the matter ; because the possession *by* and exorcism of the *dæmonia* is described by the Syrian Lucian in language not only conformable but actually *alluding* to that of scripture, or (at the least) to those same facts which are recorded in scripture. And it abundantly appears from his works that a

²⁰⁸ 1 Cor. 10. v. 20, 1.

²⁰⁹ Jam. 2. v. 19.

²¹⁰ 1 Tim. 4. v. 1.

²¹¹ See vol. 1. p. 7. note.

daimonion in his age and country meant neither more nor less than a *ghost*, and that a *person's daimonion* meant *his ghost*. I understand in a like manner what is written, "take heed " that ye despise not one of these little ones, for I say unto " you that in heaven ²¹² *their angels* do always behold the " face of my father which is in heaven." The ministry of guardian angels seems to be an irrelevant topic in this place, which relates to the sanctity of the innocents themselves, which had been disparaged, and not to that of the spiritual hierarchy, which nobody was calling in question. Therefore their angels are what Lucian would call their *daimones* or their *daimonia*, and the Latins their *manes*.

XVIII. Upon this view of the whole case there is no locus standi for such as thought that " the angels ²¹³ who kept not " their first estate, but left their own habitation," or " the " angels ²¹⁴ who sinned," and who are called by Moses the *sons of God*, were celestial princes like those of whom ²¹⁵ Job speaks. For Satan is one ²¹⁶ of those latter; and he is the only one of whose rebellion we can discover the slightest trace. But the phrase *sons of God* is a common phrase to express men who are faithful to His service: " the peacemakers ²¹⁷ " shall be called *ἱοὶ Θεοῦ*:" " ye are all ²¹⁸ sons (*ἱοὶ*) of God " by faith in Christ Jesus:" and so forth. And by the same faith they " who were disobedient when the long-suffering of " God waited in the days of Noah" were sons of God, and they sacrificed that title to become by marriage the sons of men. They "left their own habitations" in Armenia near the garden of Eden and the Cherubim to descend into the land of Nod and select wives from among the refined and luxurious daughters of Cain.

²¹² Matth. 18. v. 10.

²¹³ Jude, v. 6.

²¹⁴ 2 Pet. 2. v. 4.

²¹⁵ Job, 1. v. 6; 38. v. 7.

²¹⁶ Job, 1. v. 6.

²¹⁷ Matth. 5. v. 9, and v. 46.

²¹⁸ C. 3. v. 26. See 1 John, 3. v. 2.

It is however an error to suppose that they were the posterity of Seth in general. The name of Jehovah had been early profaned in that house. But Enoch was "an example of repentance to all generations," his family were instructed in the right path, and *they*²¹⁹ were the sons of God who were seduced from their mountains by the Jezebels of the plain. The remnant of them, to whom Noah had preached in vain, during the one hundred and twenty years of the long-suffering of God, are a part of the spirits²²⁰ in prison or reserved in chains²²¹ under darkness.

To the animal creation the law was given "be fruitful and multiply." But it is folly to imagine that the angels who were created before or on the fourth day increase by generation. Because we can discover no mention of sexuality (the masculine gender being used of course, as is the general custom of grammarians) or of any female natures among them; because there is no reason or analogy for thinking that those who have not earthly bodies can do the works of the flesh; and because we are expressly told that "in the resurrection they neither marry nor are given in marriage, but *are as the angels of God in heaven.*"

The contrary doctrine, that dæmons, spirits, or angels held a sensual commerce with each other and with the human race, is one of the oldest fictions of the Anti-Christian or pagan apostacy, and it has never entirely²²² ceased to be cherished. It originated with the prophecies of the Son of God being born of a woman, and was essential to all attempts at setting up an *Anti-Christ* or false and premature fulfilment of that

²¹⁹ See above, vol. 3. p. 335—7.

²²⁰ 1 Pet. 3. v. 19.

²²¹ Jude, v. 6.

²²² Herodotus, L. 1. c. 181. Tobit, c. 6. v. 15. Phlegon Trallianus, p. 2—21. ed. Halæ. 1822. Philostr. vit. Ap. Tyan. L. iv. c. 25. S. Augustin. ad Quodvultdeum de hæresibus. tom. vi. p. 10. ed. 1614. Gervas. Tilb. Ot. Imp. L. 1. in Leibnitz, Script. Hist. Brunsw. tom. 1. p. 896, 7. Paracelsus de Philos. Occult. tom. 2. p. 488. de Meteor. ibid. p. 318. Le Comte de Gabalis, p. 36—45, etc.

promise ; so it was set up for the same purpose for which it is still fostered in secret, and for which it will probably be in due season republished. But when polytheism came in and men worshipped the stars and angels of heaven for gods, as many as there were of those deasters, so many opportunities were there for women to gratify their ambition or disguise their adulteries and incests by pretending to give birth to heroes and demigods. It was also an error inseparable from the cyclical or æonian system of the world reproduced at periods, for in that system Adam and Noah were themselves dæmon gods and the offspring of other such,

Πρωτογον' Ἡρικεπαie, θεων πατερ ἡ δε και υιε!

And such illusions obtained a great accession of strength from the Greek translators of the Bible affecting to call the produce of those calamitous marriages *giants*, which implies a superiority of nature, instead of *apostates* or *fallers away*, which points out the real evil they produced. They were very capable²²³ of doing so from bad motives, and in order to favour superstitious ideas ; or they may have done so by way of explaining the mythology of the Titans and showing to their Greek readers what was the truth of that fable. But that word must have contributed to deceive Josephus ; and how great mischief it caused in the Christian church may be judged from what Athenagoras²²⁴ gravely deposes, “ that the “ Prince of matter and of its forms and the angels of the first “ firmament abandoned their state and dignity, they through “ love of human virgins and concupiscence, and he from neglect and misconduct in the charge entrusted to him ; and “ the lovers begot those who are called giants. But the “ angels who fell remain in the air, or upon earth, and cannot “ return into heaven ; and the souls of the giants also are

²²³ See above, p. 40.

²²⁴ Legat. pro Christ. p. 113, 4. Oxon. 1682.

“daemons wandering round the world; the angels moving according to their inclinations, but the daemons according to their natural constitutions.” The stature of that generation may have been in fact greater than that of mankind in the days of Moses, wherein mythology may stand justified, but their bodily greatness had no more to do with the illicit marriages of their parents than their extreme longevity had.

XIX. The book of Enoch is a forgery composed after the capture of Jerusalem, by the Sabians of the East, a sect who still exist in Chaldaea under the names of Mandaites, Nazareans, and Christians of St. John Baptist. They are a sect of heathen illuminati professing a hæresy founded upon the missions of St. John and our Saviour, and they hold the Jews in detestation for rejecting John who is the great object of their veneration. There can be nothing more foul and detestable than that sect. However no less than fourteen Sabian kings²²⁵ reigned in Haran during the empire of the Khalifs, and in the seventeenth century there were still fifteen thousand of them²²⁶ in the principality of Bassora.

Abulhasen Tabet flourished at Haran about A. D. 890, and wrote one hundred and seventy-six volumes on various subjects. In one of them²²⁷ he says, “when many were seduced into error by tribulation our fathers by God’s help spake boldly, nor was this blessed city ever polluted by the Christian error. Lo! we are the heirs of ethnicism which is famous on the earth. Happy is he who takes up the burden, hoping to obtain the praise of ethnicism! Who made the earth habitable and divided it into kingdoms but the lords and kings of the heathens? Who distributed havens and rivers, and produced the occult sciences, but the illustrious of the heathen? They investigate all things, reveal the medicine of souls and their redemption, and make ma-

²²⁵ Muhammed ben Isaac cit. Hottinger, *Hist. Orient. L. 1. c. 8. p. 175.*

²²⁶ *Voyages de la Boullaye le Gouz, p. 293. Paris, 1657.*

²²⁷ Cit. Abulpharag. *Chron. Syriac. p. 180, 1.*

“ nifest the medicine of bodies, and indicate to the world the
 “ management of affairs and the wisdom of the supreme
 “ merits. Without these virtues of ethnicism the world would
 “ be empty and overrun with want and misery.”

They are said to be astrolaters ²²⁸ and angelolaters, having a doctrine in some measure intermediate between the Christians and the Magi. Some say it was invented ²²⁹ by Navazib a Persian, others, by Tachurith king of the Persians, others, by Iunau (son of Markoles the Grecian) who also invented astrology. But they themselves say, that ²³⁰ Noah laid the foundations of their religion, and even carry its first origins above the flood, maintaining that one Sabius son of Seth and brother ²³¹ of Enos invented it, in which Moses Maimonides agrees ²³² so far as this, that in the days of Enos people began to worship the stars as ministers and vicegerents of God, and a race of impostors sprung up who pretended to hold conversation with the stars and angels. Others ²³³ will have Sabius to be a son of Enoch, and the Mahometan writer Kessæus ²³⁴ speaks of them as holding the doctrine of the *sons of Enoch*; Idris said to his sons, “ my sons, call yourselves Zabæans ! “ learn to read books in your youth, that they may be of use “ in your age.”

The Nazaræans of St. John are a faction springing out of Judaism and Christianity, and therefore fall under the usual sense of the word *hæretics*, but their religion is only a variety of that great one of Osiris, Bacchus, or *Sabus*, ²³⁵ called Hel-

²²⁸ Hottinger, Hist. Orient. p. 169. Beidavi in Alcoran. cit. ibid.

²²⁹ Hottinger, ibid. p. 164. Elmacin cit. ibid. or *Nazarib*. Stanley, Chald. Philos. p. 34.

²³⁰ Hottinger, p. 169.

²³¹ Al-Firauzabad cit. Pococke Hist. Arab. p. 143.

²³² De Idololatriâ, c. 1. p. 1; c. 4. p. 9.

²³³ Ibn. Shahna cit. Hyde, Vet. Pers. c. 5.

²³⁴ Kess. cit. Hottinger, Hist. Orient. L. 1. c. 8. p. 171. See Taky-Eddin Makrizi & Silvestre de Sacy in Chrestom. Arab. vol. 2. p. 183, and note, p. 218.

²³⁵ See above, vol. 1. p. 393, 4.

lenismus and Ionismus; whence the fables of their doctrine coming from *Iunan the Greek*, and of the prophet *Ionicus* having²³⁶ invented astronomy in Heliochora or the region of the sun. Abulpharagius says that "it may be held for certain " concerning the Sabians that their profession is the same as " that of the²³⁷ ancient Chaldees." It is the same as the²³⁸ Hellenic system, and the same also as that of the ancient²³⁹ Canaanites. M. De Fourmont observes with justice (excepting, perhaps, as regards Bactriana) que le Sabiisme paroît avoir esté reçu²⁴⁰ également dans la Chaldée, dans l'Egypte, dans la Phénicie, dans la Bactriane, et dans l'Inde. But it is true that there were two modes of Sabianism, the cultores²⁴¹ sacellorum et simulachrorum. The former flourished in Babylonia, and in Syria where the idolaters worshipped *all the host of heaven*, and their images were made at certain conjunctures of the stars from which they were supposed to derive their virtue. Of their kind were those whom the Romans used to call Chaldees, Jews, and Mathematics, and the Sabians whom²⁴² Maimonides describes, " who acknowledged no gods but the sun and stars, as is apparent from their books, and especially from their Annals, in which they boast of their ancestours having maintained that thesis against Abraham and expelled him from their country lest he should seduce the people away from their doctrine." Their doctrines and practices were astrological, and conducted the human mind to strict necessity, immoralism, and the *extreme degree* of atheism.

²³⁶ Hottinger, Smegm. Orient. L. 1. c. viii. p. 253. otherwise *Ionithus*, see Method. Revel. fol. 5. a. ed. 1515.

²³⁷ Greg. Abulph. Hist. Dynast. p. 184. Oxon. 1663, and see Hottinger Thes. Philol. p. 54.

²³⁸ Hottinger, *ibid.* p. 53.

²³⁹ Ahmed ben Taibi, cit. Hottinger, Bibl. Orient. p. 104.

²⁴⁰ Sur le Sabiisme ou la religion des anciens Sabiens appelez aujourd'hui Sabis, Sabaites, Mandaïtes, ou les Chrétiens de St. Jean, in Mem. de l'Acad. tom. 12. p. 25.

²⁴¹ Shahrestan, cit. Pococke Hist. Arab. p. 144. Hyde, Vet. Pers. c. 5.

²⁴² Maimon. More Hannevokim. c. 29. cit. Hottinger, Smegma, p. 294, and Stanley, Chald. Philos. L. 3. c. 2. p. 35.

They had moreover a greater affinity to the Magians than other Sabians had. The latter were such as the Ægyptians, Indians, Greeks, and Romans, whose system included a worship of the luminaries, but differed from the sacellar in not being wholly astrological and magical. We hear much among them of Apollo, Diana, and other such names, but comparatively little of the gods Sol and Luna.

The Nazaræan Sabis have three sacred books now in use among them, the *Liber Adami*, the *Liber Hieahie ben Zachariah* (i. e. St. John Baptist), and the *Divan*, which is said to be the most voluminous of the three; they seldom permit those ²⁴³ books to pass into the hands of strangers, and although a very venal people they are seldom to be corrupted on that score.

XX. However those apocrypha have at length seen the light, and from them we may judge of the generality of those secrets which in many places are so perseveringly kept. The editor of the work has not been at much pains in criticising it; but it appears to me to contain in the three volumes of the text all the three books above cited by Agathangelus. At least, the *first* is of Adam, in the mouth of Adam; the *second*, is in the mouth of Jahia or St. John; and the *third* is not in the mouth of either, being (as I suppose) the *Divan*. It is true that in the latter case he had been misinformed as to the superior volume of that book; but that circumstance is too light to weigh against the other coincidences, especially as it does not appear that he had read them.

The books are very difficult to comprehend. *Zivo* or *Light* seems to be the Supreme Essence in their creed, and from him emanate three beings called *Lives*. Adam is introduced ²⁴⁴ praying for his father and mother, his two wives, his five sons, and his three brothers. They are all of them *Genii*. His companions and teachers are the *Genii* Abel, Seth, and

²⁴³ Agathangelus a S. Theresiâ in Epist. datâ Bassoræ Nov. 28. 1681. cit. Fabr. Cod. Pseud. 1. p. 28.

²⁴⁴ Codex Nazaræus Liber Adami appellatus a M. Norberg, vol. 1. p. 3.

Enos, called the Family of Life. One Abatur looking down into the abyss sees a reflexion of his own image, and that reflexion is the procreation ²⁴⁵ of Fetahil the wicked, who forms the earth out of Chaos and creates the angels of hell. Fetahil lies with his own mother, who (as we have seen) was the abyss, and who is often called *Spiritus* simply, and he begets the Septem-stellar Spirits. They (saith Adam) are impostor dæmons who shall deceive the world in conjunction with the Duodecim-stellar Spirits. The Sun, the proudest of the Septem-stellars ²⁴⁶, having the names of Adonai, El-el, Jurbo, and Kadosch, will call Moses out of Mount Sinai and give him the world and prepare a shrine for him. And the stellar spirit "Nebu Mercury Messiah the liar ²⁴⁷ will deprave the "ancient worship of God, and call himself Emanuel and "Jesus giver of life. But believe him not, for he will practise fraud and glamour! He will say, *I am God the Son of God, my father sent me, I am the chief-messenger, I am Abel Zivo, I came from on high.* But trust him not, for he "will not be Abel Zivo." . . . "He shall be baptized by "John ²⁴⁸ but will pervert his doctrine, until Enos the Genius "shall come in the days of Pontius Pilate and in the power of "the most high king of light, and shall expose the falsity of "Messiah, the liar having the semblance of an angel of light, "and shall condemn the false lying Messiah, the son of a "woman who has not sprung from light. He will convict the "cunning Messiah, one of the seven impostors who wander "having each the command of a sphere, and shall cause him "to be fixed to a cross and kill his body. His followers will "be dispersed, and he will hide himself in Mount Moriah.' St. John Baptist (as we further read) in the course of his journey through hell visited the prison ²⁴⁹ of Jesus Messiah,

²⁴⁵ Cod. Naz. vol. 5. p. 126, 7.

²⁴⁶ Vol. 1. p. 89.

²⁴⁷ Vol. 1. p. 55—7.

²⁴⁸ Vol. 2. p. 110, 1. See vol. 1. p. 101, and the errata, p. 330.

²⁴⁹ When he visited that of the Venercal Spirit, (i. e. the Holy Ghost) he found him in the throat of one Karafjun Sarufo. And when St. John

who said to him, "give me your name, and your sign which you took from the waters, even from the treasures of splendour in the baptism of light," and St. John told him his name and his sign and Messiah worshipped him four times.

The filth and obscenity of that blasphemous book are such as no reader's imagination (however impure) would ²⁵⁰ think of, and sufficiently show with what manner of words and deeds the worshippers of *Light* and of the *Æon of Life* were conversant in secret. The following may serve for a trifling sample; "Nebu Messiah shall call the Jews, eisque dicet ²⁵¹, "*venite, videte, mortuos vivifico et ut resurgant facio, pretium redemptionis solvo, sum Enos Nazaræus, SPIRITUS etiam* "voce in Jerusalem missâ testimonium de eo dicet, ipse autem "illecebris præstigiæ filios hominis captivabit et eos san- "guine et menstruali pollutione imbuet."

The whole work is inconsistent and unintelligible, not from the folly of its authors alone, but partly from their craft. They are a masonic body; they have a secret name ²⁵², and a secret sign, and a name of their god ²⁵³ which is not revealed to us and of which Jesus is represented as being ignorant, and "there is no bottom to the profundity ²⁵⁴ of the interior Nazaræism." Therefore besides their precaution that their books should not get abroad, they take care to write them in a form imperfectly intelligible to the many.

Præsertim cùm rite volunt indicta relinqui ²⁵⁵

Nonnulla, aut dici scelus est ea quippe nefandum

Ni penitus cæcis ambagibus involvantur.

had ascended to heaven the Spirit said to Karafjun, "Now I will make thy mouth similar to the grain sesamy which shuts itself when the wind blows upon it." Vol. 2. p. 17. That illustrates the *open sesamy*! of the Arabian Nights; the *wind* means spiritual influence, Virgil's *vento rota constitit axis*.

²⁵⁰ Διαλείπεται γὰρ πρὶς τοῦ τῶν ἀγγέλων ἱερῆς, τοῦ ἀποκριματισμοῦ, τῆς σαρκοφαγίας, κ. τ. λ. See vol. 1. p. 47. p. 55. p. 89. p. 113. Vol. 2. p. 85. 87. 89. 93. 107. 109.

²⁵¹ Vol. 2. p. 109.

²⁵² Vol. 2. p. 5. p. 7.

²⁵³ Vol. 2. p. 13. p. 23. p. 31.

²⁵⁴ Vol. 2. p. 191.

²⁵⁵ J. Aur. Augurelli Chrysopæie, L. 3. p. 69.

Their real creed is that ²⁵⁶ the Devil, the old dragon of the knowledge of good and evil, is the supreme *Light* and *Life*, lord and father of the 800,000 myriads of genii (the fixt stars) who were baptized in the Jordan of the heavens. That, the Holy Ghost is an impure and female nature presiding over lust and concupiscence and the mother of the evil spirit Fetahil by the spirit Abatur or God the Father, and that Jesus with the other six planetary dæmons was begotten by the incest of the evil spirit with his own mother the Holy Ghost in order that they might deceive and corrupt the world. That Enos the Genius and baptizer of the genii in heaven appeared upon earth in the form of John baptizing men ; that his appearance was in order to counteract those evil powers, and to punish both the Christians for believing in Christ and the Jews or *abortives* (as they are always termed) for rejecting himself ; and that he ascended again into heaven.

This being so, it may be wondered in what sense they were *Christians* at all. But it is the nature of all such hæresies to worship the very powers they most profess to abominate, by practising every enormity as a sacramental tribute to the divine wickedness. The Carpocratians, whose doctrine was in effect the same, explained their reason for so doing, viz.: " that turpitude is acceptable to the lower principalities and " powers, and must be committed by those ²⁵⁷ who desire to " purchase a free passage through their inferior heavens into " the highest." We may therefore safely say of the Sabaites, that " it is a shame even to speak of the things which are " done of them in secret." One of their books, the *Tamtam* or *Tumtum* ²⁵⁸, avows that their men worship the planet

²⁵⁶ They venerate him under his rabbinical name of *Samach*, as " prince of the Dæmons and the greatest God," and " him who makes the arrows to fly." Stanley, Chald. Philos. p. 37. The arrows here meant are those of the angel of death, the *ἀγανα βέλεια* (undelightful darts) and *πτηναι ὄφεις* (winged serpents) of Apollo.

²⁵⁷ S. Augustin. tom. vi. p. 7. ed. 1614.

²⁵⁸ Cit. Hottinger, Hist. Orient. L. 1. p. 201, and above, vol. 2. p. 260 ; see also vol. 3. p. 391.

Venus in woman's clothes, and that the women worship Mars in complete armour ; most flagitious ceremonies of unnatural vice, the same against which Israel was warned, " the woman ²⁵⁹ shall not wear that which pertaineth unto a man, " neither shall a man put on a woman's garment, for all that " do so are abomination unto the Lord thy God." Another of their customs is to slaughter an animal, and pour his blood into a fosse, and while they are eating the flesh, the dæmons are supposed to drink up the blood, and by these means ²⁶⁰, *fraternitatem* et familiaritatem inter eos contrahi. They offer up human victims to several of the Septem-stellars, and especially to our Saviour, whom they call Nebu Messiah ²⁶¹. On the fourth day of the week, upon solemn occasions, a young man of a dark complexion, but of refined and cultivated mind, is made drunk with wine, and is brought before the image of Nebu by the Sabaites, saying, " Most noble Lord, " we bring to you a youth who resembles you in manners and " appearance, and whom we beg you to accept of," which said, they cut him in half lengthwise, and then divide the halves into quarters, and each bring a billet to form a pile, and then burn him and sprinkle the face of the image with his ashes ; but they keep this ceremony as secret as they can. They regard the cross as the mast of the *ships of the sun and moon* ; qualis verò sit ille malus mysticus, quæ navis Lunæ, quod etiam Solis navigium, cum illis sileamus. We may observe in their murders committed in honour of Jesus Christ a circumstance which does not appear in their other sacrifices, the *rosea crux*, for the dimidiation longwise and the transverse quartering produce that *vetus magorum character* ²⁶², the bloody cross. The Codex Nazaræus or Liber Adami is in truth a sort of *Liber de Tribus Impostoribus* (a book which

²⁵⁹ Deut. 22. v. 5.

²⁶⁰ See above, vol. 2. p. 651. Maimonides, *ibid*.

²⁶¹ Muhammed Abi Taleb in Norberg. *Onomasticon Codicis Nazaræi*. p. 97, 8.

²⁶² See above, vol. 2. p. 654.

was derived, as we have shown, from the Assyrian Curds and other dark fraternities of the East into some of the brotherhoods of Europe), for it successively reviles, as false wizards, and deceivers by magic, Moses²⁶³, Nebu²⁶⁴ Messiah, and Ahmad²⁶⁵ bar Bezbat or Mahamad bar Bezbat.

The *Liber Enoch*, I say, is a book of the hæretical Sabaism. And any one will the more readily believe that, now that he has seen the same people fabricating a *Liber Adam*; and the more so, again, when he observes, that the library of the Æthiopian kings to which we are indebted for Enoch, also contained the book of Noah on Cosmography, that of Abraham on Mathematics, and several books of Solomon. That shows from what sort of shop we have received it.

XXI. The strictures I would make upon it are of two sorts; to show its general falsehood and absurdity, and its especial coincidence with the Nazaræan Sabianism.

For the first purpose I make the following observations. 1. That it states the giants (Nephilim or Fallers-off of scripture) to have²⁶⁶ been 300 cubits in heighth! 2. That, the giants who have been born of spirit and of flesh²⁶⁷ shall be called upon earth evil spirits, evil spirits shall proceed from their flesh because they were created from above . . . upon earth shall be habitation of terrestrial spirits who are born upon earth. 3. That it contains the names of a multitude of supposed angels and spirits, Uriel, Raphael, Raguel, Kasyada, etc. etc.; whereas scripture contains only the blessed name of Michael the Prince, and that of *the man* Gabriel. 4. That Azazel and Samael are spoken of as two different genii or spirits, whereas they are well known to be two Hebrew names of the devil. 5. That the physics of the eighteenth chapter are absurd, e.g.: "I then surveyed the receptacles of

²⁶³ Cod. Naz. vol. 1. p. 47. 89.

²⁶⁴ Ibid. p. 50.

²⁶⁵ Ibid. p. 59. 117. Mahomet calls himself *Ahmed* in his Koran.

²⁶⁶ C. 7. v. 12.

²⁶⁷ C. 15. v. 8.

"all the worlds . . . I surveyed the stone which supports the corners of the earth . . . I also beheld the four winds which bear up the earth and the firmament of heaven, I beheld the winds occupying the exalted sky, arising in the midst of heaven and earth, and constituting the pillars of heaven . . . I passed on towards the south, where there burned both by day and night six mountains formed of glorious stones . . . I saw too a blazing fire hanging over all the mountains," etc. etc. 6. That another chapter²⁶⁸ treats of the *new moons* as of a real plurality, and of the moons observing a mutual fidelity by means of a stable oath. 7. That the unclean hæresy of the *arbor vitæ*²⁶⁹ is introduced, "the holy Lord, the everlasting king, shall come to visit the earth throned on the top of a fruit tree²⁷⁰." 8. That it is said, "the Cherubim, Seraphim, and *Ophanim*²⁷¹ . . . shall bless and glorify the Lord," which third is an unscriptural and ophitic name. 9. That it is stated (in c. 68.) that the world was created by the power of God's oath, which is called *Beka*, that the spirit *Kasyada* interceded with Michael that he should make that name known to men, that the same *Kasyada* taught men the art of procuring abortions, that a variety of other spirits taught them other things, and that the spirit *Gadrel* seduced Eve. 10. That the Sun has two names, *Aryares*²⁷² and *Tomas*, and the Moon four, *Asonya*, *Ebla*, *Bonase*, and *Erae*. 11. That we meet with that *ne plus ultra* of Rabbinism, the story of Behemoth and Leviathan, mentioned also in Esdras, "in the day of covenant and inquisition two monsters²⁷³, Behemoth and Leviathan, shall be distributed for food . . . they were separated on the same day, one in the

²⁶⁸ C. 41. v. 4.

²⁶⁹ Isai. c. 66. v. 17. Juv. Sat. 6. v. 544, 5; above, vol. 1. p. 300-2; vol. 3. p. 255, 6.

²⁷⁰ Enoch, c. 24. v. 8.

²⁷¹ C. 60. v. 113, 4. See G. Bruno, *Cabala del Cavallo*. dial. 1.

²⁷² C. 77. v. 42.

²⁷³ C. 59. v. 6, 7, 8, 10.

" depths of the sea, and one in the dry desert." 12. That it is asserted that the Giants had performed the projection of the white or *œuvre au blanc*, and discovered the philosophical tincture! "they know how silver ²⁷⁴ is produced from the "dust of the earth, and how on the earth the metallic drop "exists."

My next remark is, that it has a close relation to the errors of the Sabians. Because, 1. It represents angels or spirits having intermarriage with mortals, as they ²⁷⁵ do. 2. It speaks of the seven planets (or septem-stellar spirits) as of guilty powers abhorred by their Superior; Enoch sees seven *stars* of heaven ²⁷⁶ bound in a terrific place, in which are such of the stars as have transgressed the commandment of the most high God, and are there bound until the infinite number of the days of their crimes be completed. 3. It treats of the stars in general as of spirits or moral powers and agents. "The stars "which roll ²⁷⁷ over fire are those which transgressed the "commandment of God before the time arrived." Enoch sees the stars come forth from the gates of heaven, and he writes down *their names* ²⁷⁸ at the dictation of Uriel, and the stars answer to their names ²⁷⁹ and are converted into angels. 4. He holds it blasphemy to speak ill of the *stars* and considers God as their leader, "the mighty ones of the earth shall "condemn ²⁸⁰ the *stars of heaven*, shall lift up their hands "against the most high . . . and deny the Lord of Spirits."

²⁷⁴ C. 64. v. 7.

²⁷⁵ Liber Adami, vol. 2. p. 107.

²⁷⁶ C. 21. v. 3.

²⁷⁷ C. 18. v. 16.

²⁷⁸ C. 32. v. 2.

²⁷⁹ C. 43. v. 1.

²⁸⁰ C. 46. v. 4, 5. "For He who maketh the stars (saith the prophet) calls them all by their names. Concerning which names many secret things are contained in the books which are called *Enoch*; but since those books do not seem to be held in authority by the Hebrews, we will therefore not cite at present the names which are there mentioned, but will continue our inquiry concerning the things we have now in hand." Origen. in Num. c. 33. p. 178. ed. Ganebrard.

5. He says that the stars are the witnesses by whom the angels are to judge us in the day of judgment! when the most high comes to execute judgment "the angels shall inquire into "your conduct in heaven, of the sun, the moon, and the stars, " ²⁸¹ shall they inquire respecting your sins." 6. Fædisimè loquitur de astris, quæ partes pudendas ²⁸² equorum veretris similes habere fingit, et partibus illis protrusis vaccas inire contra ordinem naturæ, et elephantas et camelos procreare! 7. Because either the book itself, or at least the key to its occult meaning, is masonic and strictly apocryphal. Enoch bestows this praise on Noah, "the Lord of spirits knows that "thou art pure, and good, and free—from *what*?—from ²⁸³ "the reproach of *discovering secrets*." And an angel gave Noah (as we are told in a part of the work ²⁸⁴ which he is feigned to have written) the "characteristical marks of all "the secret things in the book of my great grandfather "Enoch!" That is at least an admission that the *cat is in the bag*. The book of *Enoch* is less blasphemous than the esoteric book of *Adam*, and has not been concealed as the latter was, but then it does not in its less offensive parts mean a word of what it seems to say.

XXII. The origin of the Mandaites, Christians of St. John, or Nazaræan ²⁸⁵ Sabians is unknown to me, their own stories about it being mere figments. But it seems to be true that

²⁸¹ C. 99. v. 8.

²⁸² Enoch, c. 85. c. 89.

²⁸³ C. 64. v. 10.

²⁸⁴ Noah, in c. 67.

²⁸⁵ They had the title of *Nazarcenes* in Mahomet's time. Alkoran sur. 2. cit. Kessæus ap. Stanley Chald. Philos. p. 35. It does not relate to Nazareth, but to the Nazarites or people *separated unto the Lord* of whom John the Baptist was one. But in A. D. 891 an impostor came to Nazareth with twelve apostles saying that Messiah (who is Jesus, and Ahmed son of Mohamed son of Ishmael of the line of Ali, and the angel Gabriel) had addrest him in these words, thou art the Truth, thou art the Spirit, thou art John son of Zachariah. His attempt was to set up a new lodge of Sabians at Nazareth. Chron. Syriac. p. 177. His followers are Niebuhr's *Nassaires*, whose wild doctrines he describes in *Voyage en Arabie*, vol. 2. p. 359.

Christianity did not altogether flourish among the disciples of John, and that both the Simoniacs²⁸⁶ and Dositheans came out of his company of baptizers, and it is not improbable that those ancient hæretics called Nazaræans, and especially those of them who were styled²⁸⁷ Ebionites, may also have been deaf to the Voice in the Wilderness and may have founded an anti-christian scheme upon the basis of his Christian mission; and that these are the successors of those old Nazaræans, either made worse than they originally were, or rather more fully detected, in the course of that which brings most things to light, time. They cannot be essentially different from the Sethiani²⁸⁸ because, although they mention Enos his son rather oftener than Seth himself, they pretend as the Sethians did "that Seth was born of a cœlestial²⁸⁹ mother and a "cœlestial father, from whence a divine seed was sprung, that "of the Sons of God, and much they fable vainly concerning "the principalities and the powers." Indeed there is a Sabian legend that "Abraham opened the²⁹⁰ chest of Adam and found "in it the books of Adam, the book of Seth, and the boo of "Idris, and the names of all the prophets who were to arise "in after times!" but Idris²⁹¹ is the Arabic name for Enoch.

²⁸⁶ See above, vol. 3. p. 423.

²⁸⁷ They made an ostentation of *poverty* which is what their name means. Perhaps they did so in imitation of him who wore camel's hair and a leathern girdle, and came neither eating nor drinking. Though their leader was by name *Ebion* I look upon it as a title assumed. See Epiphan. *Hæres.* 30. p. 141. The enthusiasts called *Pauperes Leonini* were somewhat similar. The Ebionites pretended that the Holy Spirit was a *female* upon the authority of their teacher Elxai's dreams; and that tenet goes very far to identify them with the Sabian Nazaræans.

²⁸⁸ The *Gospel of Nicodemus* is a performance of the Sethiani. It describes our Saviour's descent to hell. And, when He descends, Seth (at Adam's command) relates how he went to the gates of Paradise to obtain from Michael the Archangel some oil of the tree of life "to anoint his father Adam for his head-ache!" It also cites the first of the *seventy books* as describing the revelations of Michael to the *third son of Adam*.

²⁸⁹ S. Augustin. de *Hæres.* in tom. vi. p. 7.

²⁹⁰ Kesseus (doctor Alcoranicus) cit. Hottinger *Hist. Orient. L.* 1. c. viii. p. 172.

²⁹¹ Abul-Gazi *Hist. Gençal.* part. 1. p. 17.

However the *Liber Adami* of Haran and Bassora (unless any thing has been added to it) bears date after Mahomet's imposture. An older book, of which the title seems to point them out for its authors, the *Book of Zachariah* ²⁹² *father of St. John*, is mentioned by S. Athanasius; and it is said ²⁹³ that the preachings of his contemporary St. Gregory and the name of the Messiah were openly derided at Nazianza, of which all the inhabitants were Zabæans.

XXIII. But to see their connexion with the prophecies of Enoch it is necessary to consider their real notion with respect to St. John. It was their opinion, and that of all similar sects, that celestial powers were often incarnate and came from time to time to rule the earth, dæmon kings whose conception and aphanism were alike miraculous. The books of the Drusians in Syria ²⁹⁴ say that God has appeared in human form ten times, the eighth time as Abu Zachariah, and that the founder of their sect has appeared seven times, the first time as Schat (Seth) in Adam's time, and the fifth, as Eleazar in the time of Jesus. Hakem ben Haschem al Mokanna maintained that God had often been manifest in human form since the time when he commanded the angels to worship Adam, and had been incarnate in divers great men. That is the system of avatars.

If all men had died and been laid in their graves that system would not so easily have been credited. But when God took Enoch away a great handle was offered to perverse minds for setting up antitheism, and a like one again by the translation of Elijah.

Enoch was removed (from the scene of his preaching, in the patriarchate of the Sethidæ) into Paradise, the terrestrial heaven, of which the fiery Cherubim barred the ingress to all men besides. At the flood, when the Lord (as Job says) "broke up his appointed place," and the Mount of Paradise

²⁹² S. Athanas. Synops. cit. Fabr. Cod. Pseud. p. 402.

²⁹³ Eutychn. Annal. p. 133. cit. Hottinger Hist. Orient. p. 173.

²⁹⁴ Niebuhr Voyage en Arabie, vol. 2. p. 355.

or New Jerusalem was carried away from the earth and from the sight of men, he ascended with it. That holy place was confounded with the moon by ignorant people, which gave rise to the fables of the moon being *part of the earth*, of its being the Mount *Pangaion* etc. and to that of the *Man in the Moon*. Irenæus assures us that the elders in his time, who possessed the earliest traditions of the apostolic church, asserted that Enoch and Elijah were in Paradise, dicunt presbyteri qui sunt ²⁹⁵ apostolorum discipuli illos qui translati sunt illuc translatos esse. St. Augustine seems to adopt the same persuasion, neque enim Henoch et Helias per tam longam ætatem senectute marcuerunt sed ex quo translati sunt ita vivunt ut similem habeant satietatem illis 40 diebus quibus Helias ex calice aquæ et ex collyride panis sine cibo vixit, aut si et his sustentaculis opus est, ita fortasse in ²⁹⁶ Paradiso pascuntur, sicut Adam priusquam propter peccatum exinde exire meruisset. The Jews also esteem Eliam ingressum Paradisum cum corpore, ibique vivere in statu in quo erant primi ²⁹⁷ parentes nostri ante lapsum; similiter Henoch intravit Paradisum. In the fable of Alexander's visit to Mount Paradise, first invented by the alchemical and antitheistic romancers I know not how long ago, but I believe as long as the reign of Mithridates, he finds an old man lying on a golden bed who reveals to him the mysteries of the mountain, saying, "before " the water of the deluge covered the earth I knew thy deeds;" and that Senex de Montibus according to Gobelinus ²⁹⁸ Persona was Enoch.

And indeed there is no better argument to show the falsehood of that book from Æthiopia than its representing Enoch as perambulating the starry firmament, for although it be

²⁹⁵ Irenæus, *L.* 5. c. 7. p. 322. ed. Gallasii. So also, G. Elmacin etc. cit. Hottinger, Smegna, p. 241. G. Abulpharag. *Hist. Dynast.* p. 6.

²⁹⁶ Augustin. de Peccat. Merit. *L.* 1. tom. vii. p. 278.

²⁹⁷ R. Kimchi in 11. Reg. 11. 1. cit. Heidegger *Hist. Patriarch. Exerc.* ix. p. 258.

²⁹⁸ Cosmodromium, *Ætas* 5. p. 104.

certain that "God took Enoch" it is no less certain that three thousand years afterwards "*no man* had ascended"²⁹⁹ into "heaven, but He that came down from heaven, even the Son "of Man that is in Heaven."

In process of time Nimrod arose, the mighty one of the earth, pretending to be the great increment of Jove and the "*Son that is in heaven*," and was the greatest of Antichrists. Upon a great and solemn occasion he was standing before the kings and nations of the earth upon an elevated station, when suddenly he disappeared amid flames of fire and in a cloud of smoke³⁰⁰, and, although the better informed knew that he was blown up with chemical fire and murdered by his mother, many of his admirers believed the fiction which his murderers invented that he had returned amidst fiery portents into his native heaven; whence the tale of Quirinus ascending amid stormy clouds upon the chariot of Mars, and of Hercules rising in flames from Mount Oeta. In after times Elijah ascended with a fiery chariot into Paradise, but still "*no man* ascended "*into heaven*," and the perverse concluded that he was again the same being who vanished from sight as Enoch and ascended in fire from the Birs el Nemrood.

It has been already explained pretty fully that the legend of Ganymede³⁰¹ has been formed out of those of Enoch and Nimrod, and that of Æsculapius³⁰² out of those of Nimrod and Elijah. The Sofis or Illuminati of Persia derive the origin of their sect from Elijah, according to their famous dervish³⁰³ Moc-heles. Another of those fanatics, Aziz the Tartar, gives an explanation of the mystery; he exclaims "O my God, thou "knowest the secrets³⁰⁴ of my *Secret One*! . . . that which

²⁹⁹ John, c. 3. v. 13.

³⁰⁰ See above, vol. 2. p. 156—168. vol. 3. p. 18—22.

³⁰¹ Vol. 3. p. 22—5.

³⁰² Vol. 3. p. 285—290.

³⁰³ Cit. Nouvelles de la Rep. des Lettres in Fabr. Cod. Pseud. p. 1077.

³⁰⁴ Aziz: de Cogn. Dei et Hominis c. xi. ed. Muller. Colon. 1665. The name Aziz signifies the planet *Mars*, which shows why George was his patron fiend.

“ George was, is thine,” and again, “ George³⁰⁵ drank the “ water of life . . . his condition was changed.” But in the same work he calls St. George *Hidir Ilyas*, i. e. Elias the Flourishing, and the commentator says he was so called because he had the same spirit as Elias by metempsychosis. The Emperour John Cantacuzene³⁰⁶ says that the Musulmans call St. George *Cheter Eliasz*. But we have abundantly shewn that St. George is Nimrod, and may here add, that he is said to be buried in the *Nebhe Gurgis*³⁰⁷ at Mosul, close to, if not part of, the ancient *Nineveh*, that water is brought to his pretended tomb from the fountain of Meshed in Khorasan, and that the water is accompanied by the sacred bird Samarmar or Samarmog. The bard Taliessin pretends that he himself came from Paradise,

My original country³⁰⁸
Is the *region of Cherubim*,

and he boasts of having associated with Enoch, Elias, and Nimrod. The notorious Bombastes³⁰⁹ Paracelsus describes the life of the Enochdiati and Heliezati as being the life of the *Great Iliaster* (i. e. Nimrod of Ilion) and a prolongation of existence in the æther and clouds, but he can define nothing concerning the life of the Iliaster. However *three* seem in his opinion to be partakers of it ; “ there are certain persons³¹⁰ “ called Laureus, Siconius, and Hildonius, whose nativity or “ natural death nobody could ever discover or hear of.” The same author used the name of *Elias* to denote that terrible man for whose advent (foretold by the prophets) fraternal secresy lies waiting, and he breaks forth into this blasphemy ;

³⁰⁵ Ibid. c. XII. and not. *ibid*.

³⁰⁶ Cantac. Apol. 3. contra Mahomet. p. 48. ed. Basil. 1542.

³⁰⁷ Niebuhr Descr. d'Arabie, p. 153, 4. 291, 2.

³⁰⁸ Hanes Taliessin in Gunn's Nennius, p. 41.

³⁰⁹ De Vita Longâ, c. 2. p. 68. c. 3. p. 66.

³¹⁰ Ibid. p. 93.

"there are several secrets of transmutation which the Lord
 "God shews to a few, but of which the fame will not there-
 "fore presently transpire, because with them God also gives
 "us the intelligence to conceal those and other things until
 "the coming of³¹¹ *Elias the Artist*, in which time there is
 "nothing so secret but it shall be revealed." That is, until
 Nimrod, whose Charonian head or caput Baffometis they
 adore, shall reappear in power. The people called Nestorians
 have their patriarch at Nineveh or Mosul, and entitle him
 Mar³¹² *Elias*. It may be doubted if the Rabbis meant any
 good when they pretended to deliver in their Talmud the
*Traditions of the house*³¹³ of *Elias*. But there can be no
 doubt concerning Guillaume Postel, who said that his mother
 Johanna, mother of the world, was sprung from the froth or
 foam which the serpent dropped upon Eve, and that he him-
 self was the second prophet Messiah, perfected in the spirit
 of *Elias* and in the primogeniture of *Cain*, having a new
 substance from the root of the origin of evil, in order to
 restore the monarchy of Noah as the first Messiah did the
 priesthood of Adam (that is, to unite the sceptre and sword
 of Nimrod to the universal pontificate of an infidel antipope),
 and who called his book³¹⁴ *Restitutio rerum omnium conditarum
 per manum Eliæ Prophetæ Terribilis*. The half-madness of that
 author gives a value to his writings; it gave him the rashness
 to blab forth the apocrypha, and his derangement lay in *ap-
 plying to himself* the things which in other respects he did not
 misrepresent. We may say, in vesaniâ veritas. J. H. Hot-
 tinger³¹⁵ asserts *as a fact* (on the authority of Mahometan
 authors) that St. John the Baptist is "absurdly confounded
 "with Elijah."

It was foretold that God would "send Elijah the prophet,"

³¹¹ Paracelsi Tinctura Physicorum, c. 4. in vol. 2. p. 118.

³¹² M. Febvre Theatre de la Turquie, p. 464.

³¹³ See Bartol. Bibl. Rabb. tom. 1. p. 168.

³¹⁴ See it, p. 26. p. 36. ad calcem *Jeciræ*.

³¹⁵ Hist. Orient. L. 1. c. 2. p. 96.

and St. John Baptist accordingly came in the "spirit and power of Elias." By means of which he became, in the hands of the Sabians, the same person as Elias, and consequently not as he only, but as Nimrod and Enoch. What other construction can be put upon this rabbinical fiction, novem in vitâ suâ sunt ingressi paradisum, Enoch, *Messias*³¹⁶, Elias, &c.? The opinion of certain Cabalists that Enoch was the³¹⁷ arch-angel Mittatron Sar-harpanim, Michael, or Scenân, amounts to the same doctrine, as will appear from what we have³¹⁸ already observed. The bird *Phoenix*³¹⁹ ascending renovated out of his flames is a type of Nimrod and others, living again after their fiery aphanisms, and reappearing at periods; the phoenix (says³²⁰ Paracelsus) is the soul of the great Iliaster. Therefore, I may use the distich of John Valentine Andreae (a secret mystic, to whom some have even ascribed the foundation of Rosy-Cross) upon Enoch to the same purpose,

Vivis egressus, mortuis superstes³²¹,
Solus sibi Phoenix juvenile senium habet.

If Elijah was a substantially different person from Enoch the word *solus* would be manifestly untrue.

XXIV. The Codex Nazaræus has constant mention of Ahnusch, but none of Ahnuch or³²² Enoch, although it speaks

³¹⁶ Schalsch-hakkabbala p. 8. cit. Hottinger Smegma Orient. 3. c. viii. p. 315.

³¹⁷ Hottinger, ibid. p. 239. Sublatus est Chanoch et factus est Angelus Mettatron qui comprehendit omnes angelos. Liber Zohar in Kabbala Denudata, 1. p. 304.

³¹⁸ Above, p. 45, 6.

³¹⁹ Above, vol. 2. p. 518.

³²⁰ De Ligno Vitæ, p. 687. see above p. 19.

³²¹ Seleniana Augustalia, p. 516. A Mr. Stapfer who writes John Valentine's life in the Biographie Universelle is made to state (by typographical error, I presume) that he was born A. D. 1506 and died 1654! But Dr. Andreae in a document bearing the specific date A. D. 1647 states himself to have been then sexagenario major. Selen. Aug. p. 247.

³²² See Abul-Gazi, p. 17.

(besides Enos) of Adam, Seth, Noah, Japhet, Shem, and Ham ; and it describes Enos not Enoch as appearing in our Saviour's time. It is my belief that Enos, the first man who was worshipped³²³ as Jehovah, was the *first* of the Sabian series of avatars, and that his name was that to which all the others were referred ; so that *his* reappearance was predicated of them, as Vishnu's is of Parasu Rama, Crishna, Calci, etc. His father (says the Codex) girded the loins of Ahnusch and said to him, "Go forth thou primæval splendor, who hast³²⁴ called thyself "I AM." When Faltusus was king of the world³²⁵ and while Pontius Pilate was living Ahnusch assumed the semblance of a carnal body, frequented Jerusalem, refuted the falsehoods of Jesu Messias, and shewed to the abortives the mysteries of life and death. However not more than three hundred and sixty prophets (*i. e.* Sabaite hæretics) went out of Jerusalem, and they were needy wanderers. Then Ahnusch the Genius ascended and took possession of the scales of justice. We must consider the doctrine of the Codex Nazaræus ; it denies the resurrection of Jesus and (*a fortiori*) his ascension, for he lies imprisoned in Hades and will hereafter be thrown headlong into the place of Ur king of darkness, and consumed with fire ; but it asserts that John (having died to all appearance under Herod) descended into Hell and received adoration from the prisoners in the seven prisons. Therefore it must be St. John, returning from his visit to the dead, who is said to have ascended to heaven as Ahnusch the Genius. The descent, the preaching to the spirits which are in prison, the resurrection, and the ascension, are all of them retained and asserted as truths by the Masonic *Christians of St. John*, but they are all prædicated of John and not of Christ. It is possible that the same person in his form of the man John baptizing and seeming to die, may be the apostle Eleazar whom the Drusians

³²³ See above, vol. 2. p. 489.

³²⁴ Cod. Naz. vol. 2. p. 139.

³²⁵ Ibid. vol. 1. p. 57—9. vol. 2. p. 113.

place in our Saviour's time, and in his form of the Genius Ahnusch ascending to heaven, their supreme incarnate unity of God³²⁶, Abu-Zachariah. We know how very early the seeds of such a delusion were sown, "some"³²⁷ say thou art "John the Baptist, some Elias," and of those *some* one was no less a person than Herod the tetrarch who said "*this is John the Baptist*"³²⁸ *who is risen from the dead.*" St. John Baptist is the patron saint of all³²⁹ free-masons: and he was scarcely less esteemed among the Gnostics, who understood by "*inter natos mulierum non surrexit major Johanne Baptistà*" that he was fully initiated in the gnosis.

If there be any foundation for the assertion, that the enormities of Rosy-cross were brought from a city of Arabia³³⁰ *solis sapientibus habitata*, I should think that either Haran or Bassora and the small but illuminated nation of Sabaites were signified. The legend of St. Christopher, the decapi-

³²⁶ See above p. 67. The Drusians call themselves *the Unitarians*, but are not of the leaven of Arius or Socinus but that of Sabellius. Their creed runs thus: "I put my trust in Lord Hakem, the one, the eternal, without companion, and without number." Silvestre de Sacy Chrestom. Arabe, 2. p. 353.

Abu-Zachariah would strictly speaking denote St. John's *father* and not him. But I think he was sometimes called so. Abul-Faragius mentions that Dr. Bactishua son of *Gabriel* once said in jest to Dr. John ebn Mesua, Tu, *Abu-Zachariah*, frater meus es, patris mei filius. Hist. Dynast. p. 154. These Orientals imagined that John's birth, being miraculous, owed more to Gabriel than its mere annunciation, and that he was Zachariah's son *by law* but Gabriel's *by nature*. And so, the son of *Gabriel* says to *John*, you are my father's son. I can elicit no other sense from it. *Abu*, then, must be used like an ablative absolute, as *Johannes patre Zacharià matre Elizà Baptista*, or like *ὁβριμοπατρῇ, τριπατρῷ* etc. *Abu-Zacaria* al Magrebi was a saint to whose tomb in Syria Saladin went a pilgrim. Herbelot in *Saladin*. The Mahometans boast of having the head of John the Baptist in a temple at Damascus. Herbelot in *Jahia ben Zacaria*. And that may have been the scene of Saladin's devotions, the Caliphs of Bagdad having called him Magrebi, *the western*, from the relative position of Palestine and Babylonia. See Chron. Saxon. A. D. 448.

³²⁷ Matth. c. 16. v. 14.

³²⁸ Ibid. c. 14. v. 2.

³²⁹ Hammer, *Mysterium Baffometis*, p. 43.

³³⁰ Maier. *Silentium post Clamores*, p. 39, 40.

tated martyr and giant, carrying our Saviour through the water, is founded upon his applying to St. John for baptism in the river Jordan. But as John's baptizing was that by "the Jordans of the interior splendour," and especially by that "Jordan"³³¹ of Jordans whence the mother of all the "Genii emerged and which the king of light has marked "with the mark of hell, in order that none except the genius "Abel Zivo and *his brothers* should venture to bathe in it," it follows that Christ went³³² to St. John, as Simon Magus did to Peter, in order to obtain a virtue and power not his own. Now, as the free-masons in general have St. John Baptist for patron, so the Rosy-cross brothers in particular have *Adezm* and Christopher Rosencreuz or *St. Christopher*³³³,

Primus homo, et Christum qui ferre putatur in undis,
Vestrati quoque pars gaudet inesse choro.

Moreover the Sabaites style themselves Mandaitæ from Javar *Mando di heje* or *Herald of life*, and a tract written under the assumed name of Menapius³³⁴ against the Rosycrucians has this title, Irenæus Agnostus wunschet Isaiæ sub cruce und *S. Mando Christophori F. befehdung*. It may be subjoined that Jardeno (the mystic Jordan of the Mandaites) is interpreted by them *a stream of red water* and derived from ourdà, *a rose*. In fact, their *Jordans of the esoteric light* (as they style them) are fosses like the fosse of Ulysses³³⁵ the Artist, accessible only to the brethren of Abel Zivo;

‘Οι δ’ ἀμφ’ αἶμα κελαινον ἀολλεες ἡγερεθονται.

³³¹ Norberg. Onomasticon, p. 72.

³³² See Cod. Naz. cit. above, p. 58. Theodotus the Valentinian says that Christ was by John's baptism redeemed from the *ennœa hysteroseos*. Epit. Doctr. Valentin. s. 22. in Fabr. Bibl. Gr. L. v. c. 1. num. 23.

³³³ Redintegratio Fraternitatis p. ult. and see J. V. Andreae Mythologia Christiana; vi. c. 31. p. 305, 6.

³³⁴ Portus Tranquillitatis, p. 37.

³³⁵ Above, vol. 2. p. 656. Maier. cit. ibid.

The blood which flowed in torrents from the trunc³³⁶ of St. John Baptist, and which could not be stopped until God had avenged him by sending a great desolation upon the Jews, is a legend, in which the ruin of that nation is represented as a punishment of John's murder by Herod (not of Christ's by them) under the type of a wrathful overflowing of the esoteric Jordan. In a word, it is a Mandaite legend.

The sentiments of the Gnostics, Rosicrucians, and Freemasons upon the subject of St. John are not dissembled by Origen. That person affirmed that the soul of St. John³³⁷ was sent from heaven, paradise, or some other place, to *assume the body*, and that his soul was more ancient than his body and previously subsisting, and he insinuates that his body contained the soul of *Elijah*. I will close these remarks with the significant words of³³⁸ Paracelsus; "Antichrist will walk among us as Christ did among the Jews, and as John Baptist alone knew Christ, so none hereafter will know Christ nisi *qui vir Johannis Baptistæ sit*, for his own ministers will not recognize him." No, that they certainly will not.

The book of Enoch is, even in its outward language, a book of stars and angels, a book of incubi, and a book of *alchemy*, to say nothing of the hidden meaning it is avowed to have. It is the common and well-known tradition of the east that Idris (who is Enoch) invented astrology; and it is no less true that the filth called *alchemy* was fathered upon Enoch. "There is a great remedy called *glia inestimabilis quod verè est thesaurus physicorum*. Some say Adam invented it. Others say that *Æsculapius* and *Hermogenes*³³⁹ the physicians, Irsos, Donasticos, Vacileos, Hebrèos, Dioris, and Tartari (who are the eight most glorious philosophers, to whom it was given to know the secrets of science which escaped all other men, and who disputed on things above

³³⁶ Ockley's Hist. Saracens, 2. p. 282.

³³⁷ Orig. in Evang. Johan. tom. 2. p. 180. See p. 187. ed. Genebrardi.

³³⁸ Liber Philosophiæ de Votis Alienis. tract. 2. p. 438.

³³⁹ Aristot. Secreta Secretorum fol. x x x. Paris 1520.

"nature, on the plenum, and the vacuum, the finite, and the infinite,) united their efforts to the making of this precious medicine which they divided into eight parts. While some say that *Enoch* knew that secret by analysis, and that he is the *Hermogenes* whom the Greeks so highly extol for his secret and celestial science."

XXV. I cannot add much more towards exposing the source and objects of the offensive volume which has been tacked on to the prophecy of *Enoch*. It may, however, be said, has such stuff as that any advocates? It has two at least; in the person of a Mr.³⁴⁰ Overton; and in that of the Rev. J. M. Butt³⁴¹, M. A., vicar of East Garston, Berks! The former of those authors (whatever his views may be) is fully resolved that the book *shall* be true, whether it will or not; and accordingly, when it is said that one *Gadrel*, an obscure name in the midst of a catalogue of *Genii*, seduced Eve, Mr. Overton surmises that some *other* Eve and not the wife of Adam, or else that some *other* seduction of Adam's wife and not her famous and fatal transgression is there meant. The latter gentleman with a shocking voracity swallows the whole, taking care however not to bite upon the said *Gadrel* or upon the *alchemy*; but he fairly gobbles up the beasts of the last supper, *Behemoth* and *Leviathan*.

The Book of *Enoch* contains a prophecy according to times, viz. ten weeks of 700 years, which make 7000 years, and constitute the mundane week and sabbath, the great tradition of the House of *Elias*. Before I say more of those *times*, I must observe that the very existence of such predictions is entirely fatal to the whole concern. The beginnings of prophecy were simple and brief, and they held forth to mankind only the general word of promise. Such were the words of God to Satan and to Eve, the song of Noah in his tent, and the promises of *Melchisedec* to Abraham. Under the Levitical law

³⁴⁰ Inquiry into the truth and use of the book of *Enoch*. London. 1822.

³⁴¹ Genuineness of the Book of *Enoch* Investigated. London. 1827.

prophecy became more ample, but six or seven centuries elapsed between the publication of that law and the first of those canonical authors called *the Prophets*. And, however ample and important their communications may be, it was not until Daniel prophesied in captivity, that any man received a knowledge of the ages which were and are to come, divided according to their *times*, and arranged in the order of successive dynasties. St. John the evangelist again received more minute communications concerning those ages which then were still future. But even these authors speak very ænigmatically in comparison of this Enoch, who gives us his times in plain numeration, $10 \times 700 = 7000$! Mr. Butt discovers in those predictions a divine inspiration carrying down history to the world's end, extolling the protestant reformation, and denouncing the Pope and the *toleration*³⁴² of idolatry in Ireland. Concerning the sixth week it is said, "all those who are"³⁴³ in it shall be darkened, the hearts of all of them be forgetful of wisdom. And in it *a Man shall* ascend. During its completion also, the house of dominion shall be burnt with fire and all the race of the elect root be dispersed." The man who ascends, says Mr. B., is not Elijah. True. But he is the Son of God. True also, but sub modo and in an hæretical sense; it alludes to the translation of that Man, who ascended visibly and beyond all doubt, but concerning whose personal identity false notions had been published, whom the *Sophia Salomon* names not, but only says³⁴⁴ *He*, and whom the Liber Adam calls Ahnusch the Genius. That week is supposed to end A. D. 200. "In the seventh a perverse generation shall arise, abundant shall be it's deeds and all it's deeds perverse. During it's completion"³⁴⁵, the righteous selected from the plant of everlasting righteousness shall be rewarded, and to them shall

³⁴² See Butt on Enoch, p. 60, 1, etc.

³⁴³ C. 92. v. 10, 11.

³⁴⁴ Wisd. c. 4. v. 10, 11.

³⁴⁵ Enoch, c. 92, v. 12.

"be given *sevenfold instruction respecting every part of the "creation."* In this prediction (which Mr. B. defends on the ground that the Pope obtained his power between A. D. 200 and 900) I can discover nothing appropriate or true, and in fact the author is prophesying at a venture ; but the text is nevertheless important. Gnostic Sabianism being established in his own time, perhaps about the sixth day of the sixth week, the author foretells its triumph in the next week, the selection of the favoured few, and their illumination, not with grace and holiness, but with all the secret gnosis of natural philosophy. His prophecy came false, the brotherhood continued to skulk, and Elias the Artist is still waited for. The eighth week promises still farther glories to those who are called *the righteous*, they are to acquire *habitations*, sinners are to be delivered up to them, and the *House of the great King* (the Tower, or Templar temple) built up for ever. The ninth week shall exterminate the *ungodly* from the earth, and the tenth shall destroy the world and create a new heaven and earth ; which are vague predictions, or else mere copies from scripture. In the Liber Adam the Septem-stellar Spirits are the *seven*³⁴⁶ *spirits of God* considered as being identical with the seven planets, and as being represented on earth by the seven³⁴⁷ deacons or stewards of the temporalities of the church and in the seven apocalyptic bishopricks, while the Duodecim-stellar spirits are the zodiacal signs represented by the *twelve apostles of Christ* ; and if we had "the characteristical marks "of the secret things"³⁴⁸ in the book of Enoch" we should know who were the "*twelve last*"³⁴⁹ *shepherds* who wrought "destruction more than those who preceded them" and immediately after whose time the land was "rent asunder." In one respect Enoch differs from various other anti-christian apocrypha and resembles the Nazaræan, that it condemns the

³⁴⁶ Rev. iv. c. 5.

³⁴⁷ See above, vol. 2. p. 327, 8.

³⁴⁸ See Enoch, c. 67.

³⁴⁹ Enoch, c. 89. v. 25, 6.

Jews or *Abortivi* (i. e. the people *really* called in Abraham, but whose call *came to nothing*) for their darkness and obduracy in not worshipping *the man who ascended*, and is against Israel as well as against Christ. Immediately after "the *rending asunder of the land*," the *sheep* are to receive a sword and go forth against all the beasts of the field and slay them; and the beasts and birds shall fly before them, and the Lord of the Sheep shall sit on a throne, and receive the sealed books, and judge the seven fallen stars, etc. etc. Upon the ground of this prediction, which certainly never came to pass, I form the opinion that the work was composed presently after the destruction of Jerusalem, which event, knowing it to be a "time of the end," they regarded as the time of the ultimate end, and expected the immediate triumph of their own sect. Which agrees perfectly with all we know of the history of that apocryphal book, viz. that St. Clement of Alexandria is the first author who quotes it, and that Justin Martyr, Irenæus, and Athenagoras are the earliest who from their language concerning the angels may be conjectured to have alluded to it. However, that would be a very slender conjecture, since the error in question with respect to the celestial hierarchy was not invented in that book, but was known to Josephus as a rabbinical tradition. As to its being sanctioned by the *Liber Zohar* or *Book of Splendour* ascribed to Simeon ben Jochai, that book is more in want of sanction itself; and if it were genuine it would not interfere with my date. Some say that it was written by R. Simeon in a³⁵⁰ cavern during the wars of Hadrian in Palæstine; but the author of the *Liber Juchasin*, R. Gedaliah, and R. David Ganz maintain that it was written sixty years later and by one of Simeon's disciples,³⁵¹ and that a small part only is extant, the whole work having been more than a camel's load! However Basnage regards it as a production of the twelfth

³⁵⁰ Placcii Theatr. Anon. vol. 1. p. 690. ed. Fabricii.

³⁵¹ Basnage Hist. L. 3. c. 10.

century. And that century is quite old enough for a book which states, that God has ten thousand million seven thousand five hundred locks of white hair upon his head³⁵² and four hundred and ten hairs (the number of the word *Kadosch*) in each lock, and each hair extending through four hundred and ten worlds. The same historian adds that, even if Simeon laid the foundations of such a work, it has been so grossly interpolated as to efface all vestiges of its original form. But there is in truth no ground for believing at all in the pretended *Zohar*, the first mention³⁵³ of which is made by R. Moses bar Nachman, who was born in A. D. 1194 and died in extreme old age in A. D. 1300, and by R. Ascher, who died A. D. 1321. It may be safely described as the most loathsome and raving production that ever proceeded from the mind of man.

XXVI. Another authority, the *Testaments of the Twelve Patriarchs*, will be done away with, by showing them to be a figment of the same age and sect. Which conclusion I have formed; 1st. Because they are known to Origen and to no earlier author. 2. Because they treat of (in their commencement) and constantly refer to the *Seven Spirits of Error*³⁵⁴

³⁵² See the *Zohar*, *Synodus Magna*, c. vii. in *Kabbala Denudata*, vol. 1. p. 396. That work contains some analysis of the shocking *Zohar*. The Father is called *Sanctus Senior Macroprosopus*, and the Son, *Microprosopus*, and these two are one, and what is said of the one may be understood of the other, *omnia sunt unum, omnia ipse, omnia res una*. Of the latter it is said that *corpus ejus extenditur in duo femora et intra hæc continentur duo renes, duo testiculi masculini. Omne enim oleum et dignitas et vis masculi e toto corpore in istis congregatur, nam omnes exercitus, qui prodeunt ab iis, omnes prodeunt et morantur in orificio membri genitalis . . . Hinc venit nomen illud, Dominus exercituum*. And again, *ingreditur in feminam, in locum qui vocatur Zion et Jerusalem, nam hic est locus tegendus feminae, and, cum separatur Matrona et cum Rege copulatur de facie ad faciem in excellentiâ Sabbathi, omnia fiunt unum corpus*. *Zohar, Synodus Minor*, *ibid.* p. 593, 4. These horrors, and a few others yet worse, were the last words of the holy rabbi who then expired in the midst of wonderful portents.

³⁵³ *Placcii Theatr.* *ibid.*

³⁵⁴ *Reuben*, p. 521—4. *Simeon*, p. 535. *Levi*, p. 581. *Zabulon*, p. 645. *ed. Fabricii*.

or of Belial, which are clearly the Septem-stellar Sons of Fetahil the wicked, the same as are both abused and worshipped by the Nazaræans. 3. Because their repeated citations from the Book of Enoch ³⁵⁵ are all for the one purpose of reviling the Jews and quoting Enoch's denunciations against them. 4. Because they speak of a man called Christ ³⁵⁶ or Messiah, whose star should be seen in heaven, who should ³⁵⁷ come upon earth, be magnified upon the earth until his ascension, open the gates of Paradise, *plant the fiery sword against Adam* (that is, exclude all mankind except the illuminati), feed the saints with the tree of life, and trample upon the *Seven Spirits*. 5. Because they say that *Levi* is "elected" king ³⁵⁸ over all peoples, and ye must adore *his* seed, who "will die for you in wars both visible and invisible, and be "the King of Ages." 6. Because they interpret the book of Enoch to say "your children shall do injustice ³⁵⁹ to Levi "with the sword, but shall not prevail against Levi, because "he will wage the war of the Lord, and take all your camp, "and a very few shall be separated out of Levi and Judah, "and he shall be your leader." 7. Because Judah says, ³⁶⁰ "the star of Jacob, the righteous one, shall come out of my "seed, and shall bring about the resurrection; but, nevertheless, even in those days 'Levi shall be ³⁶¹ first, and I second.'" 8. Because Asher ³⁶² says that "God in human form shall save

³⁵⁵ Sim. p. 539. Levi, p. 577. Juda, p. 609. Benj. p. 737.

³⁵⁶ Reub. p. 531.

³⁵⁷ Levi, p. 585—7.

³⁵⁸ Reub. p. 532.

³⁵⁹ Simeon, p. 539.

³⁶⁰ Jud. p. 617.

³⁶¹ P. 618. *Elijah* is said by St. Epiphanius to have been descended from *Levi* through *Phineas* grandson of Aaron. Adv. Hæres. p. 470. And it was by no means an uncommon conceit—that *Elijah* was *Phineas* himself, and ascended to heaven when about 620 years old! See Camarti *Elias Thesbites*. p. 71—90. It is founded upon God's promising to *Phineas* "and his seed after him an everlasting priesthood." Num. 25. v. 13. But if that meant that *Phineas* was never to die, would it not equally imply that his posterity were to be a race of immortals?

³⁶² Ascr. p. 696.

"Israel and the world *by water*." Now, although the Baptist was one of the *people* of Judah, and may have had female ancestors of that *tribe*, he was a *Levite* of the course ³⁶³ of Abia, and his mother was of the daughters of *Aaron*. 9. Because they are gnostical and use this (I think) unequivocal language, in speaking of the star, *καὶ ἀνατελεῖ ἀστρον αὐτοῦ ἐν οὐρανῷ, ὡς βασιλεὺς, φωτίζον* ³⁶⁴ *φῶς γνῶσεως ἐν ἡλίῳ ἡμερῶν*. 10. Because they are masonic and apocryptic, citing things which are not ostensibly written in the text of Enoch as the *character* ³⁶⁵ scripturæ Enoch, and making Judah forbid drunkenness "*because wine reveals the mysteries of God* ³⁶⁶ *and of men to other people!*" That is to say, because of the only virtue inherent in the vice of drunkenness, the *in vino veritas*. Since therefore the Testaments by reason of their superstition and wickedness cannot be an authentic production of the patriarchs, and since the ³⁶⁷ Levite baptizer injured with *the sword* (i. e. beheaded) agrees not with Christ, but with St. John, the probability is as great as well can be that the Mandaitæ or Christians of St. John are the authors. It is too great to be shaken by the only argument *e contra*, that I can think of, the crucifixion being alluded to in these words, *ἐπι ξυλῆς* ³⁶⁸ *ὑψωθησεται*. That circumstance is mentioned for a blind, and under what they call a *character* or secret sign, being stated (with intentional falsehood) to have happened in the time of *the first temple* and being so taken out of the period in question. Not to observe, that the *πιναξ* of Herodias signifies a *wooden* trencher. Thus much may serve to dispose of another accursed fraud, which was worthy of

³⁶³ Luke, i. v. 5.

³⁶⁴ Levi, p. 585.

³⁶⁵ See Simeon, p. 539. Compare Enoch, c. 67.

³⁶⁶ Jud. p. 608.

³⁶⁷ It is true (as far as that goes) that one Faustus a Manichæan bishop in Africa used to pretend that the Virgin Mary was daughter to a certain Joachim, a priest of the tribe of Levi. S. Augustin. contra Faustum, tom. vi. p. 188.

³⁶⁸ Benj. p. 740.

observation, both considered on its own account, and as an authority and voucher for that more famous apocryphum, *the Liber Enoch*.

XXVII. I have said already that the song of Enoch the prophet is preserved in the Æthiopian copy, and prefixed to the offensive narration. It is necessary here to insert that most ancient of poems.

Song of Enoch.

The word of the blessing of Enoch how he blessed the elect and righteous, who are to be in the day of trouble ; rejecting all the wicked and ungodly.

Enoch a righteous man, who was with God, answered and spoke while his eyes were open and while he saw a holy vision in the heavens. This the angels showed me.

From them I heard all things and understood what I saw (that which shall come to pass, not in this generation, but in a generation which is to follow long afterwards) on account of the elect.

Upon their account I spoke, and conversed with Him who will go forth from his habitation, the Holy and Mighty One, the God of the world.

Who will hereafter tread upon the mountain ³⁶⁹ Sinai, appear with his hosts, and be manifested in the strength of his power from heaven.

All shall be afraid and the watchers be terrified. Great fear and trembling shall seize even to the ends of the earth.

The lofty mountains shall be troubled and the exalted hills depressed, melting like a honeycomb in the flame.

The earth shall be immersed and all things which are in it perish ; while judgment shall come upon all, even upon all the righteous.

But to them shall He give peace. He shall preserve the elect and towards them exercise clemency.

³⁶⁹ It is not improbable that the proper name may have been an explanatory interlineation, which has adhered to the text.

Then shall they all belong to God, and be happy and blessed in the splendour of God. He shall shine ³⁷⁰ upon them.

Behold He comes with ten thousand of his saints to execute judgment upon them, to destroy the wicked, and to reprove all the carnal for every thing which the sinful and ungodly have done and committed against him.

All that are in the heavens know what is transacted there. They know that the heavenly luminaries change not their paths, but each rises and sets regularly, every one at its proper period, without transgressing the commands.

They behold the earth and understand what is there transacted from the beginning to the end of it.

They see that every working of God is invariable in the period of its appearance; they behold summer and winter; that the whole earth is full of water; that the cloud, the dew, and the rain refresh it.

They consider and behold every tree, how it appears to wither and every leaf to fall off, except of fourteen trees, which are not deciduous, which wait from the old to the new leaf for two or three winters.

Again they consider the days of summer, that the sun is upon it at its very beginning, while you seek for a covered and shady spot on account of the burning sun, while the earth is scorched up with fervid heat, and you cannot walk either upon the ground or upon the rocks because of the heat.

They consider how the trees when they put forth their green leaves become covered and produce fruit, understanding every thing, and knowing He who lives for ever does all these things for you.

That the works at the beginning of every existing year, that all his works are subservient to him, and invariable, yet as God has appointed so are all things brought to pass.

They see too how the seas and rivers together complete their respective operations.

³⁷⁰ *Lucescet eis.* Vers. Silvestre de Sacy.

You endure not patiently, nor fulfil the commandments of the Lord, but you transgress and calumniate his greatness, and malignant are the words in your polluted mouths against his majesty.

Ye withered in heart, no peace shall be to you. Therefore your days shall you curse, and the years of your lives shall perish. Perpetual cursing shall be multiplied and you shall not obtain mercy.

In those days shall you resign your peace with the eternal malediction of all the righteous, and the sinners shall perpetually curse you, shall curse you with the ungodly.

The elect shall possess light, joy, and peace, and they shall inherit the earth ; but you, the unholy, shall be accursed.

Then shall wisdom be given to the elect, all of whom shall live and not again transgress by impiety and pride, but shall humble themselves, having prudence, and shall not repeat transgression.

They shall not be condemned the whole period of their lives, nor die in torment and indignation ; but the sum of their days shall be completed and they shall grow old in peace, while the years of their happiness shall be multiplied with joy and peace for ever, all the time of their existence.

It happened after the sons of men had multiplied etc. and so proceeds the lying volume.

XXVIII. As the song above transcribed has never met with acceptation, except from one or two præcipitate men who have received it indiscriminately, without understanding, and in conjunction with the madness of the Mandaites, it is requisite to make some little argument upon it.

1. The history of Enoch both as a man and a prophet was commemorated by the mythologians in the miraculous translation of Ganymedes surnamed *Aquarius*, the giant from the trampling of whose feet the river Oceanus came forth, and the prophet who foretold the downfall of Ilion ; the same pro-

phesy, which St. Jude invokes against the same mysterious city in its ominous renaissance. The same patriarch was mentioned by the Greeks in a proverb, as Nannacus, Cannacus, or Annacus, for they ridiculed any thing of obsolete age by calling it the *Lamentations of Annacus*, τα Ἀννακὸν κλαίεις. But the man whose name is variously expressed Enoch, Ahnuch, Hanoeh, and Chanoeh, is clearly the Cannacus and Annacus of *Phrygia*, by which name *Armenia* was in ³⁷¹ very ancient times designated. Annacus ³⁷² lived "more than three hundred years" (all the days of Enoch ³⁷³ were three hundred and sixty-five years), predicted the flood of Deucalion, and exhorted the people to endeavour to avert that calamity by prayer and supplications. The only remaining circumstance concerning Annacus is this, that an oracle declared concerning him, that *when he died all mankind should die*. The oracle, though not literally true of that event, seems to have been understood of Deucalion's flood. But it should rather be interpreted of the end of the present system of human affairs, and the destruction of the heathen, until which period the death of the prophet Enoch has been postponed.

Now, there is nothing more common than for the men and things mentioned in holy writ to be found in Grecian mythology; but they are found under names and disguises similar to that of Ganymede's legend, and so interwoven with the fables of polytheism, that a close analysis is required to identify them; and we scarce ever meet with a mythus (if such it can be called) like that of Annacus, giving the same name as was used in the dialects of Shem, and the unadorned truth of the same facts as revelation has recorded.

The Gentiles took very little account of the Israelitish scriptures and prophecies, because the laity regarded the concerns of that insulated people as something totally unconnected with them, and the priesthood had very good reasons for keep-

³⁷¹ See above, vol. 2. p. 483, 4.

³⁷² Steph. Byz. in *Iconium*. Suidas in *Annacus*.

³⁷³ Gen. 5. v. 23.

ing the children of error in total ignorance of those books, while they themselves privately filched out of them whatever might assist them in their mystery of iniquity. But, even if the Gentiles had thumbed over the Bible from Genesis to Malachi, they could not have found in it the slightest insinuation of *Enoch's having been a prophet*, a fact whereof St. Jude is the earliest sacred witness.

Therefore the traditions of Annacus connect themselves with the patriarchate, and probably with some of those patriarchal scriptures, which existed in the time of Moses and afterwards, and of which Abraham, and the prophet Heber, may perhaps have been authors. The REPENTANCE of Enoch is a remarkable circumstance of which Jesus Siracides ³⁷⁴ may have been apprized from the *Jasher* or the *Wars of Jehovah*, but which he did not learn from the few words of Moses. But it is not likely that the Pagans of Greece and Asia Minor would have set such store by Enoch or preserved his memory thus pure, had they only heard his name as one of the bards whose works had been entirely lost for ages. It seems to indicate that his vaticinations were yet in being.

On the other hand, the prophecy of Enoch concerning the old deluge was so far from being an interesting topic to them, that we only hear of it from them as of a thing *proverbially* obsolete. But the bad book of Enoch is full of marvellous narratives and descriptions, equally well adapted to the genius of their popular mythology and to the doctrines of their mysteries, and it contains such specific and chronological predictions of all things unto the world's end as are suited to the natural curiosity of all men. Therefore, if that book had been the extant work of which they possessed a knowledge, they could never have spoken of Annacus as an *obsolete* prophet and a prophet of the *flood only*; and it follows that they were acquainted with the prediction which St. Jude acknowledges, and *with that only*.

³⁷⁴ Ecclus. c. 44. v. 16.

2. It is impossible not to see the radical difference between this canticle and the affixed volume. The former contains nothing but prophecy and exhortation, but the latter contains marvellous narratives. The prophecy of the former is of the ancient model, launching its hearer upon the sea of ages, but without defining the latitudes and longitudes, while that of the latter is of the discriminative sort which neither Jew nor Gentile had ever been accustomed to till Daniel conversed with Nebuchadnezzar the Great. The former contains nothing but what is in harmony with scripture, and the latter is replete with hæresy, free-masonry, superstition, lies, and nonsense. They both say a good deal concerning *physics*, but all the natural philosophy of the prophet is both reasonable and scriptural, while that of the Sabians (of which we have cited some from the 18th chapter) is a mixture of drivelling and raving. The violence and abruptness of the transition and total want of the callida junctura suggests that they *are not* and farther comparison shows that they *can not be* the productions of the same pen.

Must we then suppose that they are both fictions, but invented at two different times and by different persons? On that supposition there is no apparent motive for the crime of him who fabricated the *Song of Enoch*. Whereas the policy, which induced the Sabians to tack on their mythology and mysteries to the end of that holy scripture, is obvious. They wanted to ride upon the back of Enoch and of St. Jude, after the fashion of all those Balaamitish and Simoniactal scribes.

3. Enoch sets out by declaring how the angels in heaven had shown him the things which should happen in a future generation. And prophesying (as he clearly intimates) against Atheists, his song appeals to the providence of the Lord as displayed in visible nature. The phænomena described are such as we continually behold, and it is truly surprising that he should not appeal to his congregation as eye-witnesses of such notorious truths, but to the spirits of heaven,

as for things which *they* saw ; “ they behold the earth and “ understand what is there transacted, from the beginning to “ the end of it.” Other prophets have seen visions, and have in like manner had angels for the hierophants of their epopsis ; but it was always to make known to them things unknown to other men, and buried in secrecy or futurity. Such was the ministry of the spirits of God towards Ezekiel, Daniel, Zechariah, and St. John the Evangelist. But I never read of their showing to any man in “ a holy vision in the heavens ” that the weather is hot and the trees green in summer-time, and the contrary in winter.

But upon reflection we shall discern, that the natural features which he describes were such as no human eye before his had ever seen, and which were reserved to be exhibited, after that great and miraculous event of which his song is a commination, the *immerging of the earth*, and to a future generation, viz. “ the elect and righteous who *are to be* in the day of trouble.” At the time when Enoch preached the equator of the earth was in the plane of the ecliptic, and the calmness of night succeeded in due alternation to the brightness of the day, but the more violent and painful vicissitude of the seasons had not taken place. When however “ the “ long-suffering of God in the days of Noe ” could wait no longer, that catastrophe happened which Enoch had foreseen, and which the poet of³⁷⁵ the Orphic mysteries describes as follows,

Bacche, columnarum inscriptor, dator ebrietatis,
Cujus Cadmia cista salum super infinitum
Desiit ire, simul terram ebullire vetâras
Ignæ et splendor cum turbine moverat orbem
Sede suâ totum ! tum denique consurrêxti
Bacche parens, interrupti nova vincula sæcli.
Adsis O felix, Bacchator, pectore læto.

³⁷⁵ Hymn. 47. me interp.

The result arising from the earth's new axis was a vicissitude of climate such as had never before been known,

³⁷⁶ *Tum primum siccis aër fervoribus ustus*
Canduit, et ventis glacies adstricta pependit.

The change of seasons introduced a remarkable change in the appearance of nature. The greater number of trees became deciduous, the approach of winter being the signal for them to shed their leaves. A certain number, however, were so constituted, that they were enabled to hold each individual leaf long enough for the tree to appear always green. That is a topic which is not to my knowledge elsewhere alluded to, and which would seem capriciously chosen, if we did not regard the age and meaning of the prophet.

Enoch confines the exception to "*fourteen* trees which are *not deciduous*." That expression will not surprise us if we consider the ideas ³⁷⁷ connected in holy writ with the number seven. *Seven* is used for many, and *seventy times seven* for a vast number. "Give a portion to *seven* and also to *eight*" saith the Preacher, meaning give alms to many and to very many, and we read in Micah ³⁷⁸ "we shall raise against him *seven* shepherds and *eight* principal men." If, therefore, *seven* and *eight* signify great and indefinite numbers, *seven* and *seven* may be taken for a considerable and sufficient number; and the sense of the prophet is that God will make an incalculable number of plants deciduous, and of evergreens not a few.

The angels in heaven also behold "the seas and the rivers completing their respective operations." The former are the *permanent* deluge, or so much of the diluvial waters as have never since subsided, and now cover so large a portion of the globe; and the *rivers* are probably the same which the

³⁷⁶ Ovid. Met. L. 1. 119.

³⁷⁷ See above, vol. 3. p. 352.

³⁷⁸ C. 5. v. 5.

Psalmist ³⁷⁹ calls "the channells of waters," (the *π ο τ α μ ο ι ο
μεγα σθενος Ὠκεανου*) being those of the great subterraneous waters, of which as Enoch says "the whole earth is full," and which (in the general and rational belief of antiquity) communicate with the sea and contribute to the phænomenon of tides,

simul os terris ostendit honestum ³⁸⁰

Pleias, et *Oceani* spretos pede reppulit *amnes*.

The earth was not so circumstanced before the deluge.

Clouds, rains, and showers were also no part of antediluvian nature. The earth was moistened by other means, and it had not on it's surface enough of water to produce either those great exhalations or the prismatic arch in the sky. One should think there must have been something similar to *dew* ; but it is difficult to reason upon one such word as that in a poem originally composed in some Græco-Phrygian or Adamitic dialect, and thence probably transfused into either Hebrew, Chaldee, or Syriac, and from thence again into Æthiopian. The distinction of imber and pluvia, *ἕτερος* and *ὁμβρος*, *rain* and *shower*, a distinction more conspicuous in some climates than in others, would easily be misunderstood in the hands of so many translators ; especially if they were all ignorant of their author's real drift.

We perceive in this prophecy three peculiarities ; first, that circumstances of no difficulty or doubt, but such as are now daily and yearly visible to the learned and the unlearned, to the old man and to the child, are spoken of as matters of cœlestial and angelic wisdom, and portions of a great apocalypse. The prophecy is addressed to two sorts of people, the atheistical apostates of the time present, and the elect who *are to be* ; but we are told that it is delivered "on account" of the

³⁷⁹ Ps. 18. v. 15.

³⁸⁰ Quæque relabentes undas æstumque secutæ
In refuos venerè palam Nereides amnes.

Claudian. Laus Seren. v. 79.

latter. Had it been written on account of the former and with reference to circumstances then existing, reason and nature would prompt the speaker to say "*ye know*" or ye "*ye behold*," but it is only said that *those who are in heaven* behold it. Secondly. All the circumstances selected by him relate to the flood. The earth being full of water is that point of which (in fulfilment of St. Peter's prophecy) our philosophers are *willingly ignorant*; and all the others are such as tradition, or reason, or both together, show to have been consequences of the then impending judgment. Thirdly. There is a total and most remarkable abstinence from that topic, which is so generally alluded to in similar arguments, and especially in Job, the animal creation. The deluge introduced a variety of *seasons*, but the variety of zones or *climates* had existed before, and those creatures which had locomotion as well as life were even then subject to the modifications which climate produces; so that the *animal* race underwent no such *visible* alteration as Enoch remarks in the *vegetable*. For a difference in longevity is not a visible change, but only one to be learnt by continued observation.

We may therefore (as I think) pronounce from such internal evidence, as we cannot suppose any apocryphal forger to have premeditated, that we are reading an antediluvian poem.

4. The canticle of Enoch is quoted in the epistle of St. Jude the apostle, a canonical scripture of good and ancient authority, and one which was doubted in the age of St. Jerome³⁸¹ (the fourth and fifth centuries) only quia de libro Enochi qui apocryphus est assumit testimonium. But that objection just involves the whole question, and it is a falsehood so far as regards the Sabian and hæretical book bearing Enoch's name. Something has already been³⁸² said about the authority of that epistle. It has served to support the false book de

³⁸¹ Hieron. de Scr. Eccles. tom. 1. fol. 90. b. ed. Paris.

³⁸² Above, p. 41, 2.

Ascensione Mosis, but is so far from having been written with a view to support it, that if the author of that fiction had *known* the passage of the old testament which St. Jude cites verbatim, or had *not known* that his readers were ignorant of such matters, he would not have hazarded the building on such a sandy base.

If, therefore, we are to set down that epistle for a forgery, we must believe all this; that the Sabians invented it long before the days of Origen in order to support their false *Enoch*; that in so doing they casually introduced the account of Zachariah's vision; that it was received for scripture by the faithful; and that it was found in that canonical state by another set of rogues, and used by them again as a basis for a second fiction, the book concerning Moses! But most people will think that idea past all reasonable belief. And we must regard the prophecy of which we are treating as a production solemnly acknowledged by Him who descended in tongues of fire upon Judas the kinsman of Jesus.

XXIX. The *Wars of Jehovah*, a false scripture adorned with the title of an old patriarchal book known to Moses, is kept in the lodges of the Rosycrucians. It is a book of the same stamp as that of *Enoch*. "Un Licencié de Sorbonne qui me citoit l'autre jour S. Augustin etc. s'est donc mépris en croyant qu'il ne peut naistre aucun fruit de ces amours des esprits pour nos femmes, ou du commerce que peuvent avoir les hommes avec certains démons qu'il nommoit Hyphialtes . . . non seulement ces commerces peuvent être féconds, mais les enfans qui en naissent sont d'une nature bien plus généreuse et plus héroïque . . . nous en avons les histoires par devers nous dans de Livre des Guerres²⁸³ du Seigneur cité au 23me chapitre des *Nombres*." It is possible that book may be the patriarchal scripture Gualtherus de Insulis alluded to in these sonorous lines,

²⁸³ Villars, Comte de Gabalis, p. 140. Amst. 1671.

Si veterum monumenta manent, si mente recorde
 Scripta patrum memori, quis nos a stirpe gigantum
 Ignorat duxisse genus? quis *bella Deorum* ³⁸⁴?
 Quis coctum laterem structamque bitumine turrem?

XXX. It is said that a work purporting to be that ancient scripture called *Jasher* is now preparing for publication. In that as in the last mentioned work it will be amusing to observe how the passages cited in Num. xxi. v. 14, 15. Josh. x. v. 13. and 2 Sam. i. v. 18. have been hitched into the text. It would be too much to expect that (as in Enoch) we should find those venerable poems preserved without substantial injury, and merely with the insult of profane additions. At any rate, the very narrative which (as it is announced to us) accompanies the Pseudo-Jasher proves the wickedness and gross folly of those who either invented it or fetched it into Europe. Alcuin, they say, travelled into Bactriana and brought it back with him.

Alcuin was born in England about A. D. 735 and devoted himself to the service of Charlemagne. He died in 804 and his *Life* shows us that his longest peregrination was on his embassy to Rome. That *Life* (which is published by Frobenius prince abbot of Ratisbon in his splendid edition of Alcuin) purports to be written while Alderic was still an abbot and consequently before A. D. 829 when he became bishop of Sens; and it is in itself a conclusive proof that Alcuin was never in the east.

But Alcuin was not even acquainted with the existence of such a book. Perhaps he ³⁸⁵ mentions Wisdom, Judith, Tobit, and Maccabees. But never, in his voluminous works, one word of *Jasher*.

The falsehood, however, may be partly explained. Charlemagne's reign like those of Alexander and Arthur was a

³⁸⁴ Gualtheri *Alexandreis* L. 2. Darius loquitur.

³⁸⁵ Alcuini? *Disputat. Puerorum*, in vol. 2. p. 432.

favourite legend of secret anti-Christianism and a symbolical vehicle for its mysterious meanings. His paladins were the round table, and Roncesvalles the battle of Salisbury plain, over again. We have shewn that Anti-Christ is the false Messiah for whom Israel is in waiting. And that Israel in that state of expectation is called³⁸⁶ John Butta Deus or Presbyter John. But as Anti-Christ is expected from the tribe of⁸⁷ Dan, the title of John Butta belongs more especially to the tribes of king Hoshea who are in upper Asia. Among Charlemagne's paladins there is a character almost wholly fictitious, but founded upon the name of a certain Otgerus (no Dane, in all human probability) who left Charles and went over to his rival Didier the Lombard, but was received back again by the emperor after the fall of Didier; Sir Oger le Danois. The mystics relate of Sir Oger that he conquered³⁸⁸ all Asia from Jerusalem eastwards, and established the empire of Priester John with a senate of fourteen Danish barons. Notwithstanding all this Sir Oger was alive and³⁸⁹ merry in the fifth century, the same in which Pope Gelasius condemned the hæretical book of Og the Giant.

But the whole is a mere ænigma in which *Danish* stands for *Danite*, and Oger for Og of Basan, who was one of those avatars or forms under which Anti-Christ is thought to appear, and disappear again without dying. And the name of Og is sometimes a hieroglyphic of that most studiously dissembled name of "all that is called god," *Nimrod*. (See vol. 1. p. 58. p. 229. n. 156.) That also explains the legend of *Basan* king of the Franks, who established the most cynical orgies of Venus and closely similar to those which Herodotus witnessed at Babylon, and vanished from the earth; but after his aphanism was worshipped as a god and by the title of Theobasan or³⁹⁰

³⁸⁶ Above, vol. 3. p. 392. p. 401.

⁸⁷ Above, vol. 3. p. 328, 9.

³⁸⁸ Werner Rolewink cit. Pontoppidan. Gest. Dan. tom. 1. p. 27.

³⁸⁹ Tiderich and Olger Danske, in Jamieson's North. Ant. p. 268.

³⁹⁰ Hunnibaldus de Origine Francorum, apud Trithem. Op. Hist. tom. 1. p. 66.

Basan-Got the Great. The Rephaim or Giants (of the remnant of whom was Og) are the *Ogres* of popular superstition; and that word is the very name of Sir Oger.

Alcuin's pilgrimage to Bactriana and Sir Oger's march to Cara-Cathaia, or whatever was Prester John's country, are stories undoubtedly from the same workshop; and I dare say they took their journey in company. Such as were the means, such beyond doubt was the end, and the book itself as arrant a pack of lies as the history of it.

XXXI. The *Leptogenesis* which was formerly extant under the assumed name of Moses appears to have been a book of the Sethian hæresy. Its contents (of which George Syncellus gives several extracts, and which I suppose also ³⁹¹ furnished the patriarch Eutychius and Elmacin or George ibn Amid with their antediluvian history) are too imperfectly known for us to pronounce upon its drift. Its calling the Sons of God the *Egregori* or *Watchers* may seem to connect it with the book of Enoch; but on the other hand the *Leptogenesis* maintained that they were the posterity of Seth, called watchers ³⁹² from their elevated station among the mountains near the garden of Eden. In the decrees ³⁹³ of the Council of Rome held A.D. 494, it is called *Liber de Filiabus Adæ Leptogeneseos*, and prohibited; which shews that the sons of God and daughters of men and their marriages were its principal topic.

XXXII. The Abyssinian libraries have also furnished us with the *Ascensio Isaicæ Vatis*, a work translated from Hebrew, Syriac, or Chaldee, into Æthiopian. It was known to Origen, to the author of the Clementine Constitutions, and to St. Jerome; but the verse of St. Paul which St. Jerome read in it does not appear to me to exist in the Æthiopian copy; be-

³⁹¹ See the *Annals* of the former, and for the latter see J. H. Hottinger. Smegm. Orient. L. 1. c. viii.

³⁹² G. Syncell. Chron. p. 10. see Epiphan. adv. Hæres. L. 1. p. 287. Paris. 1622.

³⁹³ Acta Concil. tom. 2. p. 241. Paris. 1714.

cause Dr. Lawrence's latin version has nothing at all equivalent in sense. I have nothing to object to Dr. L.'s argument of that book having been written after the death of Nero and before the close of the ensuing year, i. e. in the course of A.D. 68 and 69. Independently of its contents it is known in history as an hæretical book used in those perverse communities called ³⁹⁴ Archontici, ³⁹⁵ Hieracitæ, and ³⁹⁶ Priscillianistæ.

It describes the great persecution of Nero as the reigning of Belial for a season, et dominabitur tres annos ³⁹⁷, septemque menses, diesque viginti et septem, within a year (viz. in 332 days), after which the Lord was to come with angels and powers in the glory of the seventh heaven, and establish the kingdom of the saints, and raise the dead, and hold the last judgment. I have before observed ³⁹⁸, that both Claudius and Nero were urged to measures of severity against the Christians not so much from jealousy and hatred of the gospel, as from the well-founded horror and alarm excited by the Simoniacal Gnostics in Rome; who, being in great measure Jews and Galilæans by nation, and profaning the name of *Christ* in their orgies, rendered the names both of Jew and Christian detestable. The injustice (except as all persecutions are or may be thought unjust) lay in confounding the disciples of our Saviour with those mousterns, and whoever led the government into that error are those upon whose heads is the innocent blood. And what a proof of that opinion have we not in this book? the work of a superstitious and blaspheming mystic complaining of Nero's persecution, and in such a way, as evinces that it had been directed against *him and his*; and betraying, at the same time, such fanatical expectations of an immediate and triumphant Satanocracy on earth, as shew that the Roman emperour's jealousies had not been conceived without a reason.

³⁹⁴ Epiphan. adv. Hæres. tom. 1. p. 292.

³⁹⁵ Ibid. p. 712.

³⁹⁶ S. Hieronym. in Isai. c. 64. v. 4. cit. above p. 39, 40.

³⁹⁷ Asc. Isai. c. iv. v. 12. ed. Oxon. 1819.

³⁹⁸ In vol. 3. p. 412. p. 420, 1.

It promulgates the docetic hæresy concerning Christ, "appa-
 "rebit in vestrâ formâ, et putabunt ³⁹⁹ eum fuisse carnem ;"
 and from its date and contents we may judge it to be a *pure*
Simonian work, perhaps from the pen of Simon's comrade and
 countryman Menander the Samaritan, discipulus ipsius, simi-
 liter magus, eadem dicens ⁴⁰⁰ quæ Simon ipse.

The ascension of Isaiah is said to have taken place in the
 reign of Hezekiah, while he was preaching ⁴⁰¹ to the king and
 people; he ascended by ecstasy and in the spirit, not bodily ;
 his eyes were open, and he breathed, but his mouth was silent,
 and he became invisible to all except the prophets, and the
 people thought he had been taken away. It follows that
 Isaiah is not here treated of, as of an appearance of the
 theanthrope, another Enoch, Nimrod, or Elias, but is merely
 a visionary prophet introduced in order to make certain re-
 velations ; and it would be better termed the *Apocalypse* of
Isaiah.

The drift of the work (so far as it is apparent) is not to an-
 nounce any particular hæresiarch by name (that is, by sym-
 bolical disguises which should point him out and name him
 to the intelligent), but to prepare men's minds in a general
 way for the establishment of an Anti-christ after Nero's
 death.

The author also studies to promulgate a great doctrine of
 blasphemy. It is that of the trimundane mysteries, by which
 the theanthrope and his chosen faithful ones are made to
 subdue all things unto themselves not by purity and constancy
 and "the word of truth, of mercy, and of righteousness," but
 by visiting the three kingdoms, and being assimilated to the
 nature of each, luminous and pure in heaven, earthly on earth,
 and hideous and diabolical in hell. Those were the great
 mysteries of Babel in which Nimrod was mystified and trained
 up in guilt and madness.

³⁹⁹ Asc. Isai. c. ix. v. 13.

⁴⁰⁰ Tertullian, de Præscript. vol. 2. p. 60. ed. Semler.

⁴⁰¹ C. vi. v. 8—14.

I heard (saith Isaiah ^{40:}) my lord the Father saying to my lord Christ, who shall be called Jesus, "Go forth, descend through all the heavens! and thou shalt descend to the firmament, and to the world, and to the angel who is in hell, but who shall soon be cast into perdition; and thou shalt be assimilated to the similitude of every thing which is in the five heavens, and *having care of thyself*" (flimsy words of apology) "to the form of the angels of the firmament, and of those who are in hell. And none of the angels of the world shall know, that thou with me art lord of the seven heavens and their angels, nor shall they know that thou art with me. And when I shall call with a heavenly voice upon the angels and their lights, and when I shall have magnified the sixth heaven, that thou mayest judge and destroy the principalities and angels and gods of the world, and the world which is theirs, then shalt thou reign. For they have lied, and have said, *We are, there is none but us*. And afterwards thou shalt ascend from the gods of death into thine own place, and shalt not be changed in the several heavens, but shalt ascend in splendour and sit on my right hand. And then the principalities and powers of the world shall worship thee."

Accordingly ^{40:}, He descended into the fifth heaven, and was changed into the form of its angels, and they did not praise him because he was in their form; and so in the fourth heaven. In the third they demanded His passport, and He gave it, but they praised him not; and also in the second, and in the first. Then He descended into the firmament where the prince of the world inhabits, and He gave his passport to those who were on the left hand of the prince, and his form became as their forms, and they praised him not; but they kept on violently slaying each other, for there is the power of evil and contention, for a time. Again He descended

^{40:} C. 10. v. 8—15.

^{40:} C. 10. v. 19—31. c. 11. v. 1—19.

and was assimilated to the angels of the air, and became as one of them, and he gave them no passport, for they were tearing each other to pieces and injuring each other. We must infer that his next descent was to the earth in human form ; for we next read that Mary was found pregnant ; and one day she looked on the ground and saw a little child, and was astonished, and when she recovered from her surprise she found her womb in its pristine state and void of pregnancy. And some (says the angel to Isaiah) said that the Virgin Mary had brought him forth two months before, and many said she brought him not forth at all, and no midwife went up to her, and no cry of birth was heard, and all were blinded concerning him, but knew not whence He was. He was taken to Nazareth, wrought many signs and wonders, was delivered up to the king, and suspended on the cross, and descended to the angel of death.

Thus far the assimilations ; which are unto the six heavens, the firmament or lunar sphere, the air, the world, and hades. But when He rose ⁴⁰⁴ on the third day, he sent out his twelve disciples, and “ ascended into the firmament, and “ was not changed, and Satan and the angels of the firmament saw him and worshipped him, and was in great grief, “ and said, *How is it that our Lord descended to us and we “ knew not his splendour, which is his, which we now behold, “ which was found in him in the sixth heaven ?*” And so he went on ascending without change, and was acknowledged wherever he went. The reader must observe what a nice amiable person the Devil is ; the moment things are presented to him in *their true shape* he is anxious to do all that is right and proper ; and if he deceived men, it was only because God himself had deceived *him*.

The horrors of that Simonian book descend into the pantheistic abyss, in which the world is God, its changes are His forms, and its visible nature is His visible form ; a system

which has been expounded in many volumes of ponderous and tædious atrocity, but may be much better stated in the four words of the fool, "there is no God." The result of Isaiah's visions is that all things are alike, having no difference of moral good or evil, for if wickedness is prædicated of any action, the answer is, that it was *an error*, and as God holds the keys of knowledge, none can err except by *His fraud*; and if natural pravity be prædicated of any created thing, of man, the flesh, or the Devil, it is replied, those things and all others in the world are but forms and similitudes of the supreme being.

Lastly, the Ascension of Isaiah was a book strictly *apocryphal* and no pearl for the swine; "he beseeched king Hezekiah⁴⁰⁵ not to reveal those words to the people of Israel, lest "they should become subject to the perverseness of man."

XXXIII. Various other works of the same kind are unworthy of being minutely inquired into. It is enough to have exposed and in some measure developed the nature of that grand fraud, which pretends that Moses and Christ had a lie for the multitude and a hidden truth for the illuminated few. That *secret truth* was nothing less than the very worst of those pagan mysteries against which both the one and the other openly preached. It was the *cabala* of Israel apostate. John Picus of Mirandola divided the cabala⁴⁰⁶ into the science of Sephirot and that of Chemot, that is to say, into the Theoric and the Practic, but older authors divide it into Bereschit and Merchava, of which the former embraces the secret virtues of the heavens and the causes of sublunary things, and the latter embraces the arcana of numbers and the mysteries of the names of God and of his creatures. And Dr. Fludd⁴⁰⁷ subdivides the Merchava into *Notariacon*, or the names and signs of the angels as regarding the condition of the dæmons and of

⁴⁰⁵ C. 11. v. 39.

⁴⁰⁶ Gaffarel *Abdita Divinæ Cabalæ Mysteria*. p. 15. Paris, 1625.
R. Fludd *Tractatus Apologeticus*, p. 28. Lugd. Bat. 1617.

⁴⁰⁷ *Tract. Apol. ibid.*

human souls, and *Theomancy* which knows the mysteries of the Divine Majesty and its names, can tell all the future, command both the dæmons and angels, and work miracles.

The name *cabala* has been derived from *kibel* or *kebel*, tradition; but the opinion of others that it comes from *chapha*,⁴⁰⁸ to cover up or conceal, is at least very suitable to its nature. The secrecy employed by the cabalists has to this day eluded penetration, and it is their great crime to have imputed the origin of their dark and clandestine system to Divine Revelation. That system included magic, astrology, necromancy, polytheism, and pantheistic atheism, all the errors of paganism rendered more disgusting by bad taste and barbarism. Postel in his *Origins*⁴⁰⁹ of *Noah and Enoch* declares that "Noah instituted the world to be inhabited by pious men who worshipped the active and passive spirit or intellect, under the names and *similitudes* of male and female, or Jupiter and Juno, or Sol and Luna, or of form and matter separate from each other." The word *similitude* may be understood by those who reflect on the Eleusinian and other heathen mysteries. Vanini, in his⁴¹⁰ book on the *Admirable Secrets of Nature the Queen and Goddess of Mortals*, has these words, O pueri pudoris alumni, qui in *Naturæ dedecus partes illas nobilissimas, quæ procreationis magistræ sunt et opifices, pudenda pudendè quidem nominatis!* and the same author intimates that Moses practised the like stratagem as Empedocles and Hakem al Mokannah, and cast himself alive into an unfathomable⁴¹¹ abyss that people might think he had been taken up to heaven. Jordanus⁴¹² Brunus of Nola asserts that Moses learned the cabala and the names of God from the magic of the Ægyptians, and that the brazen serpent he set up in the wilderness was an image of Thoth or Hermes

⁴⁰⁸ See le Duchat Comment. on Rabelais. L. 1. c. 1. p. 4. ed. 1732.

⁴⁰⁹ De Originibus, etc. p. 50.

⁴¹⁰ C. 48. p. 311.

⁴¹¹ Ibid. p. 361.

⁴¹² Spaccio de la Bestia dial. 3. p. 215, 6; p. 220; p. 224; p. 232.

Trismegistus. Dr. Fludd ⁴¹³ informs us " that Moses wrought " his miracles by the *Art of Theomancy*, and that Joshua by " the same art made the sun stand still. They learned that " art from the Sacrosanct Spirit who taught Adam, Enoch, " Abraham, etc. And the Pharisees had the keys of that " art, but were unwilling to use it, because they had not the " gifts of the Spirit. But now (he says) *the brothers* have " the keys by a divine miracle and by the outpouring of the " Spirit." There is a sin not to be repented of. But, to proceed, a more recent author, Monsieur Fabre d'Olivet ⁴¹⁴, pretends that Moses not only borrowed his sacred writings from those of Hermes Trismegistus, but literally wrote them in the *Egyptian language*; the knowledge of which language was lost during the captivity at Babylon by all except the colleges of Essenes, a people upon whose dark and mysterious proceedings I have before ⁴¹⁵ animadverted. So that the real meaning of Moses has been lying hid for 2400 years. If this were true, we must set down the Hermetic philosophy for more outrageous nonsense than it is already supposed to be. For instance, the author of the second chapter of Genesis has been thought to narrate the origin of the woman Eve, and to ordain *marriage*, an institution neither Hermetic nor Essenian; but he was really thinking of much higher matters which he cloaked in allegory. His words are thus rendered according to the cabala of the ⁴¹⁶ Essenes, " and He caused " (Ihoah, He the Gods) a sympathetic slumber mysterious " and deep to fall upon the collective man who slept, and He " broke off one of the involutions and he covered (with care) " with shape and corporal beauty the weakness of her. And " He restored (Ihoah, He the being of beings) the self-same- " ness of the sheltering windings which he had broken from " the collective man, for shaping the intellectual woman man's

⁴¹³ Tract. Apologet. p. 30, 1.

⁴¹⁴ Concerning him, see above, vol. 1. p. 513, 4.

⁴¹⁵ In vol. 2. p. 356, 7. and above, p. 18.

⁴¹⁶ See Fabre d'Olivet, Gen. c. 2. v. 21, 2. Paris. 1815.

"faculty of volition, and He brought her to him Adam." This is the wisdom imparted to Ægypt by Hermes Trismegistus and borrowed of him by Moses, and a toughish bit of wisdom it is; but, to make it plain, the note informs us that "the woman is the volition or faculty of free-will which constitutes individuality." They, whose chance it may be to read such stuff as that, should not torment their minds with seeking for any precise meaning, or with trying to discover what *free-will* can possibly have to do with *individuality*. Because the first object of those Essenians was to draw men's ideas *away* from the simple truths narrated in sacred history, as the ignis fatuus doth not seek to lead you to any particular place, but only ⁴¹⁷ to lead you *astray*. However,

⁴⁷ Upon a more mature reflection, as well on the general tenour of his works, as on certain passages, I am inclined to believe that Professor Herman von der Hardt was an instrument made use of for that important though negative purpose; his aberrations of intellect being such as rather to qualify him for that task, while they rendered him an unfit engine for more definite uses. See above, vol. 1. p. 344, 5; vol. 2. p. 206. n. 482. The illusion of his mind was founded in an over-strained Origenism, and in the absurd idea that, because certain things are allegorical representations of certain other things, therefore any thing may be an allegory for any other thing whatsoever; an idea which he has carried to the wildest and most ludicrous extremity. He occupied himself thus upon Homer, Claudian, Ovid, etc. and in due time he invaded holy writ with similar weapons. The very fact of a learned professor forming such opinions might lead some to imagine, that all interpretations of all ancient books were doubtful. Another and a more effectual way of getting rid of venerated names and works has since been contrived. It analyzes them into their supposed elements, "the organic remains of former" books, and treats a poem or a history with as little ceremony as if it was a mere world or some such trifle. The two poems called by their author *the Wrath of Achilles* and *Ulysses* were composed by a man actuated by certain strong feelings and systematic motives, of which they bear manifest indication, and the nature of which may to a considerable extent be perceived, in spite of the interpolations of the minstrels. That is a plain tale and a true one; but it has almost sunk under the magnanimous nonsense of Mr. Frederic Augustus Wolf and Mr. Christian Gottlob Heyne, sophists, whose career was possibly more connected than they were themselves aware of with that parallel course which a notorious school of divines are now pursuing. Homer was of no real importance, a mere literary topic; but if you controvert *every thing* you render every thing doubtful to weak minds, and at the same time you avoid the appearance of having one exclusive design in view. We may very likely live to see the *Chapters* of the Bible called it's 'Pαψαδια.

no one can fail to recognize in Monsieur d'Olivet's *collective man* and in *the woman free-will* those two "spirits or "intellects" which, according to Postel, Noah caused to be worshipped "under the name and similitude"⁴¹⁸ of male and "female, or Jupiter and Juno;" and when we read that the said woman was an *involution* and a *sheltering winding* we cannot mistake the same Postel's "Jesus pere mental et"⁴¹⁹ "Jehanne mere spirituelle, Adam nouveau, et Eve nouvelle, "deux en une spirituelle chair," and his "pere Jesus a ja-
"mais en elle circonde, cache, et uni." That recent publication is of much importance. It might have been said, whatever impiety or profligate philosophy there may be in these days, still the nonsense and infatuation of the rabbis, the hæretics, and the fabricators of apocrypha is gone never to return, and although the last age was disgraced by a Swedenborg such things are *too bad for this age*. Many would say so, because even the love of one's country or patriotism is scarcely so general a predilection as the love of one's age; but, in fact, those things are almost too good for divers of them who set up to be lights in Europe.

The works of secrecy are not more absurd and terrible than they are complicated; the left hand does not know what the right is executing, and neither can tell what the head is planning. And certainly there is something more in agitation at this day than merely undermining and pulling down that which now stands; there is an eye to the *multa renascentur quæ nunc cecidere*, and to the setting of certain fallen Dragons upon their pedestals again. When people shall seem ripe for receiving the gospels of Ebion, and of Marcion⁴²⁰ whose disciples worshipped the image of Nimrod, there are those (as I much suspect) who know where to find such edifying documents.

As yet we must be "fed with milk and not with meat." But there is food in store for all seasons and all stomachs, and

⁴¹⁸ Above, p. 103.

⁴¹⁹ Above, vol. 3. p. 518, p. 521.

⁴²⁰ See Hug's Introduction, by the Rev. D. G. Wait, p. xxiv. p. xxxv. etc.

especially the evangelical volume of the apostle Judas Iscariot. And it is rather fortunate for the purposes of detection, that Monsieur Postel said all that he did in praise of Rhea or Cybele, and of Cain, Dan, and Judas Iscariot, and that he proceeded from mere doctrine to more active machinations, because we thereby know better what to understand, and also what *to expect* after THAT COUNTRY has been fully revolutionized, which seems to contain the shrine of the Minotaur himself and the heart of that subterranean labyrinth whose veins and arteries are extended under the whole of Europe.

COSMOGONIA.

*Sequamur ergò eum qui Auctorem novit et Gubernatorem,
nec vanis abducamur opinionibus.*

S. AMBROS. HEXAEMERON. L. 1. c. 3.

I. THOSE machinations both ancient and modern, which we have been endeavouring to expose, have for their object to undermine the truth. Which truth and (if our religion be not all false) undoubted truth is, that scripture was given for two purposes of instruction. Either, to teach directly and affirmatively that which of itself needs to be known, such as the principles of theology, the commandments or moral laws, and so much of history as was necessary for the due understanding of them, and no more; such purposes, as these are, constitute the διδασκαλία and the παιδεία ἐν δικαιοσυνῇ of St. Paul to Timothy. Or else, to give instruction negatively and by confutation of error, which is of course a more complicated head of scripture, in as much as the truth is simple but the ways of falsehood are many, and it comprises as many things as are irrelevant to our faith and duties, and in their own nature unnecessary to be known either by us or by the people of old times, but rendered necessary for an antidote to the various lies of profane wisdom; and that is the ἐλεγχος of St. Paul. Of which we may perceive the object and necessity in such numbers of instances as clearly suffice to show, that similar motives did formerly exist for any communications which may now seem to us uncalled for. So, Rabbi Moses¹ Maimonides discovered “the reasons and causes of

¹ More Hannevokim cit. Stanley Chald. Philos. p. 37, 8.

"many of the laws of Moses by means of knowing the faith, "rites, and worship of the Sabæans," and he adds, "concerning those particular laws the reasons whereof are concealed and the benefit unknown to me," that such ignorance proceeds from our only knowing the rites of the pagans by books and hearsay, which (from his own experience of the Sabæans) he knew to be neither solid nor certain authorities, and which is an evil in many instances past remedy, "seeing that their "opinions and sects perished 1000 years since, and their "very names were abolished."

II. The first verse of Moses says "In the beginning God "created the heavens and the earth," *berescith barâ Elohim eth hasciamaim ve-eth haaretz*. That declaration is the first in importance as in order. Because it denies the eternity of the world by avouching that it did *begin to be* and therefore that it once *was not*,

'Ἀλλὰ φρην ἱερὴν καὶ ἀθεσφατος ἐπλετο μουνον².

And because it assures us that the world not only was not from everlasting, but that God was the sole efficient cause of it's existence. "Moses (saith John Philoponus¹ in his excellent work) was appointed by God to bring men to the "knowledge of Him and into a mode of life conformable "thereto, for which reason he wrote whatsoever was conducive to that end, how this great and splendid creation of "the world neither had an automatus beginning of it's "existence, nor yet consists of the supreme and divine essence, "but was brought into this apparent beauty (before it existed, "when it was not) by that invisible and demiurgic beginning."

The reader perceives that he is speaking of the Epicurean and Spinozan systems of atheism. The former, however, has

¹ Empedocles Fragm. Physic. L. 3. p. 526. ed. Sturz.

² De Mundi Creat. L. 1. c. 1. p. 3. ed. 1630.

never obtained much credit, being a mere absurdity, whereas the latter is an artful falsehood.

The ultima ratio of all Paganism was the pantheistic atheism, in one of it's two general divisions. Either teaching that the world was one substance perceived under various forms, and the one only Being. Or else, that God was one being analogous in his nature to the man and in his energies to the power of procreation, and that Matter was another being, His coeternal, having a nature like that of the woman and the power of fecundity; and that an everlasting succession of visible worlds are generated by their intercourse. In the philosophic or *pure* atheism the mother of all things was called *hyle* or wood because, as the carpenter or builder only shapes the wood but does not create it, so they taught that God only modified but did not make the world. But in the heathen *religion*, which supposed an incarnation of the natural powers or spirits, she was known as Cybele, Iris, Helena, Venus, Semiramis, and so forth. The forms of the visible world were the mystic veil of Isis which no mortal hath ever lifted up, so as to pry into her secret essence.

Moses had learned all that in *Ægypt*. And his words are intended to reveal to us ⁴ that God did not form or generate things out of an eternal mother, but made and originated their very essence; an act of power whereof a man can form no imagination, because he hath never either done it, or seen it done, or even seen the subject of it, viz. *the essence* of any thing. The word *eth*, which is suppressed in our translation, is usually ⁵ rendered *essence*, and the Hermetic translator lately mentioned, Monsieur Fabre d'Olivet, renders it *self-sameness*, which is just an equivalent phrase. Because iden-

⁴ *Essentia prima rerum sylvæ*, says Chalcidius; and h also says that *Hebræi sylvam generatam esse confitentur quorum sapienti si us Moses, non humanâ facundiâ sed divinâ (ut ferunt) inspiratione vq^uatus*, in eo libro qui de Geniturâ Mundi csetetur, ab exordio sic est profa Comm. in Timæum fol. 60. a. 57. b.

⁵ See Hottinger, *Ctisis Hexaemeros*. p. 23.

tity consists in the negation of all such change as affects the essence and not merely the form, being (as schoolmen would say) in *quid* and not in *quale-quid*. What can we understand by the self-sameness of a table or bench which a handi-craftsman hath made, as distinguished from the same thing mentioned without that addition? It surely must be the wood which the forest produces as distinguished from the furniture which the artificer has shaped. The difference of *hasciamaim* and *eth hasciamaim* seems to be that same which the Peripatetics distinguished as *το τι εἶναι* and simply *το εἶναι* of any given thing, in which opposition of phrases we have not only the best but *the only* distinction which human language affords for separating that transcendental term from its categories. That is a sufficient answer to a learned person who asked of me; "if such was the prophet's meaning, why did he not say, that God made the essence of heaven and earth *out of nothing*, ἐξ οὐδενος?" For such an expression would be solaceous, and either rank tautology or, rather, it would be void of signification. But it is further to be observed that he *could not* have spoken thus unphilosophically, without hazarding his whole elenchos, because the foisting in of a noun substantive, although that substantive was the word *Nothing*, would have quite inevitably reproduced the atheistical doctrine. Whoever considers the Sophista and Parmenides of Plato, and his monstrous ambages concerning the existence of *το μὴ-ὄν*, will see what flights human wisdom can take in that direction; but he need only look to the Hellenistic versions of Moses himself by Aquila and Theodotion, in which the earth *after its creation* is affirmed to have been οὐθεν, *nothing*, evidently meaning that *prima materia*⁶ of the pagans

⁶ A modern heathen labouring under the strangest infatuations has delivered himself as follows, upon the very subject I am speaking of. "Among the Peripatetics if any one says, matter is *non-entity*, he means to say, matter is *nothing*. But among the Platonics (who extend the nature of *entity* both wider, and longer, and higher, and deeper than they do the nature of *entity*) if we say, matter is *non-entity*, we do not therefore

which (in the style of Plato) *μη ὅν ἐστὶ* ! Such consequences (I say) not only would have flowed from such an incorrect language, but actually have arisen in spite of the perfect language of holy writ.

The doctrine of the world having no creator rests upon the pretended axiom, *ex nihilo nihil fit*, which is a great falsehood and the mother of falsehoods. The deception practised in it lies deep in logical subtlety. The axiom, *omne quod ex aliquo fit non fit ex nihilo*, is innocent enough and very true ; but the maxim, *omne quod fit ex aliquo fit*, is neither evident as a conclusion from premises, nor self-evident, which are the only two ways of being evident, and is therefore merely gratuitous. And the artifice of the atheists lies in blending together those two propositions, the one self-evident, and the other gratuitous, in such a manner as to smuggle the latter unexamined into the hearer's understanding. But, if the latter be not really as false as it is manifestly gratuitous, we must make God himself a liar ; for when He said *Εγω ἐμι ὁ Ὄν*, he certainly signified that *ὄνσια*, or entity, was belonging to him alone, which would be false, if in the universe there were aught to which his power doth not impart that first of all prædicaments *existence*, or which ever did, would, or could exist independently of that power. Unde divino Spiritu prævidens sanctus⁷ Moyses hos hominum errores fore et jam forte cæpisse, in exordio sermonis sui sic ait, “ in principio “ fecit Deus cælum et terram,” initium rerum, auctorem mundi, creationem materiæ comprehendeas, ut Deum cognosceres ante initium mundi esse.

III. The second verse says, “ and the earth was without “ form, and void, and darkness was on the face of the deep.” The difference between essence and form is one which the in-

“ esteem it to be *nothing*. For, as we do not call the GOOD-ITSELF *nothing*, although it is *non-entity*, because it is superior to the *ens*, so, this “ whereof we speak is inferior to the *ens*.” Marsilius Ficinus, *Comment. on Plotinus, Ennead. 2. L. 4. p. 158. ed. Basil. 1580.*

⁷ S. Ambros. *Hex. L. 1. c. 2.*

tellec cannot avoid perceiving ; it is manifest that no two things can be more perfectly distinct. But the existence of the former *separate from the latter* cannot be conceived in our imaginations, which are entirely formal. And this its pure intelligibility coupled with its equally pure inconceivability forms what Plato calls the comprehending of it νοθω τινα λογισμω.

As the existence of the *prima materia* is evidently independent of the existence of its forms, it *may* have been originally created separate therefrom. And many have been seduced by the language of Greek philosophy into a belief that Moses is here describing the preliminary creation of an amorphous hylè, having merely *being*, without any modes of being, or any definition of form. Or, at least, that nothing existed in the first instance, but a liquid analogous to water, which was the one first element of all things. But Rabelais had good reason to deride such a voyage to the islands of *Tohu* and *Bohu*.

Those two words (*inanitas*⁸ et *solitudo*) were variously rendered into Greek ; by the Seventy ἀορατος και ἀκατασκευαστος, by Aquila κενωμα και ονθεν, by Theodotion κενον και ονθεν, and Symmachus said ἡ δε γη ἐγενετο ἀργον και ἀδιακρινον. Those who spoke of *emptiness and nothing* positively supported the idea which our version neither excludes, nor yet necessarily implies, that of the *prima materia* created separately. But they who said, the earth was *unseen and unfurnished*, or that it was *inert and indiscriminate*, gave a

⁸ Hottinger, Ctisix Hexaemeros, p. 33. The Jetsira ascribed to Abraham informs us that "the beginnings of the world were these, the three "waters, tohu or stupidity of mind, and bohu or empty space." P. 2. and comment. p. 25, 6, ed. Gul. Postel. If that be so, Tohu was in its glory in A. D. 1552, and bids fair to last to the *End* of the world ; and Pope had good reason to say,

In eldest time, ere mortals writ or read,
Or Pallas issued from the Thunderer's head,
Dullness o'er all possess'd her ancient right,
Daughter of Chaos and eternal Night.

very different sense, that of the earth existing in specie, but barren, and without use, and not divided into that fair variety which we call nature. Such also was the opinion of Onkelos⁹, who says, *terra erat deserta et vacua*, of the Syriac interpreter, who says, in primis Deus creavit esse cœli et esse terræ, *terra autem erat deserta et inculta*¹⁰ et tenebræ super faciem abyssi, of the authors of the Targum of Jerusalem, who say, *terra vasta fuit et inanis et filiis hominum vacua*¹¹ et bruto omni destituta, and of St. Basil the Great, who held that the earth was *unfurnished* (ἀκαρασκευαστος) before it was¹² clothed with plants and trees and other various productions. And that opinion is strongly confirmed by *Bohu* being in Arabic the epithet for an *unfurnished*¹³ house.

As *Tohu* is the *invisible* of the Seventy, and as *Tohum* is their *abyss*, meaning a profundity¹⁴ or great depth, and also called *the waters*, it appears that the earth was buried (like a sediment) at the bottom of a globe of water. And so it did not ill represent the appearance of the same during the flood, for in both cases “darkness was on the face of the profound;” but the darkness of the creation was different from that of the flood, and did not consist in an eclipsing or intercepting of the light, but the light was not yet created, and the first step towards the earth becoming ὄπαρος καὶ ακαρασκευαστος was *letting the Light be*. I agree with John Philoponus¹⁵, who argues that, in that disposition of the earth and water, we have a good answer to such as pretend that the books of Moses were written by people ignorant of the globular form of the earth; because, if the parts of it had not gravitated

⁹ In Walton, Polyglot. 1. p. 3. That shows Aquila to have been a different person from Onkelos.

¹⁰ Ibid. p. 1.

¹¹ Targ. in Gen. 1. v. 2.

¹² Basil. Hom. 2. in Hexæm. vol. 1. p. 14. Paris, 1638.

¹³ Hottinger, Ctisiss, p. 33.

¹⁴ Hottinger, ibid. p. 39, 40.

¹⁵ De Creat. L. 2. c. 4. p. 58. Isaiah, 40. v. 22. cit. ibid.

towards a centre, it would not have been concealed on all sides by the water.

IV. In the mention of "heaven and earth" it is common to set the former *first*, by reason of its higher dignity, as Moses himself doth in his first general declaration that God made the world. But when he goes on to explain the method of that creation, he first gives the above details concerning that of the earth, and he then proceeds to certain others concerning that of the heavens. From which it is apparent that earth was created before heaven. The waters above the earth were the heathen *chaos*, and the sun and stars were the Sabian *deities*; therefore the declaration of Moses is elengetic of the blasphemy, that *Chaos was older than the Gods*. First (saith ¹⁶ the Theogonia) was Chaos and afterwards the Earth ... and Chaos produced Herebus and Night, and these two produced Æther and Day, and then the *Earth produced Heaven*. Those assertions, delivered in the spirit of superstitious falsehood, are nevertheless full of truth. And the same truth has the higher attestation of Homer; who said,

Ὠκεανὸν τε θεῶν γενεσίν καὶ μητέρα Τηθύν.

The said production of the heaven by the earth was after this fashion. The *firmament*, which is also called *the heavens*, was created in the middle of those waters which at that time covered the earth, and by means thereof one part of the waters was raised up, away from the earth, and above the heavens. But the remaining part still continued upon the earth, and still prevented the dry land from *appearing*. Those two parts are respectively termed the waters above the firmament and the waters under the firmament.

It is possible, that is to say, *it implies no contradiction*, for the waters below the firmament to have been no greater than the earth in its present magnitude will contain, and yet for the

¹⁶ Theog. v. 116—128.

heavens, which were formed *in the waters* and divided them asunder, to have expanded into a diameter which a cannon-ball at full speed would not traverse in seven millions of years! The Theogonist, who bears such faithful testimony to the creation of heaven out of the terraqueous globe, allows no greater altitude to the heavens than the semi-diameter of the earth, saying,

Γαῖα δὲ τοι πρῶτον μὲν ἐγένετο ἰσοὺν ἑαυτῇ
 Ὀυρανὸν ἀερόενθ' ἵνα μιν περὶ πάντα καλυπτοί.

These words are limited in their sense, as above, because the same poet places Tartarus in the centre of the earth and of the universe, and says of the Titans who were confined therein,

Τοσσον ἐνερθ' ὑπο γῆς, ὅσον οὐρανὸς ἐς' ἀπο γαίης,
 Ἴσοὺν¹⁷ γάρ τ' ἀπο γῆς ἐς Τάρταρον ἀερόεντα.

So, that the diameter of the world would be two diameters of the earth. We here behold the two extremes of human wisdom upon this subject, the oldest and most limited, and the most recent and enormous. And mankind will continue about as wise as they have always been upon that subject, until some body discovers an art of measuring the heavens (which seems an impossibility on the face of it), or until God is pleased to make known their spaces.

V. Before I proceed, I must notice one assertion, of such a kind as I hardly know in what manner to designate. "This expansion¹⁸ or atmosphere (viz. the firmament) is designated by the appellation of heaven, a name clearly indicative of that material heaven through which the birds of the air wing their devious course and which supports the higher waters in a state of solution." Now, Moses first tells us of the whole world as "heaven and earth," all the universe

¹⁷ Theog. v. 720.

¹⁸ A Treatise on the Three Dispensations, vol. 1. p. 129, 30.

except the earth being *heaven*. We are next told of the mode and form of the earth's creation; and then of the mode and form of creating the expansion (or firmament) which *God called heaven*. Did God then make one thing which *Moses* calls heaven, and presently after make another thing which *HE* called heaven? Be that even so. God placed the sun, moon, and stars in the *expansion of the heaven*, thus denoting specifically (what indeed all grammatical rules require to be denoted) the last antecedent, viz.: the interaqueous expansion. But are the stars in the atmosphere? or, do birds "wing their devious course" through the stars? Assuredly not. They wing it through the lowest or atmospheric region of that expansion which reaches beyond the stars. The same celebrated author (Mr Faber) tells us, with much apparent satisfaction, that *expansion* and not *firmament* is the true meaning of the Hebrew word; but if that is any thing to the purpose, I (at least) cannot discern its application. At any rate, it is said in the Liber¹⁹ Zohar to be divided into seven (or rather eight) Rekiim or Expansions, in each of which there is a palace of angels, and the three highest of which belong to Michael the Arch-angel. Which expressions have undoubted reference to the seven planetary spheres of heaven and the sphere of the fixed stars, and show that some of the great Hebrew doctours draw no such inference from the word *expansion*. How should they indeed? For that word only describes the method of heaven's creation, which was in the first instance so much compressed as to lie in the waters that were upon the earth, but was rarefied and expanded so as to carry up the superior waters to a great height. The expansion-heaven and the mundane heavens *might* *primâ facie* mean two different things; but when Moses declares that all the cœlestial orbs *are* placed in the expansion-heaven, then (I say) the contradiction of it comes ungraciously and unexpectedly from clerical lips.

¹⁹ Cit. Bartolucci, vol. 1. p. 227, 8.

VI. After heaven was made and expanded the earth was still kept in tohu and bohu by the waters below the firmament. But on the third day God collected those waters into one place, in order that the dry land might appear; and then it did appear, in its unfurnished state, without living creatures or vegetation.

The place appointed for those waters was under the earth, as appears from a great many considerations.

The primæval Oceanus, out of which (as Homer testifies) our thalassa (being such part of that Oceanus as is now effused upon the outer surface of the earth) and all rivers and fountains are derived, had its dwelling place²⁰ in deep vaulted caverns of this globe, and is therefore called βαθυβόος, βαθυπέτρης, and βαθυδίνης, *flowing in the profundity*. Indeed the oldest known word we have for *water* is bedu, badu, or bathu, the profound. Afterwards, when it was God's pleasure again to cover the dry land and to sweep away from its surface a corrupt generation, the heavens were opened in order to let down a portion of the water which they had carried upwards by their first expansion; and He also sent for those other waters, which had been drained off on the third day. But whither did he send for *them*? down to the *great deep*. In which the legends of the most ancient poets agree, showing how the river Styx was called up from Hades and the bowels of the earth, to assist Jupiter in overwhelming the rebellious Titans.

Nor can the words of the Psalmist be understood as describing the third day's labour in any other manner: "He stretched out²¹ the earth above the waters . . . He hath founded it upon the seas²² and established it upon the floods. Upon that day " by the word of God the earth was

²⁰ See Hesiod. Theog. 776—9. 807—12. 841. Hom. Iliad. xxi. v. 195—7. xvi. v. 402, 3. See Odys. xii. v. 12, xxi. v. 11.

²¹ Ps. 136. v. 6.

²² Ps. 24. v. 2.

of old, *standing out of the water*²³ and *in the water*." In which passage St. Peter COULD NOT mean that the shores or high grounds stand out of the visible sea, while the lower parts of the earth's surface stand in it, because he was prophesying of a truth whereof (as he said) future scoffers would be *willingly ignorant*; but what man having eyes in his head ever was or ever can be either willingly or unwillingly ignorant of *that*? Therefore, since the earth stands *in* as well as out of the Oceanus or "gathering together which is called "seas," it follows that it does not float upon the abyss, or merely hang over it arch-wise, but has columns or (as it were) legs, solid radii on which its solid circumference is raised. So profane tradition assures us, saying of the infernal Oceanus,

Κι ο σι ν ἀργυρεοισιν ἐς οὐρανὸν ἐστηρικται,

and holy writ confirms it, saying, "the *pillars* of the earth"²⁴ "are the Lord's, and He hath *set the world upon them*."

We should greatly mistake the form of the antediluvian earth if we supposed that two thirds of its surface were *then* covered by salt waters, communicating with those of the profundity

Ἐξ ὧν περ παντες ποταμοι και πασα θαλυσσα,

for such they must have been, if any; because if the waters of the great deep did not connect themselves (as Homer affirms they now do) with the superficial waters, it would in no sense be true that the waters were gathered together *into one place*. The dry land, on the contrary, was apparent, and moistened only by fresh pools and rivers.

²³ 2 Pet. 3. v. 5.

²⁴ 1 Sam. 2. v. 8. Job, 9. v. 6. "The pillars of heaven" in Job. 26. v. 11. give us to understand that a similar support is provided for it and its superincumbent waters. It is highly probable that the phenomena of the poles called (at the northern pole) *Aurora Borealis* are the pillars of heaven.

The language of revelation directs us to that conclusion. For if "the fountains of the great deep" were then open to the earth, nay, actually effused over the greater part thereof and already γαῖνοχοι before the flood, it would never have been said that they were "*broken up* (on that occasion) and "the windows of heaven opened;" and it stands to reason or rational criticism, that those barriers which had been placed in the days of creation were violently burst asunder at the deluge, that which confined *the lower* as well as that which confined the upper waters. The language of Job is still more emphatic, asking, "who shut up the sea with doors ²⁵, when "it broke forth, *as if it had issued out of the womb?*" A mere rising of the sea to a higher level can never be described in such words as these.

In the same passage Job alludes to the disappearance of Paradise, saying, "I brake up for it my decreed place;" but the last of the prophets, beholding in his visions the restoration of that holy mount and garden in a new earth and under a new heaven, says, "*and there was no more sea.*" That is a strong indication of the truth. And it is confirmed by another of no small moment. The instructions given by God to Noah do not allude to the previous existence of any such art as navigation. And if such an art existed, the preparations of Noah would have been imitated by others who had heard the prophecies of Enoch, and there would have been various arks. But there is no such tradition to be heard of. On the contrary we read in fable, what scripture insinuates, that the ποταπόρος νηϋς

Ἀργώ πασι μελυσσα

not only sailed alone but was the first vessel that *ever sailed* upon the great deep. And if the earth had been covered with seas, during sixteen ages of restless and daring ingenuity, and of experience matured by the extreme of longevity, that would

²⁵ Job, 38. v. 8.

be incredible. The Argo first adventured upon the deep because she adventured *upon the first deep*. Nor would Enoch, perhaps, have preached during three centuries

(illum jam *tertia* viderat *ætas*
Magnanimos Minyas Argoaque vela canentem)

to so few believers, had he merely foretold that the sea *already occupying most of the earth's surface* would rise yet a little higher and flood the remainder of it ; but he really spake to them of dangers far removed from the apprehension of their senses and against which nature appeared to have placed solid barriers. For we have seen that, when Enoch sung, only the angels and he himself, unto whom those cœlestial hierophants were showing it

Ὁνκ ὄναρ, ἀλλ' ὑπαρ ἐσθλον, ὁ τοι τετελεσμενον ἔσται,

could behold “ the ²⁶ seas and the rivers together completing “ their respective operations.”

VII. The circumstances of resemblance between the general deluge and that of Palæstine are by far too great and many to be fortuitous. The former took away the Garden of Eden and a race of men infamous both for their cruelty and for vices to which the latter has lent a name ; but the latter destroyed a valley which was compared to Eden, and which the mystics (as we may collect from the superstitions of the Rabbis concerning the ²⁷ *Land of Canaan*, those of the Syrians ²⁸ concerning Jericho which in oculis omnium ita videtur ut Paradisus, and those of the Essenian woman-haters concerning Zoar and its Engaddi) actually identified therewith. The Targum of Jerusalem even asserts that Zoar the fifth of the Sodomitish cities is the same place as Jericho, contrary to the general

²⁶ Song of Enoch, above p. 85.

²⁷ See Philo, Ant. Bibl. p. 8. ed. Basil. 1527.

²⁸ Antoninus Martyr, Itin. p. 11.

opinion; vallem scilicet Jerichuntis, urbis quæ profert palmas²⁹, ea est Zoar. In the former flood, as in the latter, water was combined with fire to destroy, "the Highest gave his voice, hailstones, and coals of fire, then were the foundations of "the world³⁰ and the channels of waters discovered," and the globe bears equally the traces of inundation and of violent ignition. From both deluges a single family was saved, and in both families the same event occurred, the intoxication of the patriarch by wine, and in both instances that misfortune gave rise to obscene and disgusting acts of superstition in his family, pregnant with the most calamitous results. But in the latter instance the fresh waters of the lake of Jordan became, in their enlarged and overflowed dimensions, extremely *salt and bitter*, and in the former the sea assumed its present form and condition. The wrathful or severe dispensations of God were often likened to a bitter draught, which is implied in the words "let *this cup*³¹ pass from me." Women accused of adultery were commanded by the law to taste of *bitter water* (meaning, I believe, nothing more than³² sea-water, the Doris amara) and if they were guilty that ordeal was destructive of their lives, but if innocent the priest absolved them in these words, "be thou free from the bitter water³³ that causeth the curse." Ceres in her despair for the fall of Proserpine would taste of no liquor but the cyceon, a cup of flour and water and bitter herbs, which same the mystified at Eleusin used to drink upon a fasting stomach in memory of her, and to exclaim, jejunavi, et ebibi cyceonem! The herb made use of³⁴ was penny-royal. The hyssop used in ceremonies³⁵ of expiation and that offered to our Saviour on the cross have a similar allusion. It seems

²⁹ Targ. Hieros. in Deut. 34. v. 3.

³⁰ Ἐδδυσεν δ' ὑπινυρθεν ἀναξ ἰσταν Ἀϊδωνίους.

³¹ Matth. 26. v. 39.

³² Vid. Ἰακωβ. Epist. 3. v. 10. 11.

³³ Num. 5. v. 18. ets. see Mischna, pt. 3. c. 1. p. 178. c. 3. p. 183. p. 218.

³⁴ Antonin. Liberal c. 24.

³⁵ See Ex. 12. v. 22. Num. 19. v. 6.

that water mixed with gall³⁶, or with wormwood, was drunk as a sign of mourning and penitence. St. John saw a star fall "upon the third part of the rivers and upon the fountains of waters, and the name of the star is called Wormwood, and the third part of the waters became bitter"³⁷, and many "men died of the waters because they were made bitter." And the saltness of the waters³⁸ in the lake of Sodom is mentioned as a peculiar testimony against that city and Gomorra. Therefore it is reasonable to suppose that the general flood like that of the Vale of Siddim brought upon the earth the *curse of bitter waters*. And that quality may have been acquired by the waters of the abyss when the earth was so violently broken up by their explosion.

VIII. To what extent the surface of the globe was diversified with fresh pools of water before the flood we cannot surmise. It is probable that rivers seldom re-entered the earth, at the close of their career, without forming a lake.

The waters of the abyss are peopled with the numbers of³⁹ creatures, different from those which now inhabit the watery part of the earth's surface, and of which the extraordinary remains are found in a fossil state.

Alexander Polyhistor published in Greek the Chaldee accounts of the appearance and reign of Leviathan, or as they called it Oannes, meaning the great deluge; and of the successive appearance of similar Leviathans, which is the doctrine of the Hermetic *myriogenesis*, the cyclical or æonian fiction,

Alter erit tum Tiphys et altera quæ vehat Argo
Delectos heroas.

The same Babylonish college related⁴⁰ that when Marghæa or

³⁶ Jerem. 8. v. 14. 9. v. 15. Lam. 3. v. 15. v. 19.

³⁷ Rev. 8. v. 10, 11.

³⁸ See Jerem. 23. v. 14, 15.

³⁹ See above, vol. 3. p. 559, 60.

⁴⁰ Euseb. Chron. L. 1. p. 11. Milan, 1818.

Thalatta (the sea) reigned and there was nothing but water, an infinity of "portentous fish, reptiles, and dragons" existed, as well as other compound creatures purely mythical. These were all destroyed by Belus. Job alludes⁴¹ to the same grand destruction of the abyssine monsters, saying, "The dead things are formed from under the waters with the inhabitants thereof. Hades is naked before Him and destruction has no covering." He means the things which do not now live, within our knowledge at least, and of which we only admire the fossil remains.

Among the smaller of them is the shell-fish resembling a ram's horn, and which was supposed to be the horn of Jupiter Ammon who swam over the flood as a ram; but others are of creatures terrific and to our eyes monstrous in their nature.

The second commandment forbids us, first, to worship the semblances of beings that are *in heaven*, such as images of the Deity in human form, of the creatures called Cherubim, of the angels, or of the luminaries; secondly, to worship those of things *upon the earth*, that is to say, of the men, beasts, plants, &c. that occupy the smaller but more diversified part of the earth, and of the fishes and other creatures that occupy the larger part of it; and thirdly, to worship those which are *under the earth in the waters*. Nothing is more generally diffused throughout paganism than the division of the three worlds, and nothing can be plainer than that division. The first is of the heavens over-head, the second of the outer circumference of the globe, and the third of its interior contents. The second of these three worlds or kingdoms was divided visibly, in a way the others were not *visibly* divided, viz. into the dry and the wet; and therefore Heaven belonged to Jove, Hades to Pluto, and the larger⁴² part (now inundated) of the earth to him who was therefore called *ὁ Γαιήροχος*. The smaller and dry portion was common to all three, as we learn from Homer; which hypothesis was indeed necessary to their

⁴¹ Job, 26. v. 5

⁴² Above, vol. 1. p. 313, 14.

having a joint influence over *human* affairs and consequently to their being joint objects of human adoration. But the third world, or Plutonian, contained the Stygian or Oceanian waters and whatsoever else the womb of this globe conceals. Cavillers will obviously and almost to a certainty retort that by waters *under* the earth Moses really meant the waters lying *over* the earth, because the very fact of their not overflowing it proves them to be lower than the *dry* land. But that subterfuge is easy to dispose of. The word ὑπο-κατω⁴³ is a compound and emphatic one, and it is one which studiously excludes the notion of a thing inferior in altitude to another, but not in direct *supposition* to it, such as a low hill to a high one, but it expresses that which is lower than another thing by its super-incumbency and the being covered by it. Therefore the ὕδατα ὑποκατω της γης signify those of the Great Deep; not to say, that the paganism of the *three worlds* is the object against which the triple prohibition is manifestly directed. But if any doubt yet remains, St. John will finally remove it, for he (borrowing the very words of Moses) enumerates παν ὁ ἐστὶν ἐν οὐρανῳ, καὶ ἐν τῇ γῇ, καὶ ὑποκατω⁴⁴ της γης, and then (since γῇ in his time was commonly understood of the dry and not of the earth-shaking earth-possessor's portion) he subjoins καὶ ἐπὶ της θαλασσης. By which he evinces that his *thalassa* was as distinct a thing from Moses's *hydata hypocato*, as Homer's *thalassa* was from Homer's *oceanus*. And, consequently, the same passage defines and fixes the meaning of his prophecy, that after the millennium there shall be *no more thalassa*.

As it appears that the regions below are peopled with many kinds of living creatures which have never visited the surface except on that great occasion which covered it with their reliques, it is impossible to affirm that the large animals which now inhabit the inundation may not have previously enjoyed the means of respiration and life in the third world.

⁴³ 'Εξοδ. 20. v. 4.

⁴⁴ 'Αποκ. 5. v. 13.

Its distribution and contents are ill known to us ; but enough is known to assure us that it is no mass of inorganic matter, but a *world*, that is, a system in regular distribution. That the sojourn of the dead is within the earth was never doubted by ⁴⁵ heathen, Jew, or Christian, until some of the followers of Galileo began to throw out baseless conjectures in aid of their own theory of stellar worlds. The language of scripture is invariably to that effect ⁴⁶, and the writers in the New Testament use the words Hades and Tartarus in the same manner and sense as the gentiles then did. Into *Hades* our Lord *descended*, and visited the prisons of *Tartarus*. We also know that the earth contains the ruined cities of Sodom, Gomorrah, Admah, and Tseboim, which are to be raised up from their present receptacle at the same time when the Jews are restored. And it contains that also, which disappeared in the flood, *τον Παράδεισον*, because on that day, on which our Saviour went down into the place of the dead, He was with one of the faithful in that Garden ; conformably to the general testimony of mankind that Elysium was *in Hades*, and to the declaration of Claudian's Pluto that it had once, for a short time, and in the golden age, been *upon Earth*.

If the larger of those creatures which are now marine could not have sojourned where so many others do, in the oceanus, it follows of course that there was before the flood enough of water, to admit of their existence upon the earth. But I do not believe there were any fish at all above ground at that period, because, although *dominion* is given to Adam over them in the same general words as over birds and beasts, the beasts of the field and the fowls of the air ⁴⁷ only were brought to Adam in order to receive their names. Whereas Noah had not only inherited his superiority over the fishes of the sea, but “ the fear ⁴⁸ and dread of him was *upon them, and into his*

⁴⁵ Unless it was by some of the Pythagorean mystics.

⁴⁶ See vol. 3. p. 559.

⁴⁷ Gen. 2. v. 19.

⁴⁸ Gen. 9. v. 2. See 1. v. 28.

hand were they delivered." The word Leviathan is certainly used for some great animal ⁴⁹ now living in the *thalassa*; and it also stands in a metaphorical sense and collectively for all aquatic animals, because the *selaus* ⁵⁰ or flying-fishes, of which such swarms were cast upon the shores of Arabia to feed the wandering Israelites, and which have been falsely rendered *quails*, are metaphorically termed *the heads of Leviathan* ⁵¹ *broken in pieces*. But the angel ⁵² who fell from heaven, and to whom was permitted (for a season) the kingdom ⁵³ of *the abyss* or of ⁵⁴ *the deep*, is also called Leviathan, for in the last day, when "the earth shall disclose her blood and shall no more cover her slain, in that day the Lord . . . shall punish

⁴⁹ Job, 41. v. 1. Ps. 104. v. 26.

⁵⁰ See Olaus Rudbeck de Ave Selaus.

⁵¹ Ps. 74. v. 14.

⁵² Luke, 10. v. 18.

⁵³ Rev. 9. v. 11. The very name of that rebellious angel, *Abaddon* or *Abaddon*, means the subterraneous regions, and is the second of their seven Hebrew names. Jul. Bartolucci Bibl. Rabb. vol. 2. p. 131. The Satanolatrous *Codex Nuzareus* says, that at the end of the present world "*Leviathan, that ancient lord, shall be set free from his chain, from the bridle of his mouth which is 144,000 parasangs in length, and shall devour the planets and all the evil spirits.*" Vol. 3. p. 95. The threefold connexion of ideas, first that of fish and other sea-creatures with the infernal regions, and then that of both the one and the other with the evil spirit, appears conspicuously in the Dolphin of the Delphic legends. For that animal's name does not only stand in mythology for *fish*, whenever it was desired to say any wonderful thing concerning that class of creatures, but it was also the venomous and wicked monster whom Apollo son of Jove slew with his arrows, and whom they reviled by the names of Typhon (*smouldering in fire*) and Python (*rotting*),

Ὡς ὅτι πύτραις ὑποδύρασι Παρηγοῖο

Δελφίνῃ τὰ ζοῖσι πύλινον ἰξίναρίζιν.

Ap. Rhod. 2. v. 706. Schol. *ibid.* Dion. Geogr. v. 442.

At the time of the flood the Prince of the Sea was *unwilling* to open his mouth and swallow up the world, and therefore God kicked him with his foot and killed him. Bartolucci Bibl. Rabb. vol. 1. p. 599. b. In this elegant passage, the rabbi considers Leviathan first as the devil, reluctant to destroy his own favourite votaries the Nephilim, and next as the ocean, which God by his Stygian oath had rendered innocuous for ever after.

⁵⁴ Luke, 8. v. 31.

" Leviathan the piercing serpent, even Leviathan " that " crooked serpent." But I argue that there is no connexion between the ideas of *fish* and of the *infernal regions* except that which I have indicated, viz. that fishes came upon the earth when the great deep was roused from its bed. The day on which the three worlds shall pass away, first the *heavens* ⁵⁶ with a great noise, secondly *the earth also*, and thirdly the works *that are therein*, is that day of the mystic ⁵⁷ supper of the Lord, in which shall be consumed the bird Bar-Iuchnè or Ziz Sadai whose head is in the firmament and his feet in the water, the great beast Behemoth, and the great fish Leviathan partly *fresh* and partly *salted*! Behemoth and Leviathan were ⁵⁸ *separated from each other* on the third day of the first week, but that was the day on which God divided the earth ⁵⁹ from the waters.

IX. If there were no fish or none of large size upon the earth, there is no need to suppose there were any large tracts of water upon it. And certain considerations will show us that the amount of water effused thereupon was not large. The sun was created on the fourth day, but for so many ages, until after the darkness of the flood was removed, he had never displayed the prismatic spectre. It was set for a token to all generations upon that joyful occasion,

Κρονίων

Ἐν νεφεί στήριξε τερας μεροπων ἀνθρωπων.

But experience tells us that such would not have been the case if during those ages he had been shining upon pluvial skies. If, however, the earth's surface had abounded with water, the air must have proportionably been filled with exhalations. Therefore, there was not then water enough to

⁵⁶ Isai. 27. v. 1.

⁵⁷ 2 Peter, 3. v. 10.

⁵⁸ Bartolocci tom. 1. p. 511—20. Talmud, cit. ibid.

⁵⁹ Enoch, c. 59. v. 6—10. Esdras, c. 4. v. 56—60.

⁶⁰ Gen. 1. v. 9.

gather clouds on high and produce what we call *rain*. That first came down from the super-cœlestial ocean when the windows of heaven were opened, and such torrents descended upon that occasion that the caverns of old Styx (in which νοσφι Θεων κλυτα δωματα ναιει) were unable to receive it, and so the earth remained inundated by that flood whereof we vainly discourse as of a thing past, whereas it is partly past and partly present but *more present*. That inundation, as soon as the Sun had power over it and from that time forth, has yielded copious exhalations ; and the Jupiter of the atheists, the sublime candens quem invocant omnes Jovem, has ever continued to be what he then first was, *Pluvius*, and *Nephelegetas*, and ever since that time

Conjugis in gremium lætæ descendit.

The same rains, which then first descended through “ the expansion which God called *heaven* ” and in which he “ set the lights to divide the day from the night,” have ever since been rising and falling as the presence or withdrawing of the heat has alternately produced what people call repulsion and gravitation. If it was shown to St. John that there “ *will* be no more sea ” the rainbow bears witness in heaven that there *was no sea*.

X. In making the above remarks I have not relied upon the obscure passage, “ and God ⁶⁰ made . . . every plant of the field before it was in the earth and every herb of the field before it grew ; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth and watered all the ground.” A mist that first goes up from the ground and then waters it is certainly similar to rain ; and the reasoning in those verses is likewise of no very obvious solution. But the version adopted by our translators has not obtained much sanction as far as concerns the *mist* or *vapour*. The

⁶⁰ Gen. 2. v. 5, 6.

Seventy say $\pi \eta \gamma \eta \delta \epsilon \acute{\alpha} \nu \epsilon \beta \alpha \nu \epsilon \nu \acute{\epsilon} \kappa \tau \eta \varsigma \gamma \eta \varsigma$, St. Jerome (the best Hebraist of the fathers) says *fons* ascendebat e terrâ, and the Samaritan text is interpreted to say *fons* ⁶¹ autem ascendebat. While the Arabic version, using the disjunctive, would fain remove all difficulty by saying *nec* exhalatio ascendebat ex eâ ut irrigaret universam superficiem ejus. Rabbi David Kimchi ⁶² observes upon the last-mentioned translator, “ Rabbi Saadia of holy memory reads the words *and a vapour went up* in this manner, viz. so that the negative *acen* should be referred to both, in this sense, *there was NO man to till the ground, NOR any vapour which ascended* etc. and that “ exposition squares better with the text than any other which “ is offered.” But it is necessary to look closer into that argument, because it does not entirely square with the *reasoning* used in Genesis.

We know that God did not create an embryo or foetus, but a man, not eggs or spawn, but birds and fishes, and we might fairly infer that he created not seeds, but plants. We are here informed that such was the case. A plant is *in* the earth when it is a seed sown, and *out* of it when it grows up, with no exception unless it be of truffles or some such rare kinds. And every plant that is sown *grows*, but a plant made *before it grew* must be one created (like Adam) *full grown*. But *wherefore* were plants so created? “ *Because* the Lord “ God had not caused it to rain, etc.” That is, because on the third day, after the removal of the waters was completed and the land *dry*, there was no sun, or moon, or exhalation from the earth, nor any man to cultivate it. Therefore it was unfit for the vegetation of seeds; and the Lord made full-grown plants, yielding seed after their kind. But it would seem that the seed could do as well without rain for a time, as the plant could. However, if there was originally a supply of moisture different in its distribution and quality from that of rain, such may have been better adapted to the roots of plants

⁶¹ See Walton Polyglot, p. 7.

⁶² Cit. Fagius in Crit. Sacr. tom. 1. p. 42.

than to the seed of them. The earth was irrigated by the moisture ascending from below and conducted to the roots of the plants by a capillary attraction or some sufficient means; it was provided with a system of veins which carried the vital fluid towards its surface, and *πηγη ανεβαινει εκ της γης, και εκποριζε παν το προσωπον της γης*. Taliessin ⁶³ had an eye to that construction when, after describing the infernal monster Leviathan, he says, "three fountains there are in his receptacles, so thick about him and flowing through him have been the moistening horns of the giver of water. The names of the three fountains that spring from the middle of the deep are . . . the increase of salt water . . . that which descends upon us when it rains from without through the boundless atmosphere . . . and that which springs through the veins of the mountains as a banquet from the flinty rock furnished by the king of kings." He seems to describe *salt* water, *soft* water, and *hard* water; of which latter sort the great fountain (if there were any such) was. But the breaking up of the earth's shell which has visibly disordered the whole of its exterior structure, its inundation and vehement calefaction, and the immense filtration of the subsiding flood, have destroyed that beautiful ⁶⁴ system by which irrigation was contrived. The moisture ascending to the roots of the herbage

⁶³ In Davies Myth. Druids, p. 47, 8. See Ps. 104. v. 8. Gervas of Tilbury (whose authority I rather suppose to have been the *Leptogenesis*) says of the River of Eden "*fons iste matrix fuit omnium aquarum, quasi abyssus*," and adds that it waters the whole earth by *trachones*, i. e. subterraneous conduits. *L. l. c. xi. p. 892. ed. Leibnitz.*

⁶⁴ But the system of fountains ever ascending pure and rivers ever flowing into the salt pool is still an object of insatiable wonder and admiration. The waters go up by the mountains, they go down by the valleys into the place which thou hast founded for them. . . . He sendeth the springs among the valleys, which run among the hills. Ps. 104. v. 8. 10. All the rivers run into the sea, yet the sea is not full, into the place from whence the rivers come, thither they return again. All things are full of labour, *man cannot utter it*. Eccles. 1. v. 7, 8. "The labour of the tree *Yggdrasil*, *Roriferæ*, (whose branches ascend to heaven and whose roots are the covering of hell) is greater than a man can understand." Grimnis-mal st. xxxv.

would yield such ⁶⁵ exhalations as the diminished heat of the night sends back in dew; but not such as fall in rain. The latter is an effect of heat upon the waters of the inundation, and of the now changeful seasons upon the wind and air. But I repeat that my remarks do not rely upon this great and litigated text, but are made independent of it. Indeed, that text is not a sufficient one to support any argument, being (to my mind at least) not fully intelligible.

XI. We must return for a moment to the assertion that *the earth was ἀόρατος καὶ ἀκατασκεύαστος* in order to inquire why no such thing is said of that other half of the creation, *the expansion which is called the heavens*. The creation of the earth was not completed, so as to be ready for that of animal and vegetable nature in less than three days. At first it lay in the bottom of the waters a dense globe or sediment; but afterwards it rose and expanded through the waters, and they subsided through it, in such a manner that the earth stood out of the water, and the water was gathered into the earth, and the organization both exterior and internal of the earth was completed by these stupendous operations, in its antediluvian and perfect form. But the heavens were accomplished in one day, wherefore it is reasonable to suppose that no interval or none worth mentioning occurred between the creation of their substance and the completion of their form.

But the principle, established for us to proceed upon, points out another answer. None of these details relate to the *παιδεία ἐν δικαιοσυνῇ*, and we have nothing in the world to do with the earth being created unfurnished or ready-furnished. Whoever first instituted that inquiry asked a most impertinent question, and one in which he could have no sort of concern, either temporal or spiritual. But after the doctrine of Hyle and Chaos had been laid down, a turbid ocean for the ship of fools to float upon without star or compass, it became necessary to give an *elenctic* declaration of the truth of the matter.

⁶⁵ See above, p. 92.

The extent and subject matter of the confutation correspond with those of the falsehood to be confuted. Now, that falsehood was (I believe) as follows, in the wisdom of Ægypt and Canaan with which the foolishness of Moses had to cope. The heavens and their luminaries were regarded as gods, neither generated in time, nor subject to decay; but all things underneath the moon, or belonging to the sublunary sphere, were in a state of continual permutation between the four elements of which they were composed. At the ends of determinate periods, æons, or cycles, they were resolved again and again into the confused and amorphous state of *chaos*, and out of it they again and again emerged in a similar or at least analogous form. So the eternal world was combined of the mutable and immutable.

Ocellus Lucanus⁶⁶, the oldest of our authorities and to whom Aristotle was indebted for his physics, says, "the course of the moon is the limit which divides immortality from generation; for all that is above the course of the moon, or in it, contains the kind of the Gods; but all that is below the moon contains that of discord and of nature, consisting partly in the conciliation of things generated, and partly in the generation of things destroyed." The tenour of the Hermetic books⁶⁷ is such as the following passages exemplify: "If you wish to see God, look at the Sun, Moon, and Stars The Sun is the chief of the celestial Gods and he is their king and dynast The bodies of celestial things receive one order from the father which is preserved *undissolved always*, but material and terrestrial things have that dissolution of elements and disorder which men miscall death." Plotinus⁶⁸ in the first book of his second Ennead maintains this thesis, that "heaven and the things therein have individual eternity (*το αἰ κατὰ τοῦδε*)

⁶⁶ Ocell. c. 2. s. 2. p. 13. ed. Rudolph.

⁶⁷ Hermetis *Crater* sive *Monas*, p. 25. *Sermo quod nihil intereat*, p. 35.

⁶⁸ P. 96. Basil. 1580.

"whereas all other things have merely *το αἰ κατὰ το εἶδος*, "*eternity in their kinds*," which two eternities are distinguished in Hermes ⁶⁹ Trismegistus as the *αἰδιον* and the *αειζων*.

Those chimæras arose partly out of the *apparent* persistency of the heavenly bodies as contrasted with the visible vicissitudes of terrestrial nature, partly from the phænomena and effects of the deluge, and partly from the historical fact which Moses indicates, the simple formation of the heavens opposed to the more gradual development of the earth.

XII. The opinion that the sublunary world consisted of four elements is explained and partly confirmed in the first sentences of the Bible. That opinion is neither at variance with chemical analysis nor hath any thing to do with it. It is merely a fact, that the world was created in those four kinds, and those who regarded them as having an absolute simplicity of nature (*prohibentque requiri* ⁷⁰ *ultra se quicquam*) missed their scope.

The earth was separated in the bottom (that is, in the *middle*, for the world has no other *bottom* ⁷¹ than its middle)

⁶⁹ Sermo Quodd etc. p. 35. Sub Lunâ usque ad nos omne genus motuum, omne etiam mutationum, prorsus ut est in veteri versu Nævii,

Exuvie, rabies, furiarum examina mille.

Chalcidius in Timæum, fol. 26. b. Paris, 1520.

All things, saith Averroes, are comprehended in three kinds; first, *materia infima* et quæ ex eâ generantur; secondly, and above that in order and place, is the kind of spherical bodies, quorum semper *fixa est forma et stabilis in suis materiis*; ita quod dicitur *materia et forma*, in illis, et in generabilibus ex *materia infimâ*, æquivocè; thirdly and above that is the one supreme and glorious degree of abstracted intellects, which are true forms, giving perfection, non entes in subjecto. De Beatitudine, fol. 76. b.

⁷⁰ Manilius.

⁷¹ beyond the stormy Hebrides,
Where thou perhaps under the whelming tide
Visit'st the BOTTOM of the monstrous world,

are verses signifying in prose, "in the northern seas, where the waters are supposed to flow downwards and be reabsorbed, and have perhaps carried down thy body into the wonderful interior of the earth and towards its

and so it was the lowest of those four kinds. Secondly, the water lay upon the face of the earth. Thirdly, the *darkness* lay upon the face of the water. But the darkness was the air in its opaque state and unimpregnated with light, ἀήρ⁷² ἀφωτιστος, as we well know from the earliest usage of human language—ἐκαλῶψε δ' ἀρ' ἀέρι πολλῇ—ποτε ζοφον ἀεριοεντα. And fourthly the light (αἶθρη) or pure igneous element was created by the union of which with the ἀήρ our day is made, and by the withdrawing thereof, our night. The great quaternion is properly described by Moses⁷³ Maimonides, “primus est elementum ignis . . . post hunc est aer . . . hunc deinde aqua sequitur . . . post hanc autem elementum terræ est, id quod in medio locatum, qui locus cum

“centre.” But it is curious to observe the same recesses of the world described by the word ἀβυσσος i. e. having no bottom, the “bottomless pit.” Luke, VIII. v. 31. Rev. IX. v. 2. The pool of Styx (saith the Theogonist) is situated “where the sources and boundaries of Tartarus, of Earth, of the “Sea, and of Heaven are,” that is to say, in the centre of the universe of the three worlds. 805—9. Yet we find Tartarus (the lowest of all these and having consequently the smallest profundity) described as a bottomless place,

Ταρταρου γὰρ ὠφίλει
Ἑλλιν Κιβωίων ἰς ἄβυσσον χασματά.

A moment's reflexion will show us that perpetual extension in any given direction is an absurdity in itself, and peculiarly inapplicable to the contracted caverns and dungeons within the earth; and that the phrase has a philosophical and not a vulgar origin. That which is moving towards the centre of the earth will if unobstructed descend so far, but no further will it proceed, although unopposed by solid resistance; and moreover if it did it would no longer be descending but reascending. But if a stone falls into a well its descent is arrested by the solid bottom, and if the bottom is dug away it will continue to descend until it reposes in the bottomless profound. Therefore the centre is *the lowest point* but is not *the bottom*, inasmuch as that which is beyond a bottom is lower than it, but that which is beyond the centre is higher. And this is a part of that ancient and universal knowledge which men had of the earth's spherical form until they received anomalous notions of it from some of their deceivers.

⁷² Johan. Philop. de Mund. Creat. L. 2. c. 6. p. 61.

⁷³ Mos. Maim. Physica Hebræa a R. Aben Tybbon. c. 7. p. 77. Colon. 1555.

"circumferentiâ comparatus omnium profundissimus est;"
with whom the heathen poet ⁷⁴ Manilius agrees,

Ignis in ætherias volucer se sustulit auras

Proximus in tenues descendit spiritus auras
 Aeraque extendit medium per inania mundi

Tertia sors undas stravit fluctusque natantes

Ultima subsedit glomerato pondere tellus.

But the order of the two last elements was inverted upon the third day, when *Behemoth* was set above *Leviathan*, and the latter inherited the profundity; it was restored again in the deluge; and it is left ambiguous now by the partial subsiding of that inundation. And Ovid's elemental scale, which ⁷⁵ sets the water lowest, while it admits the superior gravity and density of the earth, is a confusion arising from his being unable to distinguish the creation of the *four elements* or first day's labour from the great formative and distributive energies of the third day. The word $\gamma\alpha$ or $\gamma\eta$ is derived by "those who have ⁷⁶ studied etymology" from $\gamma\alpha\omega$ or $\gamma\tilde{\omega}$, which is synonymous to $\chi\omega\tilde{\rho}\tilde{\omega}$, and the latter word implies *capacity* or the being able to *contain* any thing; which quality is peculiar to that element by reason of its *solidity*. The word $\iota\delta\omega\tilde{\rho}$ is from the verb $\iota\omega$ expressing the motion of fluids, which in the Latin dialect was *fluo* or *pluo*. $\alpha\eta\eta$ or $\alpha\tilde{f}\eta\eta$ is from the verb $\alpha\omega$ or $\alpha\tilde{f}\omega$ expressing the motion of the atmosphere, and which in the Latin was *flao*, *flas*. And the word $\alpha\iota\theta\eta\eta$ is from the verb $\alpha\iota\theta\omega$ denoting the energy of fire.

⁷⁴ Astron. L. 1. v. 149—159.

⁷⁵ Metam. 1. v. 8—10.

⁷⁶ Philoponus, L. 4. c. 10. p. 165.

XIII. It was of the first moment (in point of confutation) for Moses to declare that once there was *no light*, and that God made the light as he did all other things. Because that creature, being the loftiest and most beautiful of the four elements, had become a general object of adoration. The Cœlestial Deities of the Sabians and the Good Principle of the Magians were esteemed to consist of the igneous essence. And light was thought to be simply *good* and darkness simply *bad*. “Why (asked Hermes Trismegistus) are men ” worthy “of death? Because (answered the giant Pœmander, the Supreme Intelligence) the first principle of their bodies is *το συγγον σκοτος* . . . *ἐξ οὗ ὁ θάνατος ἀρçίνεται*.” This is the capital error in which we see the *deceivableness* of Manichæan *unrighteousness*; and nothing more absurd was ever imagined. The light is the medium by which we are chiefly acquainted with external objects. It opens to our vision the scenes of beauty and deformity, of joy and of horror, and it shines upon our moments of pleasure and upon our years of care and labour, upon the vexation of our spirits and the sweat of our brows. But darkness is the repose and recreation both of the elements and of living creatures, the winds are abated, the gentle dews descend, the flowers are gathered up, and both prince and peasant are composed in one peace of body and spirit. For such reasons the primæval bard hath called the night *ambrosial* and spoken of its rest in words of sweet acknowledgement, *καὶ ἵπνου δωροῦν ἔλοντο*. When the presence of God was manifested by a visible sign upon earth, a *cloud* as well as a *glory* filled his house; and the Angel of the Covenant led Israel out of bondage in a pillar of fire by night and by day in a pillar of a cloud.

Whence, then, hath flowed the folly of the heathens upon this topic? Even from the language of the “holy prophets” which have been since the world began.” For they have called God *79 light*, and evil they have called *darkness*, and

⁷⁹ Hermetis Pœmander, p. 7. ed. 1554.

⁷⁹ Ps. 36. v. 9. Isaiah, 45. v. 7. John, 1. v. 9.

Satan's ministers "the rulers of the *darkness* of the world." But how, and why, and in what sense? are those evil powers

ἐνκηλοιο κατ' ἀντυγα νυκτος ὁπαδοι?

Far from it. But the natural darkness which God divided from the light is in one or two of its mere accidents and contingencies *bad*. It is a cause of ignorance, to such as wish to ascertain the truth of any thing by the sight of their eyes. It is a cause of error and stumbling, to those who walk in it uncircumspectly, and it is a cloak to such evil-doers as desire concealment. Under its protection the thief breaks in and spoils, and the prowling wolf approaches the sheepfold; but, if the light shines forth, the one and the other are put to flight

γεγηθε δε τε φρενα ποιμην.

And the motive for which the evil-doer affects the dark is, that he may either keep the intended victim of his machinations in ignorance of their progress, or that he may betray his steps into some pitfall. Ignorance and error in others are necessary to his own designs.

Such, then, as are the evil and the danger of the natural darkness, such also are those of the moral. In the latter all "the hidden things of dishonesty" are concealed and by means of it are silently propagated. But the Lord says with indignation what no brother of Chaldæa, Memphis, Eleusin, Crotona, or Engaddi, no Druid, Manichæan, Templar, Assassin, or Rosicrucian could say, *I have not spoken in secret* ⁷⁹, *in a DARK place of the earth*. But those very wretches who had "*spoken in secret*" ⁸⁰ *from the beginning*" were so far infatuated, as to imagine that darkness or unilluminated air was

⁷⁹ Isaiah, 45. v. 19. Compare the blasphemies of Dr. J. Valentine Andrews against God in his CIVIS VERE CHRISTIANUS, c. 30. entitled SILENTIUM, and in his MYTHOLOGIA CHRISTIANA, L. 3. c. 42. entitled SIGALION, with what the Deity here says of Himself.

⁸⁰ Isai. c. 48. v. 16.

the substance of evil, and that the shining fluid called light was the substance of goodness. And they founded their tenets of absurd theosophy upon that very language of the prophets which had been uttered in rebuke of their furtive and skulking conspiracies.

XIV. As the Magi held that light and fire in general were a

Bright effluence of bright essence increate

and the sun the great mundane temple, so it was an exoteric doctrine of Sabianism that the sun and moon were divine and increate. But there was a secret doctrine ancillary to both of these and also to the errors of judicial astrology, which taught the initiated how the sun was the centre of the world and the supreme deity, and how the earth was but a mere moveable satellite of that deity, inhabited by impure spirits who had fallen from some higher spheres in the pretended plurality of worlds. Of those doctrines a part belong to masonry, magic, and idolatry, and part are merely physical. So much of them as belong to physics are now almost universally prevalent in Europe, and philosophical infidelity is certainly far from being *universal* even among the male sex of the Europæan aristocracy. Since, therefore, our religion has not been entirely subverted by that severe blow, we cannot choose but wonder extremely, why such a doctrine of astronomy should have been an object of any scruple or concealment among the gentiles, whose religions are not very perceptibly affected by it. It was known to the depositaries of the doctrines of Numa ⁸¹ Pompilius, in which it was taught, "that fire was in the centre of the world, and that the earth was neither immoveable nor in the centre of the great circle, but was moved in a circle around the fire, being itself neither one of the first nor one of the most honourable parts of the world." And the same was held by the Pythagoreans, who

⁸¹ Plutarch. Numa. c. xi.

thought that " fire was central ⁶² and that the earth revolved " round it like one of the stars;" but it was concealed by Pythagoras under that silence to which he trained his disciples, and did not come abroad until the days of Philolaus.

We have shewn on a former ⁶³ occasion that Numa and his Egeria or Tacita represent in the Roman mythology the reign of Semiramis and her son Æneas at Babel, in which reign the mysteries of the Sabian or Bacchic hæresy were carried to their most enormous perfection ; and that the doctrines of the *real* Numa were at variance with the principles of the Roman commonwealth, and were suppressed by the authorities when an attempt was made (by certain lodges, as it would seem, of Bacchic assassins) to promulgate them under the sanction of the *Roman* Numa's fabulous name. ¹ From all we can collect concerning the charlatan Pythagoras it seems that the principal art and energy of his life consisted in travelling into various countries, and getting himself admitted into the highest degrees of fraternity in those societies, that were held in the sacred crypts and caverns, ἀδύρα and ἀντροα, especially in the Orphic, Idæan or Cretan, Ægyptian, and Chaldæan. By which means he possessed himself of the apocrypha of human learning, in as high a degree as, perhaps, any one man has enjoyed them since they were blown away and dissipated from their first great seat in Babel. It is therefore reasonable to conclude that his secrets of cosmogony were esoteric from of old, and no invention of his. Why they *were* secrets among the pagans is not a question of such obvious solution ; but they had a close connexion with other matters of a worse kind, and with the atheism of the mysteries. We have already taken a slight notice of the twofold division of Sabianism ⁶⁴, into what is called *Simulacral* and what is called *Sacellar*. It is an important distinction ; and, when hereafter it shall be

⁶² Aristot. de Cælo, L. 2. c. 13. p. 465. ed. Duval.

⁶³ Vol. 2. p. 238—40.

⁶⁴ Above, p. 56.

expedient to say more concerning it, we shall see plainly enough that the system of *Sacellar* abominations was a *Solar* system. The same motives which induced the depositaries of human wisdom to conceal their system of the universe, led them also to deceive people as to the shape⁸⁵ of the earth which they inhabited, representing it as an erect cylinder or cone, as a cube, or as in the shape of a cymbal. The phrase *orbis terrarum* is older than their machinations, and outlived its own proper signification.

XV. Strong and (for aught I see) irresistible inferences may be raised from the order of the four parts, or elements, of nature, and from the mode in which the heavens were created. But Moses does not in express terms declare the relative position of the earth and heavens. However he has thought it necessary to avouch the creation of those pretended divinities, the sun, moon, and stars, and to enumerate the final causes and uses of that creation ; which uses are one and all of them subservient to the inhabitation of the earth by men, as lamps to light up his dwelling, as clocks to regulate his time, ut numerentur⁸⁶ per ea dies et anni, as the sources of heat and cold, and humidity and drought, regulating the seasons and their produce, and as prognostics by which the husbandman and all whom it concerned might judge, not of the moral and political, but of the natural future. *Ortus Pleiadum frigus*⁸⁷, *Hyadum pluvias*, *Caniculæ æstum aeris et maris portentundunt*

Pallida Luna pluit, rubicunda flat, alba serenat.

Ancient husbandry and gardening from the days of Hesiod bear witness to the use of the heavenly *signs*. The zodiac was a system invented at Babel, for the more convenient observation of those signs through the twelve months, after the perpetual spring of the temperate zones under the æquinoctial year had been exchanged for the vicissitudes of the tropical year. And

⁸⁵ See above. p. 114. and n. 71. p. 134.

⁸⁶ Onkelos Paraphr. Chald. in Walton, tom. 1. p. 3.

⁸⁷ Hottinger C'tisis, p. 127.

it was early perverted to the purposes of judicial astrology. Five stars, or rather catasterisms, (the *Quinque-stellar Spirits* of the Sabians⁸⁸) seem also to have been held in special observation, Orion, Bootes, Cynosura, Pleiades, and Hyades. Homer reduces them to four upon the shield of Achilles. And the Jews describe them by the two words *chesil*⁸⁹ and *chimd*, heat and cold, the former including Orion and Bootes, and the latter including those three others,

Pleiadas, Hyadas, claramque Lycaonis Arcton.

Enough is written in the book of Moses to dispel those dreams of astrolatry, which gave vogue to the plurality of worlds and the emanation and reabsorption of souls, as well as to the doctrines of immorality and necessity. But nothing will ever entirely eradicate those fatal delusions from the minds of infidels, because their dogmas, however mixed up with mystic enthusiasm, all tend to one conclusion, that the world is the first, and in some sense the only, being. John Arndtius's work *On True Christianity* is as strange a compound of the hypocritical heart and inflamed head as ever was produced by a minister of the Gospel. He informs us that Philip Paracelsus (the most irrational and unclean⁹⁰ reptile that has crawled over modern Europe) is the greatest philosopher of Germany, and after citing from him⁹¹ some pages of necessity, magic, and impiety, such as, "that men's souls are "machines, whose *cogitations* are worked by the stars, and "that Moses, Daniel, David, and Solomon, were supernatural "astrologers, whose science overcame the natural astrology of

⁸⁸ *Quinque-Stellares superbi, invicem fallaces, nec aliquid quod amabile aut pulchrum sit facturi. Cod. Nas. 1. p. 183, &c.*

⁸⁹ Job, c. 38. v. 17. See Bartolucci Bibl. Rabb. vol. 1. p. 359—362.

⁹⁰ Arndt was the bosom friend of the too famous Andreae. The latter has an allegory, in which *Envy* assails Paracelsus, but *Jerome Cardan* interposes between them, and refers the dispute to *Fame*; and she extols Paracelsus for his immense erudition (!), his boldness, and his having built up a new citadel of philosophy and medicine. Andr. Myth. Christ. p. 316. In the definition I have given of Paracelsus, I meant no disparagement to the moral depravity of Cardan, which he was so proud of.

⁹¹ De Vero Christ. vol. 2. p. 357—361.

"Egypt and Persia, and to whom the stars appeared as blessed angels," modestly subjoins, *hæc est predicti philosophi sententia quam nos nemini obtrudimus*. But he does occasionally obtrude some little trifles of his own. Christian prayer (he informs us ⁹²) can govern the stars, and the perfect Christian is no longer *the son* of Saturn, Jove, Mars, Sol, Mercury, or Luna, by the virtue of his nativity, but the *son of God*. "Is it not (he asks) an absurdity to deny to the firmament "all power of influencing men, since the whole firmament "contained in man himself, and the macrocosmic firmament "conspires with the microcosmic by a certain occult sympathy "and consent? And that it does so, is known to the true "philosophers." This is as much as Babylon or Bactra, and rather more than Bedlam could produce; and it shows that the evil is not confined to ancient times, to heathen countries, or to the Popish communion (which sent forth the Abbè ⁹³ Trit-

⁹² See vol. 2. p. 203, 4.

⁹³ John Trittenheim spent much of his life in contriving the methods of carrying on *negotia secretissima* and *res arduas*, in such writing as nobody could read but the persons who corresponded, or, in plain English, the conspirators. Most of his methods consist in the complicated arrangement of significant characters which he calls diurnal spirits, and those which had no meaning, and are called nocturnal spirits. J. Trithem. *Steganographia*, p. 7. But the most secret things of all were not to be intrusted even to letters, but to mere spirits; *spirits* are *significations*, and I conceive that the most secret way was to give to *entire words* a sense different from their established meaning. Prince Augustus of Brunswick Lunenburg published an elaborate illustration of this pick-pocket and assassin art of cyphering, beginning with an appeal to the horrid maxim of Heraclitus, *enocion, enocion*, and ending hypocritically with *Laus Deo Tri-uni*. See Gustavi Seleni *Cryptomenytice*. It plainly appears from these works, that the grimoire of sorcerers is only a cypher, to disguise their blasphemies, cruelties, and obscenity.

But the character of Trithemius is best to be appreciated from his book *De Septem Secundis Intelligentiis*; in which the government of human affairs is attributed to the Septem-Stellar Dæmons, Orifiel, Anael, Zachariel, Raphael, Samael, Gabriel, and Michael, in a rotation of periods of 354 years. In the first reign of Mars or Samael the deluge occurred, in the second *Troy was destroyed*, and the third *non consummabitur sine prophetiâ et novæ alicujus institutione religionis*; but (he adds) at this present year, 1508, there remain but 17 years to complete the third reign of Sa-

tenheim, and others such as him), but has power to invade even the protestant church.

XVI. *God made man after his own image*⁹⁴, in how many senses it is hard to say; but perhaps in every sense, the type being as multifariously similar to its archetype, as it is universally and not in degree, but generically and incommensurably, inferior. An opinion towards which the anthropomorphic language of scripture with respect to joy, grief, anger, etc. seems to direct our minds.

That text is a truth of *instruction*, bearing upon the humanity of the Son, and the fraternity, coheritance, and adoptive filiality of the faithful.

But the same is also a truth of confutation, saying to the chosen people

’Ου γὰρ ἀπο δρυος ἔσσι παλαιφατον, ὡδ’ ἀπο πετρης,

mael. p. 59. Colon. 1567. We may form a conjecture what the Abbot's views and intentions were with respect to the new religion which the star Mars, Samael, or Satan (for Samael is one of *his* names) was presently about to introduce, when we read that, in the second reign of the Sun, Esdras propheta libros Moysis combustos a Chaldaeis (qui et Babylonii fuerunt dicti) *memoriâ usus* pro archetypo reparavit. Herman von der Hardt, advancing upon the same line, ascribes the historical parts of Genesis either to Esdras, or Joshua the high-priest, as *original compositions*. Hist. Regn. Babylon. p. 91, 2.

To return to Abbé Tritenheim, he informs us that “the Triad is One “and not One, and becomes compound in the Quaternary which is purified “by fire in the Sun.” Epist. ad Westenburg. p. 94. The dæmons come and go as the disposition of the Quaternary commands them. p. 96. In this manner alone the secret of nature is opened to the Alchymists. p. 97. And he winds up his argument with that deliberate and desperate language which most of those people resort to, intending (as I believe) to give that sort of pledge to the Evil Spirit, and to each other, which a disembarked general gives to his soldiers when he burns his ships; *secreta est hujus institutionis philosophia et cælestis . . . Spiritus Dei ubi vult spirat, quem vult illuminat.* p. 97, 8. So long as the door of penitence was not absolutely closed upon them, they might at any time retreat through it, and therefore could not be absolutely trusted. See Roger Bacon de Arte Chemiæ. p. 285, 6. R. Fludd, cit. above, p. 104. The triad compounded in the quaternary is *human nature*, the Pythagorical *tetractys*, to which (as he intimates) a secret philosophy will make the dæmons subservient, and reveal the great arcanum.

⁹⁴ Gen. 1. v. 26.

nor, as the Æthiopians fabled, out of the wet mud, nor yet as the Corinthians

Corpora vulgârunt pluvialibus edita fungis.

And so indeed all the avowals of creation, animal or vegetable, deny the doctrine of the heat fecundating the moisture into life, and of the force of Nature's imagination giving it organic forms as a pregnant woman's fears or longings do. For (it is said ⁹⁵) as such is the force of human imagination, ita in sole, in cœlo, ipsisque affixis stellis consistit quædam virtus imaginativa Hæc vis est primum movens, fabricans suum subjectum, velut architectrix. In word, they are all denials of *atheism*.

However there is a more especial matter of *elenchos* and explanation contained in that sentence, "in the image of God created He *him*, male and female created he *them*." The first thing which occurs to us to say, is this, "if there be any point in which God and man have no similitude at all, you have selected that very one." But the solution of that text does not lie upon the surface. God created Adam with a nature so far androgynous, that no female existed of his kind, but the germ of the woman was in him, afterwards to be separated and developed. In that his androgynous nature Adam differed from all animals, and in it also (as it is declared) he resembled his Maker.

The bisexual nature of Adam and the supposed bisexuality of God introduced into the Babel apostacy that great error the worshipping of goddesses, and all the mysteries of the Great Mother. To that source, religion was indebted for its most horribly vicious orgies, for those of Bacchus and Hermaproditus, of Ithyphallus, Cybele, and Venus, human politics, for that great division in the days of Peleg, which was the beginning of war, and tore the world to pieces between the Magians and Sabians, and human philosophy, for its physical magna mater or hyle, for the denial of the creation, and the

⁹⁵ M. Maicrus de Volucris Arboreâ. p. 54. Francof. 1619.

widely diffused atheism of the *world for God*. And as Mose was “learned in all the wisdom of Ægypt,” we are particularly indebted to Ammonius Saccas and his people for giving us the Hermetic books, which contain a few particles of that wisdom. “The Earth produced⁹⁶ out of herself the brute animals, but the Nous, who is life and light, brought forth “man by parturition, equal to himself, and having the image of his father Man contemplated the generation of the Demiurge by *His* father, and wished to generate like-wise. He also admired the power of the seven governors, and they each admitted him into their order. And, being made partaker of their energies he sought to burst through the periphery of their circles, and to know the power of that which is above the fire. Nature (God’s fair image) seeing him endued with all the energies of the governors, and with the form of God, was enamoured of him, thinking that she saw in the water the appearance of the most beautiful of human forms. And he, seeing her form like his own in the water, loved her and wished her to cohabit with him. Nature then took him and circumvolved herself around him and ἐμύνησαν. Hence it is that man only is double, mortal as to his body, but immortal as to his essential man, and is subject to fate as touching his mortality; and he is androgynous from an androgynous father But though he ascended higher than the harmony, he is nothing better than an enharmonic slave However, as he possessed the virtues of the harmony of the Seven, Nature bore to him seven men, tall, and androgynous, and endowed with those seven virtues respectively.” It is plain enough that the *man* here spoken of is the *Dæmon Adam* of the Codex⁹⁷ Nasaræus, and *Adam Kadmon* of the Cabbalists, from whom the present race of men are but a degenerated species.

⁹⁶ Hermetis Pœmander, p. 4, 5. Paris, 1554.

⁹⁷ A primordiis Adami ad incunabula generis humani 480000 anni. Cod. Naz. 1. p. 189.

But there is surely no error upon earth, of such immemorial antiquity and universal diffusion as that of paganism is, which doth not rest upon some foundation of truth. Deception is in its nature the perversion of truth, and although many things have been believed for false reasons, nothing ever was or ever can be believed for *no reason*. What, then, is the female of God corresponding in the words of Genesis with the female of Adam?

In the beginning there was only God and none other, and the world, which was not, *He made*, contrary to the bold assumption *ex nihilo nihil fit*. Now, the thing made differs from the maker, not in degree, but incommensurably, as the ship does from the shipwright, being not human of an inferior humanity, but being as devoid of humanity as if a beast and not a man had made it. But the thing generated differs from the generator in degree only, not in kind, being inferior by law, as the shipwright's son is to the shipwright, although equal in humanity. Therefore what God *makes*, not being of and out of His substance, cannot be divine, and what He *generates*, being of his substance, cannot be other than divine. It follows that, as any one denying the artificer's own son to be a man would in effect deny the artificer to be a man, so any one who denies the only *begotten* Son ⁹⁸ denies the Father. But the word *begotten* is an anthropomorphite word, and would in itself evince that the generation of mankind from father and mother is appointed in God's image, even if the verse in question had not averred it.

Then from what mysterious sources did He proceed, whose being is before Abraham was, whose going forth is from of old, from everlasting, and whose temporal generation was from that woman to whom He said *what have I to do with thee?* From God all-comprehensive and ἀναρχος, who made Adam in his own image, and male and female created them. In Him was the power and in Him also the capacity, both ineffable

⁹⁸ See 1 John, 2. v. 22, 3.

alike, for no man knoweth the Father save the Son. In him the generative vigour and the productive fecundity remain united for ever, for He is one but not alone. But in Adam, who had *no helpmate*, those natures were divided into two, and although God had "called their ⁹⁹ name Adam in the day "when they were created," the woman received another name of her own. Upon the knowledge of those truths the pupils of Satan founded their doctrine, that the Deity had two separate genders, and was to be worshipped under two separate classes of names. They affected to invoke their Father which is in Heaven by the name of mother, they honoured the bloodiest and lewdest of womankind as incarnations of that mother, and they did not stop till they had reversed the eternal decree of masculine sovereignty and uxorial subserviency both in their fabulous heavens and upon earth. That was especially the *wisdom* ¹⁰⁰ of *Ægypt*, and against which he was commissioned to write.

In the mysteries of the apostasy their feminine principle was worshipped as an harlot and not as a matron goddess; and the confidential stewards of those mysteries had "their "conscience seared with a hot iron, *forbidding to marry*." That was one of the secrets of Pythagoras, Plato, the Essenians, Origenians, and other such corrupted mystics. And the argument of that dogma was that man was *by nature* situated as the beasts are with respect to the two sexes, that their union neither had nor could receive any sanctification, was unworthy of philosophic souls, and only to be regarded by the legislator as a concern of animal nature; so, that two systems in two opposite extremes combined to constitute the philosophical commonwealth, misogynous seclusion (with the more refined affections of Platonism, the wisdom of the Vale of Jordan) among the illuminated few, and natural appetite among the more numerous herd of bipeds. And the prophet

⁹⁹ Gen. c. 5. v. 6.

¹⁰⁰ See Diod. Sic. L. 1. c. 27.

of God supplies us with a triumphant answer to that doctrine of *animal nature*, by showing us that man was created in a very different manner from the beasts, and that that difference was an expression of God's image, and the cause and occasion of His originally instituting the law of marriage.

XVII. The animal creation were formed "each after his kind," but man only "in God's image," and unto him was given "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The right which a man has of using the brute creatures as far as he is able to do so, and of killing them for *food and clothing*, will not explain this grant; because the greater number of animals are only useful for those two purposes, and for *neither of those purposes* were they given to Adam, who was a naked man and lived upon fruits and herbs. But we here perceive the origin of an idea which prevailed of old, that in the golden age the beasts which are now wild and fierce did not possess those savage qualities. That it should have been so is necessary, as well to the dignity of God's image while unfallen and undefaced, as also to the enjoyment of that security which is a part of happiness; for how could it be said

Ὡς τε θεοὶ ἐζῶν ἀκηδεᾶ θυμὸν ἔχοντες
 Νοσφιν ἄτερ τε πονῶν καὶ οἰζυός,

if they were surrounded with tigers to devour them and with wild boars to root up their gardens? Virgil, prophesying the return of the age of gold, says "the herds shall no longer fear the great lions," and it is probable that his prediction which is undoubtedly true was borrowed by the author of the Sibylline oracles from the fountain of truth; because Isaiah¹⁰¹ seven centuries before Virgil's time had thus foretold the kingdom of Christ, "the wolf also shall lie down with the

¹⁰¹ C. xi. v. 6-8.

“ lamb, and the leopard shall lie down with the kid, and the
 “ calf and the young lion and the fatling together, and a little
 “ child shall lead them, and the cow and the bear shall feed,
 “ their young ones shall lie down together, and the lion shall
 “ eat straw like the ox, and the sucking child shall play on
 “ the hole of the asp, and the weaned child shall put his hand
 “ upon the cockatrice’s den.” In those words we see not
 only the general mildness of original created natures, but even
 the infant man supreme in the image of God and in the do-
 minion of Adam. For the purpose of preserving animated
 creatures in the days of Noah it was necessary to make them
 once again mansuete, as they were in Paradise. Thus it was,
 that the most brute and wildest natures acknowledged for
 their master the bard of the great ship Argo

Mulcentem tigres et agentem carmine quercus.

And then (if I have previously ¹⁰² reasoned aright) the fish of
 the sea had their first opportunity of paying that homage,
 which they owed, to the Lord of the creation ;

¹⁰³ Lured by the magic of the Ægrian song
 In Argo’s wake old Ocean’s finny throng,
 The mighty few, and all the inferior spawn,
 Gambol’d ; as, when by gentle shepherd drawn,
 Sated of herb, the accustom’d flocks pursue
 Their homeward track across the evening dew,
 He treads before to lead them on their way
 Shrill piping, as he goes, the Nomian lay.
 So they, her path observing, kept the same
 While thicker on the sails the dark breeze came.

The same also is the first origin of that famous tale which

¹⁰² See above, p. 126, 7.

¹⁰³ Apoll. Rhod. 1. 570—9.

Ulysses adopted into the heraldry of his family, that of the dolphin (or classical Leviathan) being *philanthropus* and ¹⁰⁴ *philaulus*.

In the day of restoration, as Isaiah tells us, the lion shall eat *straw*, and in the beginning *every green herb* ¹⁰⁵ was given for meat to every beast, and fowl, and creeping thing. Moses is reputed to have fallen (by reason of the unphilosophical times he lived in) into many grievous errors about the nature of the stars and other things now familiarly known. If, however, he was led to declare that hawks and tigers ate green herbs from his ignorance of their actual habits, or as we nickname it 'of *zoology*, his stupidity and folly would become quite incredible, and far *too much* would be proved. But in truth his writings neither contain nor profess to contain one word of philosophy, or one single result of philosophical investigation; they contain positive and flat assertions, made *under the sanction* of an alleged divine legation, and *for the purpose* of remedying the numerous mistakes and lies of the fallible and deceitful philosophers. No doubt, a great many creatures were made with such organs as were suitable to a carnivorous instinct, whenever the time should arrive for their receiving such propensities. But perhaps there is no creature even at this day absolutely carnivorous; no one will doubt but that a wolf or a tiger might subsist on vegetables as well as a domestic dog or cat, both of which ¹⁰⁶ will receive such food without even the pressure of famine to compel them. In the wild state they are entirely governed by the carnivorous instinct, but not by an incapacity of digesting vegetable substances. The faculty of being domesticated and attached to mankind, and that of exchanging the diet and other customs of their wild state for new ones, are terms nearly convertible, and faculties commensurate in degree with each other, and also I believe with the intellectual faculties. Even the kind

¹⁰⁴ See Eurip. *Electra*, v. 435.

¹⁰⁵ Gen. c. 1. v. 29.

¹⁰⁶ See Pennant *Hist. Quadr.* 1. p. 276.

which is called *mus* is (as I conceive) more domesticable, more sagacious, and more omnivorous than that which is called *felis*; although many of those brutes which are most easy to be conciliated, in fact seldom are so, because their society is of no general use to mankind.

XVIII. The works of creation were divided into six days, which was the entire time employed upon them. It would be an act of impudence and foolishness to inquire, why the divine energy was protracted in time, and why six days rather than six hours or minutes were so employed. But to all mankind, whose minds have not been either perverted or terrified by the sophists, the language is plain enough. However, a process of analysis has been rather lately set on foot, by which it is pretended that you may dig some little way below the surface of the earth, and, by examining the present order and disposition of the various materials composing it's surface, pronounce how long it was a making. This problem is on the continent chiefly intrusted to notorious infidels, to whom it presents few difficulties except that trifling one, which must be kept out of sight, it's *self-evident impossibility*; but in this country some Reverend Divines are very busy with it, and there are certain peculiar obstacles which stand in *their* way. "Let us" (says the learned Rector of Long Newton) "admit the six demiurgic¹⁰⁷ days to be each a period of more than six millenaries, and not only will our difficulties in a great measure vanish, but we shall likewise find the very order of the fossil strata confirming in a most curious manner the strict accuracy of the Mosaic narration." Therefore from the beginning of the world's creation to that of man there was a period of 36,000 years and more! Such stuff would formerly have been deemed almost unworthy of a comment. But it now comes from a pen long since renowned throughout

¹⁰⁷ Faber, Treatise on the Three Dispensations, vol. 1. p. 126. In a hasty note to the third volume of this work this passage was alluded to, and its absurdity much underrated; my memory having represented it to me as inventing only six millenaries in all. See vol. 3. p. 561.

Europe, and shows what a panic has been struck in the minds of the most learned divines and shrewd logicians by the clanking of the philosophical cymbals. Like a terrified horse they become absolutely blind, and under influence of that passion which consists in the love of preservation, will rush upon their own destruction, against walls, or down precipices. "Let us admit (he might have said) that there is no God;" because the omnipotence and wisdom of God cease to challenge any respect, when we are taught to think of Him spending 36,000 years in order to arrive at the first beginnings of the human race, while the most liberal constructions of prophecy scarcely allow the fifth part of such a time for the existence of that operose creation, and until a new heaven and earth shall be made (quære, whether in another 36,000 years?), and the race of Adam completed, and marriage which began with him abrogated for ever. What manner of carpenter is he, who is ten years making a table, that when made is to last only two years? But the history of those 36,000 years is as monstrous as their disproportion with the succeeding times. Six thousand years God sate brooding over "the crude aqueous matter which constituted the primæval chaos" in order to *disengage* the element of fire. Six thousand more he spent in the same way in order to *disengage* the air. Six thousand more were employed by him in creating vegetables, and "as yet there was heat and a general diffusion of fiery light, though as yet there was no sun, hence, *as in a hot-house* ¹⁰⁸, *germination would proceed without interruption!*" The fourth period of six millenniums was employed in arranging the sun, moon, and stars; and the author adds in the wildness of his own imagination, "such is the simple account ¹⁰⁹ of the matter given us by Moses!" Six thousand more years were employed in making fish and birds. And the last six thousand, in making beasts, reptiles, and man.

¹⁰⁸ Vol. 1. p. 132.

¹⁰⁹ P. 133.

Here, then, we behold our Lord wallowing for thousands of years in gloomy chaos like the Proteus of Ægypt or the Demogorgon of the magicians, for thousands again presiding over a world of inanimate things, and again for thousands surveying the frightful gambols of whales, sharks, and other sea-monsters with terrible long names. We behold him who "hath loved righteousness and hated iniquity," employing those *ages* of which he was the king and creator in the midst of works which had no freedom, intelligence, or capacity of righteousness. It is impossible to separate the belief of God from that of his attributes. And here we have a Deity without apparent wisdom or goodness, a power changing successively from dark into light, from brutal horrors into fair variety, and thence rising up into animal and intellectual dispensations, not more to be praised for the one than abhorred for the other, and perfectly representing the *anima mundi* (or ever-changing nature of the eternal world) in which there is neither moral or attributed good nor attributed evil. The secret authors of the Book *de Tribus* would have eagerly caught at such expositions of scripture, and so would Bruno and Vanini.

There exists no manner of ambiguity in the words of Moses, to excuse such a chimerical exposition. But it so happens that in *prophecy of the future* (where for the very sake of obscurity things are often expressed not by their own names, but by the names of things some-way similar) days have been occasionally put to signify years. It also happens that, in speaking of certain *epochs* or *events* occurring in the course of ages, those epochs are called days, as Christ's *advent* is called the *day*¹¹⁰ *of the Lord*. But that is a phrase directly opposed to length of duration; it is used for a point or unit of time; and, in as much as the *chronological point* or *epocha* differs from the mathematical point and denotes a short extension, *day* is on that principle used for more than one real

¹¹⁰ Mal. c. 4. v. 5.

day, viz. for such a *short period* as forms an epocha in history. It has farther been asserted in obvious contradiction of the truth that 1000¹¹¹ years are called one day, whereas those two periods are really set in strong antithesis, 1000 years standing for a superlatively great division of time, and a day for the unit or smallest *natural* division, which it is. It is a strange blindness that cannot distinguish the dies quasi-annus from the dies quasi-punctum. It is also rather a curious inference that, because a prophetic day will stand for some other *natural solar period*, viz. for a year, it will therefore stand for 6000 years. But upon grounds like these, either quite irrelevant, or proving the express contrary, it is inferred that the *historical narration* in Genesis means 6000 years and more, when it says one day !

The sacred writer was not ignorant how far his words might be wrested aside and by latitude of interpretation be made subservient to the cyclic atheism and to the wisdom of Babylonia and Ægypt. For which reason he proceeded to specify that the morning and the evening (*i. e.* the twenty-four hours) were the amount of each day. He had thus made himself nearly secure ; the nature of the fourth, fifth, and sixth days was more than plainly stated, it was minutely defined. This one cavil remained ; that the three first days could not be such, because there was no sun or moon. There was neither ; but, from the first moment of dividing the light from the darkness, the former began to move round the terra-queous profundity, the alternation of evening and morning commenced, and it commenced in the same manner (as to duration) in which it has ever since continued, unless the word *day* and the explanatory words *morning and evening* mean different portions of time in the different verses of this chapter ; which would be trampling upon all criticism, sense, and human language. And, as the words morning and evening in the three latter days are perfectly unequivocal, no

¹¹¹ Ps. 90. v. 4. 2 Pet. 3. v. 8.

doubt can arise as to the three former. It would at least be fair if such speculations were ushered into the world with a few elements of general philosophy. Do these writers suppose that *time* was created by making the sun, moon, and planets? It was created by making the world, subject as it is to a regular order of change and motion. "If any one" (observes the subtle¹¹⁸ Plotinus) "should say that Plato "called time *the motion of the stars*, let him consider that he "only speaks of that motion as of a manifestation and dis-
"crimination of time, to make it's mensuration easy." The sun and moon are to us but as watches or clocks, natural engines to assist *our minds* in observing the flux of the mutable creation. As the Lord measures equality of extension without a measuring rod, so does he equality of duration *without a watch!* Profaneness shocks us in that sort of familiar form, but we often do not detect it in it's more grandiloquent moods. The sun and the moon have no more to do with it, than the great clock at Strasburgh has. I should moreover be curious to learn what was the morning and what the evening of "*more than six thousand years*;" the two solar periods have a certain analogy to each other as regards the distribution of the sun's light and heat, the spring being as morning, and the winter as night; but artificial periods have not even a quasi-dies and quasi-nox. ✕

It is obvious that such as the sixth day was, such also was the seventh. And the reverend gentleman has contrived a most wonderful expedient for getting over that impediment. God rested on the seventh day, but he did not "resume his "labours"¹¹⁹ on the eighth," and "*thus it appears* that the divine "sabbath instead of being¹¹⁴ limited to a single natural day, "is in truth a period commensurate with the whole duration "of the created universe!" Has the author yet to learn that

¹¹⁸ Ennead. 3. L. 7. p. 337.

¹¹⁹ P. 114.

¹¹⁴ P. 116.

the day on which a labourer rests from his labour (¹¹⁵ *καταπαύει*) is that on which he ceases to work? “*To rest*” ¹¹⁶, to cease from labour.” The subsequent resumption or non-resumption is entirely irrelevant to the meaning of the verb *rest*, and of all others that could have been used, except indeed such as *suspend* or *intermit*. If the divine sabbath be really the whole duration of the universe, it is not easy to comprehend how the Lord has *blessed it and hallowed it*; and still less so, to explain how a period containing the incarnation, sufferings, and cruel death of Him “by whom God created time” (*τοῦ αἰῶνος*) and who “laid the foundation of the earth, and the heavens are the work of His hands” could be His period of blessed repose of which the weekly sabbath was a symbol among men. But we *now* see why a demiurgic day is not 6000 years but “*more than 6000 years*,” “the whole duration of the created universe” *will be more*, and whatever *that* duration *will be*, the poor day must even be stretched to the same indefinite length upon its Procrustean bed.

The books ¹¹⁷ of the Guebres or modern Magians pretend that the world was created in the six *Ghahán*, the first of which consists of forty-five days, the second of sixty, the third of seventy-five, the fourth of thirty, the fifth of eighty, and the sixth of seventy-five, making in all three hundred and sixty-five days or one year. That is a more modest hypothesis, and about as rational as Mr. Faber's. But it probably has an interior sense extending the term of creation prodigiously. The Basilidians, a most powerful sect in the East, taught that the heavens ¹¹⁸ were three hundred and sixty-five in number, being the number of the name *Abraxas*, and that the world was created by the three hundred and sixty-fifth heaven; meaning (as I conceive) three hundred and sixty-five heavens existing and passing away in succession as the days of the year

¹¹⁵ Γενεσις, κειφ. β. v. 2.

¹¹⁶ Johnson's Dictionary.

¹¹⁷ Sadler, and Pharhang Gjihanghiri cit. Hyde Vet. Pers. c. 9.

¹¹⁸ S. August. ad Quodvultdesum in vol. vi. p. 6, 7.

(being the natural types of the great Abraxas) pass away in succession. Since the present and first heaven is certainly *their* last heaven, and had in their time existed a good while, their three hundred and sixty-five times must have consisted of very many years each, if they were not quite equal to our "more than six thousand." But as the literal year, the lesser abraxas, begins again as soon as it ends, and runs the same course, so we must understand that the great year of Basilides is continually renewed, and

Magnus ab integro sæclorum nascitur ordo.

All those hæresies were, at bottom, nothing but old mysteries dragged into light, and it is certain that the Hexaameron confuted the most intolerable and fatal errors.

XIX. John Philoponus ¹¹⁹ says upon the *seven* days, "I will not pronounce whether that number has any power in the nature of things, but in this all men are agreed that there are only seven days, which revolving into themselves constitute all time. And the Greeks dedicate them to the seven planets, the first to the sun etc. and the seventh to Saturn. But they can assign no reason why they are thus attributed to the planets or why they are only seven in number instead (for instance) of being twelve according to the twelve Zodiacal signs." Its being contained four times in the synodical month is an insufficient reason for using that number, especially as twenty-nine and a half is not a multiple of seven. And moreover it seems that it *was not* their reason, and Dion Cassius ¹²⁰ who discusses the same question alludes to no such reason, but to others drawn from music and the mundane harmony. But he assures us that the astrological names of the days were brought from *Ægypt* and were entirely unknown to the earlier Greeks. From which we may perceive that, as the hexaameron of Moses was *instructive* in respect to the holy sabbath, so also

¹¹⁹ De Mundi Creat. L. vii. c. 14. p. 281, 2.

¹²⁰ L. xxxvii. p. 123, 4. Reimar.

it was *elengetic* of the wisdom of Ægypt, “in all of which he “was learned,” and served the two great and declared purposes of all scripture.

XX. “The Lord God formed ¹²¹ man of the dust of the “ground and breathed into his nostrils the breath of life, and “man became a living soul.”

The philosophers of paganism, from among whose dwellings the Israelites by Moses, and Abraham previously by the Lord, were called, did not only maintain that a man is compounded of body and soul; but furthermore that the soul is eternal, uncreated, and indestructible, entitled to say as God says I AM, and being consequently a sort of inferior deity, or an emanated portion of the great deity himself, detained (by some misfortune, or owing to some fault or error committed before its mortal birth) in a vessel called the *body*, which is made of earth or other gross matter

Atque affigit humo divinæ particulam auræ,

is perishable, and never to rise or be restored after death; which last-mentioned event is an emancipation of the subordinate but immortal deity called man from his state of temporary bondage. “All souls (saith Hermes ¹²² Trismegistus) come out of the “Soul of the Universe and go through innumerable changes “... man’s immortal soul changing first into the dæmons “and lastly into the immoveable gods. . . . Wherefore we may “venture to say that the terrene man is a mortal god and the “heavenly god an immortal man.” And Plotinus (the famous president of the Hermetic school) gave up the ghost with these words, “I am endeavouring to restore the god that is ¹²³ in us “to the deity that is in the universe;” and so successful were his endeavours that presently a serpent crept out of his bed and disappeared under a hole in the wall. Plotinus did not

¹²¹ Gen. c. 2. v. 27.

¹²² Clavis, p. 43. p. 51.

¹²³ Porph. vit. Plotin. p. 2. ed. Basil. 1580.

simply mean that his *life* was a gift both given and taken away by God, but that his own proper self was parcel of the deity.

That splendid and dazzling fiction is assuredly the masterpiece of him who governs the principality of lies and sometimes puts on the form of an *angel of light*. It formed a part of the wisdom of Cham and Nimrod in the great college of Babel; "I am well assured"¹²⁴, says Pausanias, that the Chaldeans and those of the Indians who are Magi are *the first* "who said that the soul of a man is immortal." And it was received by Pythagoras from the Chaldees and Ægyptians, and from him by Plato the avowed enemy of marriage and panegyrist of the sin against nature, who transmitted it to a Simon Magus, a Valentine, a Plotinus, an Origen, an Iamblichus, and a Manes. From those it hath flowed into the lodges of such as rival Pythagoras in the virtues of silence and fraternal love. And in a mitigated form and divested of those impious visions (to which however it is naturally allied) it has been generally accepted, and become a popular error of rather dangerous tendency. The mystery of iniquity, Brahmenical, Druidical, or Buddhic, or by whatever name, rests upon no other foundation. If a man was an eternal being, and could say *ἐγὼ εἰμι ὁ ὢν*, it was difficult for theists, or those who pretended to be such, to give any account of their supreme being which should make him *generically* superior to us, or any thing more than the captain of a numerous company of spirits. Plotinus of Lycopolis furnished this solution that, as some things do not exist, being below the category of *entity*, so God does *not exist*, being *above entity*. "If we annex the term"¹²⁵ *being* to God's *goodness*, we take away from him *the being good*;" and again he saith, "God doth not"¹²⁶ "want IS, and therefore we do not say IS Good when we speak of Him, but only when we speak of something to which the word IS will apply." I mention this enormity

¹²⁴ Paus. L. iv. c. 32. s. 4.

¹²⁵ Ennead. 5. p. 532.

¹²⁶ Ennead. 7. p. 729.

of foolishness chiefly because the *aseity of God* has been reproduced by a living authour as a very sublime truth, though not (as he justly intimates) adapted to the capacity of young or inexperienced readers. But I ¹²⁷ repeat that there is nothing either Gnostical, Hermetic, or Rabbinical, too bad for divers of those who set up to be shining lights in Europe.

XXI. The doctrine of man being a fallen and imprisoned Immortal was followed up with great hardihood by its inventors; as our bodies are prisons, so all other animal and vegetable bodies were places of confinement for spirits who had still more grossly degenerated, and at last not only men but onions obtained divine honours.

The fable of the soul was the masterpiece of the heathen apostasy. Christian divines have exulted in the piety of Plato, Cicero, and others, for making the modest surmise that they had no Creator and (like Melchisedech) neither beginning nor end of days. And there are few indeed upon whom the brilliant illusion of the soul's eternity *ex parte post* and essential ¹²⁸ immortality has at no time imposed. The study of the Bible has nearly banished the immortality *ex parte ante* and such language as necessarily implies it; and so we have purer religion with less consistency of argument. But the writers called *Fathers*, who were not always felicitous in their expositions of Scripture, frequently adopted the phraseology of the great lie of lies. "St. Austin ¹²⁹ speaking of the *quantity* of "the soul affirmed that it had no corporeal extension and that "the *quality* of it was like God. From hence Macarius (an "Irish bishop) concluded that all men were of one substance "and had but one soul." But that fable is not the doctrine of the prophets. Not the body or receptacle of the man only was made by God at the creation, but He *made man*, he formed him

¹²⁷ Above, p. 106.

¹²⁸ Soame Jenyns was an absolute Origenist and held that *life* was a state of punishment. Disquisition 3, p. 27—46. But his whole argument lies in assuming the fable of the soul "immortal (as he says) and existing eternally" for a known truth and not to be disputed.

¹²⁹ Ledwyck, Antiquities of Ireland, p. 362.

of the *dust of the ground*. And we cannot read the Scriptures without acknowledging that all our boasted intellectual faculties fall under this humiliating declaration as well as our flesh and bones. "Shall the clay ¹³⁰ say to him that fashioneth it, "what makest thou?" "Shall the *thing formed* say ¹³¹ to "him that formed it, why hast thou made me thus?" Certainly not. But if God had fashioned some clay and then imprisoned an everlasting spirit within it, as in a narrow, unwholesome, and gloomy dungeon, such a spirit might say, "Why hast thou imprisoned me?" The whole argument of those passages is opposed to the fable of the asomatous soul, and at the same time agrees with the declaration that God *out of the stones* can raise up children to Abraham. St. John says, "He that *cometh* ¹³² *from above* is above all, he that is of the earth is earthy, and speaketh of the earth." And St. Paul says, "The first man *is of the* ¹³³ *earth, earthy*, but the second "man is the Lord from heaven." But Christ came in the flesh and subject to all its natural infirmities, and his outward man was of our clay. In what respect, then, is the old Adam here shown to differ from the new? In this, that *his* intelligence was created out of the earth and earthy. For it is impossible to deny that the *body* of Christ was such as ours without abandoning Scripture and running into the Docetic hæresy. If we deny that Adam was *made* in the same sense in which other animals and inanimate creatures were made we shall be tampering with the plain unequivocal words of Moses, and if we deny that what we call the soul of a man was made of the earth we shall be assimilating ourselves to God "*who alone* ¹³⁴ *has immortality*" and rejecting the word of the Evangelists.

Therefore we cannot too strongly condemn the language made use of by the late Rev. Peter Roberts concerning such

¹³⁰ Isai. 45. v. 9.

¹³¹ Rom. 9. v. 20.

¹³² John, 3. v. 31.

¹³³ 1 Cor. 15. v. 47.

¹³⁴ 1 Tim. 6. v. 16.

men as Taliessin. "As to their doctrine"¹³⁵ of the metempsychosis it was countenanced by Origen and no man can *prove* it false or true, further than that as to a *future state* it does not appear to be reconcileable with Scripture." I do not comprehend in what sense Mr. Roberts used the word *proving*, or why he speaks particularly of the *future*. For it is quite as audacious a falsification of Scripture to say that Adam *was* an immortal angel or demigod as to say that he *will be* a guinea-pig. Taliessin is pleased to say of himself, what Mr. Roberts calls a doctrine but what I should rather call an infamous falsehood,

I was an attendant
Upon Eli and Enoch

I have been chief keeper
Of the work of Nimrod's tower ¹³⁶.

But, admitting the fact to be as he states it, it follows that his eternal part was not particular as to the jobs which it took in hand or the masters whom it served. The pre-existence of souls implies, or rather (by the plurality of the noun) it *expresses*, a certain pre-existent *number of them*, and consequently is in contradiction with Genesis, which declares that men should *increase and multiply*, because those are the same words as are addressed to all other living creatures besides man and in the same sense, and consequently they must either exclude the pre-existence of men, or else they must establish that of the crocodile, the ibis, and the onion.

¹³⁵ Collectanea Cambrica, Appx. No. 6. p. 313, 4. Authors belonging to small states frequently betray a sort of jealousy, lest their national monuments should be undervalued. No stuff written by an ancient *Anglo-Saxon* bard would set an *English* clergyman apologizing, quibbling, and fighting up for it.

¹³⁶ Mi a fum bedrenog
I Eli ag Enog
Mi a fum ben ceidwod
Ar wneuthur Twr Nimrod.

Myvyrian Archæology, vol. 1. p. 19. and see W. Gunn's *Neunius*, p. 42.

XXII. God made Adam of the earth. His structure was by no means simple, and he was "fearfully and wonderfully made." His conformation included all that was necessary for the works of understanding, reason, and memory as well as for nutrition, vegetation, locomotion, and whatever else belongs to our astonishing nature; functions, which as we shall see were not improperly divided into those of *nous* or *animus* and of *body*. But there was yet another circumstance necessary to the sojourn of mankind in this world, *life*, the presence of which unites what is called the *body* to that which is called the *soul*, and the withdrawing of which produces their immediate separation; that is the *proper vita* and proper $\psi\upsilon\chi\eta$, or according to the Seventy $\pi\nu\omicron\eta \zeta\omega\eta\varsigma$. But the created intelligence of the being, who *was called* Adam because he *was* adam, i. e. *earth*, has frequently been confounded with the *afflatus* which kept his body and soul in that state which we call *life*. *Animus* (the *mens* of Leibnitz) and *anima* were not always so well distinguished as by Juvenal,

Principio indulsit communis conditor illis
Tantum animas, nobis animum quoque. . . .

$\Pi\nu\nu\mu$ whence $\pi\epsilon\pi\nu\nu\mu\epsilon\nu\omicron\varsigma$, and $\pi\nu\nu\tau\omicron\varsigma$, had the like ambiguous sense, being generally used for the intellectual energy, but sometimes for the vital; the reason of which is that, without the latter, the former is debarred from the use of certain faculties, the possession of which¹³⁷ is Homer's $\delta\iota\psi \pi\epsilon\pi\nu\nu\sigma\theta\alpha\iota$.

That spirit which is a man's life is certainly nothing of which he can make any boast, because we are told (in the identical same words) that every beast and fowl that perished in the flood had, as he had, the $\pi\nu\omicron\eta \zeta\omega\eta\varsigma$ in its nostrils. None could say "that the spirit of a man¹³⁸ went *upwards* and the spirit of a beast *downwards*." So that Solomon,

¹³⁷ See above, vol. 3. p. 353. n. 122.

¹³⁸ See *Ἑκκλῆστ.* c. 3. v. 21.

weary of the chimæras of heathen wisdom, prays God to open the eyes of men, "that they might see that *they themselves are beasts*, for that which befalleth beasts, even *one thing* be-falleth them, as the one dieth so dieth the other, yea, *they have all one breath*." Such measure doth the Preacher (who had "known wisdom, and known madness and folly, "and perceived that this is also vexation") deal out to those bipeds, who, forsooth, were of heaven's hierarchy, in whom knowledge was the impaired reminiscence of celestial wisdom, to whom life was but the prison of an immortal nature whose ætherial wings were clogged for a season by sublunary vapours, nay, some of whom could distinctly remember things for thousands of years before they were born! But still that "spirit of a man" was the greatest in the whole world, being none other than the spirit of God himself; for God formed man of the dust, and *breathed into his nostrils* the breath of life. "Thou takest ¹³⁹ away their breath, they die, and re-turn to their dust. Thou *sendest forth thy Spirit*, they are "created; Thou renewest the face of the earth." And accordingly the Nicene council solemnly professed their reliance on "the Lord and Giver of life." How is it that men and beasts "have all one breath?" Because their breaths are no spirits of theirs, but the Spirit of God giving life. The Hermetic books have some expressions which, *taken by themselves*, do not widely depart from the truth; "there is but *one life* ¹⁴⁰ of all things, and that is God . . . life is the "unison of *nous* and *psyche*, and death is the dissolution "thereof."

XXIII. Thus it appears that the masterpiece of the mystics, like most of their other blasphemies, was founded upon the knowledge and artful perversion of an original truth. If the spirit inbreathed was the soul and the absolute identity of a *man*, then it would indeed follow that men are emanations of

¹³⁹ Psalm 104. v. 39, 40.

¹⁴⁰ *Mens ad Mercurium*, p. 57. ed. 1554.

God and particles of the Anima Mundi ; contrary to Scripture which declares us to be "the work of his hands," and none begotten except One, and none emanating except One ; and contrary to reason, which denies that the offspring of God can be other than divine and impeccable, as those of man cannot be other than peccable and in all respects human. The union of the body with the soul, and of the spirit with both, is clearly not independent of locality. The former union is made fast in *the head*, from whence it descends throughout the whole man, "or ever the silver chord be loosed." But the latter is effected at *the heart* (and in the blood, *which is the life*), from whence it flows in all directions until the "golden bowl be broken." The heart is the nest of the Dove, and the head is the throne of the Serpent, of which truth mankind in general have in their mode of speaking kept remembrance ; and the Jews particularly were acquainted with it, and held that *quod in homine imprimis terrenum* ¹⁴¹ est id sibi caput obtinet.

There are two ways of treating of creation. The one acknowledges that whatever is, is by God only, and by the momentary withdrawing of his energy would cease to be ; while the other refers to a Deity as a primary cause of *the world*, but contrives to do without *God in the world*, according to the notion of a human artificer who constructs his work, and then leaves it as little dependent upon him for its existence as though he had never been. The latter notion flows naturally out of the mother hæresy which only allowed to God a plastic formation of the universe ; but denied to Him the creation of the *esse cœli et esse terræ*. And that is the notion under cover of which the philosophy of atheism is made palatable to the generality of minds. It has gained ground the rather, by people putting upon the words *God rested on the seventh day* such a false construction, as confounds the labours

¹⁴¹ Phil. Jud. de Mundo, p. 134. c. ed. Basil. 1527.

of the Demiurge in the world's beginning with the ordinary operations of the Holy Ghost in its preservation.

XXIV. But the truth is that the existence of any given thing whatsoever for any portion of time is an exertion of the Lord's actual power. It is not more true, that He breathed their breath of life into the beasts, than into those things which we call *inanimate*, but which nevertheless have all of them their regular motions or tendencies to move, things terrestrial towards their centre, and things celestial in their courses. And the same truth extends to those mysterious beings called *atoms*. The physician has only to do with atoms as regards their density; because, if there were not some particles so hard that no other thing could divide them, no species of matter would retain its distinguishing form. Philosophical divisibility is quite different from natural. Every thing is naturally indivisible to those who have no instrument for dividing it, as an oak-tree to him who hath no wedge, a diamond to him who hath not another diamond, and a physical atom to all created beings. But the philosophical atom is indivisible even to God, who is *Truth*, and whose attributes of universality, which include all things else, do therefore include nothing that is contrary thereto. It is evident that no being, finite, and having dimensions, can be indivisible from its minuteness or density, because the weakness of our eyes to perceive it, or of our instruments to divide it, cannot prevent its containing two halves in its whole. But if it contains $\frac{2}{3}$, it must contain $\frac{1}{3}$, $\frac{1}{1000}$, and so forth, ad infinitum. And as the *half* of a certain magnitude is a certain other magnitude, so *every aliquot part* of it is a certain magnitude. As the number of aliquot parts of a given denomination is necessarily finite, so the number of aliquot parts in general is necessarily infinite, the factor and denominator together increasing for ever and ever. But as every possible part has some magnitude, and as the sum of an infinity of magnitudes is an infinite magnitude, it follows that the parts of every finite substance form

an infinite, or, in other words, that the sum of the parts is greater than the integral ; which is as mathematically absurd as it is mathematically true, and thus we are driven to the higher argument of the philosophical atom. ✕

The solution, therefore, lies in theosophy, which is an argument higher than mathematics or the doctrine of quantities. Whatsoever is finite must contain a finite number of parts, and the amount of their number is the amount of its magnitude. But if there existed in each of those parts the element of *number* or *philosophical divisibility*, the contradiction would recur. Therefore the body must contain as many monads or unities as it doth parts, and every part must contain a monad or absolute atom. By this process we are led to the beginning of things and the very limits of derivative existence. There is nothing anterior to the monad, there can be nothing without it, and when that is withdrawn there is no longer a resolution into parts, elements, and other forms and distributions of being, but it is absolutely *not being*. And thus our intellects are brought to acknowledge the threefold distinction, of BEING or having the name I AM, of being created during a time by participation of His being, and of not being.

The like observations apply to time. The same demonstration reduces us to this absurdity, that one hour is an everlasting duration ; and the same answer shows that it contains a finite number of monads. But what portion of it the philosophical instant is, which is itself indivisible, and beyond which time existeth not, is to us as unknown as are the dimensions of the atom. But we are more familiar with it in discourse than with the atom, and call it *the present*, being that particle of time which separates the whole past from the whole future, and exactly corresponds with the particle which separates one-half of an atomic chain or solid line (i. e. the smallest of possible compound bodies) from the other half. The *present* is of the essence of God, who saith not, I was, but, I am ; and whose nature considered in either way, as

omnipresent in time or in space, is the monad. Μοναὶς ἐν ἡ Ἀρχῇ¹⁴², καὶ πάντα ἀριθμὸν ἐμπεριεχει.

XXV. It is obvious to inquire, into what *nidus* is the monad delivered? For if into none at all, then created things, instead of having existence *from* God, *are* God, and the world is but a form of Him. The monad is sent forth into the *prima materia*. But that (as we see from all which has gone before) can be neither a part nor an integer, and hath neither parts nor magnitude, and is neither numerical nor monadic. And, from its being thus denuded of all qualities and prædicaments that our imaginations will compass, such of the ancients as best understood these topics held that the first matter was *space*. Ποταγορευοντι δὲ ταν ὕλαν¹⁴³ τοτον καὶ χωραν. And they judged well.

But we must not permit our imaginations to lead us beyond the *νοθος τις λογισμος* of Plato, and across the line of *pure intelligibles* into that of *imaginables*, so that we should understand by matter such *space* as we are accustomed to contemplate. For that is mixed and not pure space, and is indeed the first of perfect substances, being thoroughly impregnated with the monadic emanation, and having divisibility, parts, and number. But we must understand pure space, or so much of space as is not monadic, but in which the units of God are placed; in like manner as time consists of the established number of its successive instants, and also of that preordinate being in which they succeed each other. And that preordinate being (call it *space*, or what you will) is in both instances the same, for any thing I can comprehend to the contrary; for motion is the measure of both; He through whom God made *the ages*, made *the heavens and earth*; and the former phrase seems clearly used as a synonyme for the latter, and when the latter shall cease to be as they now are,

¹⁴² Hermetis Crater, p. 22.

¹⁴³ Timæus Locutus de Animâ Mundi, p. 4. Bipont. Chaos Aristoteles locum esse censuit, quia locum in rerum naturâ prius editum esse quam corpus necesse est. Phil. Jud. de Mund. Incompact. vol. 2. p. 490. ed. Mangey. De Mundo, p. 132. ed. Basil. 1527. The conclusions of Father Malebranche were similar.

time shall cease. Creation, in its highest sense, is the making of matter, or virgin space, and the sending forth of the monads of God, which are the parts of all things finite, yet neither have any parts, nor are parts of Him. The existence of perfect number in complete unity, or of unity multiplied into itself, the *πληθος ἐν* ¹⁴⁴ of the Stoics, "the henad which" (as it is said) is above the monad, and ¹⁴⁵ in which all "cogitation ends," the *unum unicum*, is that Being whom in this our present life we can by no means know, and in speaking of whose nature we find that we are outstepping ¹⁴⁶ the modesty of our own.

Since we see that the existence of every stock and stone is the continuing energy of the Holy Spirit, by the counsels of Him unto whom the Father gave the Spirit without measure for all purposes of creation, government, and judgment, we feel it the more absurd and shocking that any man should think himself more than a beast by reason of his vital nature when (so far as that is concerned) he is really little more than a stone. But the *Words of the Preacher, the Son of David, the King of Jerusalem*, do therefore liken him to beasts rather than things inanimate, as regards his duration, because the former receive the Spirit for their own few years only, and die, but the latter for many more, perhaps for all the years of the world.

XXVI. From the error of supposing that the world began by creation but does not retain its existence by creation, but in some way independent thereof, hath arisen the vulgar and erroneous idea of God's miracles, that they are *interpositions*,

¹⁴⁴ See Iamblichus in Nicomach. p. 12.

¹⁴⁵ Joach. Camerar. in Iambl. p. 45.

¹⁴⁶ By doing which the Pythagoreans and Cabalists deceived themselves, and so became subject to more than the aberrations of madness, though without its medical symptoms; and also finding themselves able to deceive and terrify others, became the most dark, taciturn, and wicked of conspirators. Leibnitz unfortunately did not perceive this truth that the unities of nature are the spirit of God, and that He, though one, is the sum total of all possible numbers. But he was deluded throughout by the fable of the soul.

and momentary resumptions of power over a world which had been left to itself. Forgetting to ask, *with* whom doth God interfere and *from* whom doth He resume? And many who are sensible that He could *take away* their lives at any moment, yet imagine that they could live not only for a moment but for days and years without his vivifying spirit; thus rather comparing themselves to a child whom its father hath lifted up and placed upon an eminence and who consequently stands thereupon, than to a child that is supported in its father's arms from falling. However to less presumptuous minds God "left himself not"¹⁴⁷ "without witness, in that He did good, and gave us rain from "heaven, and fruitful seasons," and as to their own vital powers the faithful were not ignorant "that in Him we live "and move and have our being." And that was the original source and the only true meaning of the heathen doctrine *Τὸν γὰρ καὶ γένος ἔσμεν*, because among men a father differs from a maker by imparting of his own essence to the thing *generated*, and God gave to us the Holy Spirit that all of us alike, "the evil and the good, the just and the unjust," might have life. Life is the most general and extensive of the ordinary gifts of the Spirit, differing in kind and measure in the different branches of creation, and continuing in us from the womb until the hour when the "dust returns to the earth as it was, "and"¹⁴⁸ the Spirit *returns unto God who gave it.*" Upon truths such as these the founders of the Babel mysteries raised up the doctrines of the emanation, eternity, fall, incarnation, transmigration, compurgation, and reabsorption of souls, and handed them down to the Eleusinians, Druids, and all the avowed or disguised champions of paganism.

XXVII. Men could not fail to perceive that some part of their nature was less liable to change, and adapted to higher functions, than the rest; and apparently calculated to survive the dissolution of the animal body. Having reason, under-

¹⁴⁷ Acts, 14. v. 17.

¹⁴⁸ Eccl. 12. v. 7.

standing with language its concomitant, and conscience, they felt that *that* wherein those faculties resided must be that upon which a Creator, who was also a creating *law-giver*, set value; and that *that* was the *man*, the ἀνθρώπος, unto the uses of which the animal body was instrumental. And in that they thought rightly. For all scripture speaks of man as consisting of a body and a soul, and the latter did at the creation by the inbreathing of God's spirit become "a *living* soul." But there is nothing in us *properly speaking* spiritual or pneumatic except the breath of God, and whatever else is dignified with such epithets is indebted for it to the inveterate use of human discourse. The soul of the first Adam¹⁴⁹ was only ψυχικόν, but that of the latter (which was the fulness of the Godhead in the body) was πνευματικόν, and these two are said in contradistinction to each other, which plainly shows us that πνεῦμα is never said of a man's soul, unless in a popular sense, or by way of similitude.

But if it be farther asked whether all that was created in Adam out of the earth shall return into mere dust at the moment of our first death, we must answer, *No*. There was made as well the body of man which moulders into the earth, as also that which we call the soul to which our judgment and moral responsibility appertain, and which in scriptural language is the *inward man* or the *hidden*¹⁵⁰ *man*. "Though our outward man perish yet the inward"¹⁵¹ *man* is renewed "day by day." "Who (saith the Lord to¹⁵² Job) hath put "wisdom in the inward parts? or who hath given understanding to the heart?" St. Paul explains the great difference between the two parts of man, that the former *perishes*, i. e. is undergoing constant change and reproduction with a continual progress towards its death, whereas the renovation of the latter is carried on without any such essential change.

¹⁴⁹ 1 Cor. xv. 48.

¹⁵⁰ 1 Pet. 3. v. 4.

¹⁵¹ 2 Cor. 4. v. 16. Rom. 7. v. 22. Eph. 3. v. 36.

¹⁵² Job, 38. v. 36.

Which same has been often observed by philosophers in the phenomena of consciousness, of memory, and of intellect still unimpaired in the last decay of *the outward man*. But its *renovation* is a term implying its inherent mortality.

The inward man hath an ulterior destination, and long after the dissolution of the outer man it continues to exist and be created. But it then exists in a state very different from that in which it was when the Spirit united it to the body. It is no longer *a living soul*. It remains devoid of the organs necessary for doing or producing any thing, inefficient and ἀμενηνον, but susceptible of those internal workings for which it is reserved by Providence, and to which the Romish doctors have given the name of *purgatory*, and otherwise busied themselves about them in an impertinent manner. ✕

The word σωμα (from σῶω) signifies that which is kept and preserved when the soul is evanescent. And the word corpus (from corripio) means that which may be grasped and subjected to the touch, whereas the soul is more subtle in its texture than suits with the coarseness of our senses. Θανησκω is a verb which implies (by its form) some change of condition, probably meaning *I become thin*, exilis fio; and those intelligences which survive the fabric of the denser body are the εἰδῶλα καμοντων, *similitudes of those whose labour is ended*, and simulacra modis pallentia miris, vulgarly called the ghosts of men. Those substances are not monads, nor asomatous and *pneumatic* souls, but mere *psychic* souls, or bodies made with a fearful and wonderful art out of the solid element. And their persistency does not arise from essential immortality, unity, and philosophical indivisibility; for God *alone hath immortality*. But it arises from the more durable structure which God maintains in them, which

Cannot but by annihilating die,
Nor in their liquid texture mortal wound
Receive, no more than can the fluid air.

It is easy to lop off the extended arm of a man or the branch of a tree, but what sword shall sever a sunbeam from its radiant centre? In grosser bodies, such as the bodies commonly so called of men and (probably) the souls of the brutes who perish, the separation of the atoms to a certain *greater distance* from each other destroys their mutual love or attraction and divides their entire number into several numbers; but such is not the case with our souls or intellectual ghosts, and for that reason *penetration* does not destroy their nature.

XXVIII. Surrounded on every side by philosophic delusions we must here take heed lest we listen to the false reasoning of the Sadducæans and Epicureans,

Nil igitur mors est, ad nos neque pertinet hilum,
Quandoquidem natura animi mortalis habetur.

It is indeed no more than the assertion of an alarming novelty supported by an argument quite irrelevant, a simple *non-causa*. The soul is neither naturally immortal nor necessarily eternal, and *therefore* its existence will terminate on a given day! Such absurdity must however be in some degree laid to the blame of the mystics, for when *they* had founded their hopes of a posthumous existence upon the basis of self-deification, their opponents thought it sufficient if they could explode the fable of the soul. The Sadducæans and the closely allied sect of Baithusæans seem to have been founded by Sadoc a pupil of Antigonus Socho who flourished about B. C. 300. Sadoc and Baithos¹⁵³ with their followers quitted Jerusalem and went to Mount Gerizim where there was a temple upon the plan of that at Jerusalem. Antigonus himself is generally acquitted of having delivered any false doctrine and indeed holds a very high rank among the Jewish doctors whose names are handed down as orthodox; but the Jews have a tradition that he exhorted his disciples to live well, from the love

¹⁵³ Bartol. Bibl. Rabb. 1. p. 376—9.

of righteousness, and not like hired servants from the hope of rewards hereafter, and that they artfully perverted his sentiments into a denial of judgment to come, saying, "Our master teaches ¹⁵⁴ that there is no reward, or punishment, or expectation. I think it, however, beyond comparison more probable that he preached against the Pythagorean and Platonic soul, and so was the innocent cause of the Sadducæan hæresy.

It was a doctrine as ancient as Homer himself, that the souls of men existed in Hades, devoid of their *living* faculties, and unable to remember or take cognizance of any temporal concerns, until they had tasted of the blood of sacrifice, but yet endowed with *consciousness* and with a *desire* to obtain that blood and the consequent reviviscence. Nor did Homer or his crafty grandfather in that respect merely publish a deception of the whore of Babylon ; but he delivered under a system of cruel necromancy the truth which the Sadducæans denied and to which scripture bears witness. Christ *died* as a man dies ; but how was that ? His body lay in its grave but saw no corruption, and his pneumatic soul went down into Hades where it was not left, and preached in the prison-house of Corah and the Titans. Christ arose, the first fruits of them who sleep, and as all men shall rise ; but how ? His soul ascended out of Hades and his body was raised out of the tomb in which it lay. The like must befall our bodies, and our psychic souls. They who kill a man destroy his body, and resolve it into the mere element of earth which God made three days before Adam received his existence, they make it as if it had not been ; but "they who kill the body are *not able* to kill the soul." In other words, they separate the latter from its receptacle without impairing its own organic form ; and no escape can be found from that argument. The declaration of our Saviour that the God of Abraham, of Isaac, and of Jacob is "not the God of the dead ¹⁵⁵ but of the *living*" evinces that

¹⁵⁴ J. H. Otho, Hist. Doct. Mishnic. p. 31.

¹⁵⁵ Matth. 22. v. 32. Mark, 12. v. 26. Luke, 20. v. 37.

the inward man of those patriarchs was prolonged after their bodies; and He only reminded the unbelievers of this plain principle, that all terms of *relation* imply the existence of both the correlatives in a *state suitable to the relation*. *Sitting on a rock* implies its existence as a rock, and not as reduced by the hammer into fine sand or by chemical fire into gases and evanescent elements; and so the God of *men* is the Lord and Saviour of creatures existing *as men* and not as particles of elemental dust. In like manner it is absurd to speak of a covenant or contract relating to the affairs of this world and to which one party is *NOT*; but God made a covenant with Abraham for ever. The scene described¹⁵⁶ to have taken place in Hades between a certain rich man and Abraham turns altogether upon the existence of the human soul after the life is withdrawn. And its force in that respect is not diminished by terming it a parable. But I conceive there is no justification for setting down as parables any of our Saviour's narrations which are not stated to be parables. Human affairs may be illustrated either by hypothesis and apologues, or by *real instances*, and such I take those to be which are not otherwise expressed. But this I hold to be quite clear, that no narration containing the mention of two real and historical personages by their names, could be a mere hypothetic illustration and a narration of the *thing which was not*. The famous passage in Isaiah¹⁵⁷ leads to the same inferences. And in Job our¹⁵⁸ death is depicted as a state of repose from worldly cares and concerns, but with a subsisting confidence in God and expectation of the second life. The second death of a man involves the idea of his continuing existence, that he may undergo it. But an attempt may be made to perplex the minds of people by means of a particular class of texts, of which this may stand as the head, "In death there is no remembrance of

¹⁵⁶ Luke, 16. v. 19—31.

¹⁵⁷ C. 14. v. 9, 10.

¹⁵⁸ C. 13. v. 16; 14. v. 14, 5.

"thee, in the grave¹⁵⁹ who shall give thee thanks?" The marginal references indicate the remainder; such as "what profit is there in my blood¹⁶⁰ when I go down into the pit? "Shall the dust praise thee? shall it declare thy truth?" Those passages relate to a very important truth, that all exercise of the virtue called *faith* and of the sacrifice called *repentance* ends with our lives, as also all good works do, because life is the time of probation, and all preaching and prayer and supplication therefore cease likewise, and our book of account is closed until the time of the end; and they neither would be available nor are practicable to those subtler bodies without organs of speech, the *umbræ silentes*. "The dead praise not the Lord¹⁶¹ neither any that go down into *"silence."* That is the reason why so great a majority of those texts are found in the Psalmist, for his writings are for the most part an exhortation and an example of prayer, and praise, and open-mouthed reliance upon God; and all those texts signify that a man's offices of religion and of trust in God come *too late* after his *blood* (which is the *life* of him) *has lost its profit* and the organs of his outward man, given for the performance of good and evil works, have returned into the dust. *Sera quippe, ut ait in scripturis Spiritus Sanctus, sera¹⁶² est mortuorum pœnitentia. Non est enim, inquit ad Deum patrem sermo divinus, non est in morte qui memor sit tui; in inferno autem quis confitebitur tibi?*

I believe there does exist among a few¹⁶³ infatuated persons some notion of this kind, that the inward and outward man perish into dust together, and that in the day of judgment men shall be created *de novo* to receive the recompense of their thoughts and actions. I barely notice such extremely

¹⁵⁹ Ps. 6. 5.

¹⁶⁰ Ps. 30. 9.

¹⁶¹ Ps. 115. 17. See Ps. 88. 11. 118. 17. Isai. 38. 18.

¹⁶² S. Salvan. *adv. Avaritiam*. L. 3. p. 247. Bremen. 1688.

¹⁶³ Some such *hæresy* is mentioned in the Script. Hist. Ecclesiasticæ, as being that of the *Arabians*, meaning certain Christians in Arabia.

gross absurdity. The identity of God is his being or eternity, and the identity of a man is the *continuing uninterrupted creation* of him. It is nothing more or less. *Mentes enim conservant non tantum substantiam sed et* ¹⁶⁴ *personam, id est conscientiam sui seu actum reflexum, ut pœnæ præmii que sint capaces.* And it would be a somewhat slighter extravagance to call a man's son, or even the remotest of his posterity, the same man with himself, than to prædicate that of two disjoined and distant creations.

XXIX. If the illustrious Leibnitz never passed (as he says of Des-Cartes) beyond the anti-chamber of truth, it was from this cause, that he had not fortitude to shake off those fictions "which Plato ¹⁶⁵ and Pythagoras brought out of the East." First, he received the doctrine of the *mens* or *anima rationalis* being *asomatous* and "not merely ¹⁶⁶ *indestructible* but *im-mortal*." Secondly, he treated of the *monads* ¹⁶⁷ as beings different from God, but homogeneous with human souls. Thirdly, he laid down that there could be no reciprocity or mutual influence between the intelligent soul and the body, the *anima cogitans* ¹⁶⁸ *et massa extensa*; for how can a simple being act ¹⁶⁹ upon a composite, or vice versâ? By such steps as these we are conducted to that rule of conformity which he decorated with the name of the Pre-established Harmony. But I am unable to discern a difference between that rule and the golden chain which Jupiter (the captain of the elements and their dæmons) held in his hand, or the *Nature* of the heathen philosophers. And if the pretended unity of the soul cannot work upon the extension of the body, the consequence is that the unity of God cannot work upon the "extended" "mass" of the world either creatively or formatively, and that

¹⁶⁴ G. G. Leibnitz *Operum* tom. 5. p. 320. see tom. 2. p. 261.

¹⁶⁵ *Op.* tom. vi. p. 331.

¹⁶⁶ *Tom.* v. p. 320; vi. p. 332, etc.

¹⁶⁷ *Tom.* ii. p. 325; v. p. 19; vi. p. 331, 2.

¹⁶⁸ *Theodicæa* in tom. i. p. 161.

¹⁶⁹ *Not.* in tom. i. p. 161.

the First Harmony is the nature of an increate world and the invention of an ¹⁷⁰ atheist.

It may be true in some sense that, "that is called ¹⁷¹ One " of which we think by one act of the intellect." However it is only true of such created, compound, and divisible unity as results from the association of the real units. And it has no relation whatsoever to the unity which comprehends all possible numbers, which pervades all it's works, and forms them into their shapes and sizes and discriminates them into their parts without being itself divided. It is no definition of unity, because those whom God has made cannot define *Him*.

But the same topics, contemplated from a different point of view, present us with far other conclusions than those of the heathen philosophers and their modern disciples; and teach us that God made man, body and soul, of the earth and earthy; and by inspiration of His Spirit, that from Him ever proceedeth but departeth not, He made him a *living soul*.

¹⁷⁰ It is the invention of a man who had followed the paths of wisdom so far, as to use these words. "Our souls are little gods, worlds, which no more perish than does the universe of which they are the image. Like the great world they tend towards their end. From which it follows, that all other souls and bodies ought to serve those which have a relation to the divinity, in order to complete their felicity, although while they are serving those others, they are themselves tending towards a greater perfection. Because the world is like a body which goes without obstacle towards it's end, in as much as nothing can hinder itself, and there is no thing out of the world by which it can be hindered." Of these words I conceive part to be very pure nonsense, and other part to be pure atheism. Nor can we fail to suspect the author of some actual initiation, when we hear him propounding the mysteries of the *Microcosm*. The metempsychosis likewise is not obscurely insinuated; a doctrine to the verge of which he always conducts his reader, but pretends to refute it by arguments which are of such a ridiculous sort, that he stands convicted (in my judgment) of that practice which so many were guilty of, viz. undertaking the defence of an important post in order to betray it.—See Leibn. Op. tom. v. p. 18.

¹⁷¹ Leibn. tom. II. part 2. p. 344.

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END OF VOL. IV. PART I.

LONDON:
PRINTED BY THOMAS DAVISON, WHITEFRIARS.

NIMROD:

A

DISCOURSE ON CERTAIN PASSAGES

OF

HISTORY AND FABLE.

VOLUME THE FOURTH.

PART THE SECOND.

L O N D O N :
PRINTED FOR RICHARD PRIESTLEY.

1830.

LONDON:
PRINTED BY THOMAS DAVISON, WHITEFRIARS.

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PARADISE.

I. "God¹ planted a garden eastward in Eden and there "he put the man whom he had formed, and out of the ground "made he to grow every tree that is pleasant to the sight and "good for food; the tree of life also in the midst of the garden "and the tree of knowledge of good and evil. And a river "went out of Eden to water the garden and from thence it "was parted and became into four heads." The four rivers were Pison, Gihon, Hiddekel or Tigris, and Euphrates.

Of these four rivers two are well known and famous, but the other two have been the subject of unprofitable controversy. The language is exceedingly plain, and nothing can be more contemptible than the quibbles made by Hardouin and others upon the words *into four heads*. If one fountain sends up a river which afterwards branches out into four rivers, that fountain is the *common* head of all the four, but the *proper* head of each one is its point of diffuence from the one parent river. No child can *see* a difficulty there, and the attempt to *make* one is only worthy of the age of the schoolmen. But plain as the words are, the fact is obscured by the great change the world has since undergone. The garden has vanished, and even the two rivers that are known have no longer a common source.

From this geographical obscurity a number of wild fancies have sprung up. St. John of *Damascus* thought that the

¹ Gen. c. 2. v. 8.

river of Eden² was the ocean and that the whole earth was paradise! While Father Hardouin³ maintained that *Damascus* itself and the surrounding country was Eden, and that the Jordan was the river of Eden. That opinion, which he supports by null and futile arguments, was probably delivered as a fact by the Sabian hæretics who had such strange mysteries concerning the river Jordan. Since the superior Jordan is their river of the celestial heaven, it seems to follow that their inferior Jordan was the river of the *terrestrial* heaven. Paradise was justly esteemed to have been exempted from the flood, but the false Philo Judæus⁴ says the same of Canaan. Gervas of Tilbury, whose work is replete with the secret superstitions⁵, says "Seth inhabited a mountain near the "Garden, but Cain inhabited in the land of *Damascus*, where "he had killed his brother, and *where Adam had been created*." It is evident that his land of Damascus is the *land of Eden*, as distinguished from the *garden* thereof. I suppose the Leptogenesis to have been the chief instrument of propagating these untruths.

But the plain truth of the story was not forgotten among the heathens. Sallust had been informed that the Tigris and Euphrates flowed from "one fountain⁶ in Armenia," and

² S. Joann. Damasc. de Orthodox. Fid. L. 2. c. 9. p. 314. Ed. Latin. Billii.

³ De Sit. Parad. Terrestr. in Plin. Hist. Nat. vol. x. p. 206—261. Ed. Franz.

⁴ Pseudo-Philo Bibl. Antiq. p. 8. Basil. 1527.

⁵ Ot. Imp. L. 1. c. 23. p. 905. The same geography of Paradise is implied in the legends, that Adam was created in Hebron. Honorius of Autun cit. Malvenda de Paradiso, p. 184. Or in Damascus. Peter Comestor cit. ibid. And that he was buried in Hebron. Malvenda ibid. c. 54. Or on Mount Calvary. Ibid. c. 55.

⁶ Sallust. Fragm. Ed. Delphin. p. 260. Leibnitz makes these just observations: "Il paroît que Moÿse a fait venir le genre humain de l'Arménie, "comme les rivières dont il parle et qui se rendent dans l'ocean, dans le pont "Euxin, et dans la mer Caspienne, viennent de la montagne de la même "Arménie. Et le même Moÿse a renouvelé le genre humain dans la "même Arménie, puisqu'il fait reposer l'arche sur la montagne d'Ararath." Lettre 35^{me} à Mr. V. La-Croze, tom. 5. p. 477.

Boethius adds that it was at the mountain called the *Rock of Achæmenes*; or by the modern Asiatics, *Mount Nimrod*. And I have already treated ⁷ of the ample testimony borne by heathen tradition to that plain truth; the four sacred rivers were esteemed to flow from the *Armenian Mountain*, through Aia of the golden fleece and round it's blessed isle Aiaia, from Mount Meru in the centre of the city of Brahma, or from the rocks of Thibet and the tree of immortality. But the closest agreement with Moses is in that mythology which treats of Paradise as the Elysium which once was on earth,

Quod superi meruere semel ⁸,

but which is now in the infernal regions. In those regions there is the lake of Styx out of which three rivers, Styx, Acheron, and Cocytus flow, and there also is the fourth river ⁹ Phlegethon composed of *fire*, for which reason alone he is not derived from the common source of the other three. It cannot be doubted that Styx, from her fame and magnitude, and being the daughter of *Oceanus*, represents the river Euphrates. That Acheron is the river ¹⁰ called Pison, and that the fire-stream is the Tigris, may be conjectured with some slight probability.

Paradise was the immediate prototype of Babel, with it's four rivers ¹¹, it's pyramid or Mount Pan-Gaion, and it's Hanging Gardens. And it was mediately the prototype of all the paradises of the nations, the Hesperides in Cyrenaica, the Cadmian Thebes call'd Macaron-Neesos, the Ammonian Oasis call'd by the same title, the Garden of Amalthea and

⁷ Vol. I. p. 257, etc.

⁸ See Claudian cit. vol. I. p. 262.

⁹ See vol. I. p. 261. Lethe was not a river of the Infernal Regions, but was situated on the limbo or frontier by which you descended into or re-ascended from those regions; a subject, upon which I forbear to enlarge as I anticipate a future occasion for dwelling upon it.

¹⁰ See Orpheus Arg. v. 1136. Gen. c. 2. v. 11.

¹¹ See vol. I. c. iv.

Bacchus, with Mount Meru the thigh of Jove, the Pan-Gæum and Rose-gardens of Orpheus, Silenus, and Midas, the Amara of Abyssinian kings, and the Druid's Innis Avallon, a few out of many.

Scripture partly consists of instruction useful in itself, and partly of instruction useful for refuting falsehoods and explaining away the errors of the Gentiles. It was a most important *elengchos*, to state where that garden in reality was, and what was meant by the sacred rivers. We learn that one stream had its source (the common source of all the others) out of the garden, and flowed into it, and while it was still in it, or at the point where it flowed out, or (to put the widest of all constructions and the least probable upon the words *from thence*) after it had flowed out of it, was divided into four streams, having their own particular heads or sources at the place or places of division. I rather think the most probable conjectures are that the Gyndes¹² was Moses's Gihon encompassing the land of Cush, and that the Araxes was his Pison; the former was certainly the subject of a most extraordinary superstition, idly imputed to Cyrus the Great, and rather belonging to Nimrod. Mr. Leibnitz¹³ observes that Gihon and Araxes are both of them appellatives which have been given to more rivers than one. But when God broke up his paradise, and either made or enlarged the lake of Van, he provided for the four rivers such sources, as would conveniently replace the loss of their parent stream, and were suited to the altered destinies of post-diluvian Asia. Some doctors obstinately maintained that the four rivers still continue to flow out of Paradise by subterraneous channells; but others are contented to hold *per eluvionem fontes*¹⁴ *aliò translatos, integrè tamen servato Paradiso*.

II. The Mosaic history was fatal to the great fable of *the Soul*. For if men were immortal spirits who had by some

¹² Mr. Faber's opinion concerning that river. O. P. I. i. p. 305, 6.

¹³ *Opus* vol. 5. p. 510.

¹⁴ Thomas Malvenda de *Paradiso Voluptatis*, c. 50. p. 157.

error or impurity fallen from a higher sphere of the world and were to be restored to a happier enjoyment of their own intrinsic eternity, by penance, and purification, and mystification in the mysteries of the three worlds, it could not be true that their fall happened in a garden in Asia. Therefore, in order to make God a liar without professing to make him one, it was necessary, for such churchmen as held secret doctrines, to call that history an *allegory*, which is a Greek word for meaning one thing but *saying another*. The place must be no place and the rivers no rivers at all.

However, the disguise put on, by those *who call themselves Jews and are not but are the synagogue of Satan*, was even thus very flimsy. Because when God affirms that a thing past *was* or that a thing present *is*, He *says* that which He *means* and nothing else; and to suppose him doing otherwise is not essentially different from supposing him a liar. Although it is quite another case where by his words He predicts or by His symbols He foreshadows *things future*, because it has been always notorious that a large portion of God's predictions were not given in order to be understood beforehand, but to be recognized afterwards. Nevertheless Philo Judæus (who called himself a Jew, and, whatever else he was, was not) maintained that God planted no garden at all, but only planted a number of virtues¹⁵ in our souls and therefore called the soul *Eden* or *Delight*. And he planted it eastward, because he did it with *illumination*, and the Sun rises in the East! Furthermore, the river which flows into Paradise is *General Goodness*¹⁶ which divides itself into the Pison or *Prudence* which includes Havilath or *Placidity*, the Gihon or *Fortitude*, which includes Æthiopia or *Humility*, the Tigris or *Temperance* which goes towards the Assyrians or *Correction*, and the Euphrates or *Justice*. Such is the nauseous nonsense by means of which the philosopher seeks to destroy the plain written word.

¹⁵ Philo de Plantatione Noæ, p. 171. Ed. 1613.

¹⁶ Phil. Legis Alleg. L. 1. p. 40, 1.

III. Origen Adamantius was not only (like Philo) a heathen of the Platonic religion, but of that degraded and fallen sect of the old Academy sometimes called Neoplatonicians or Eclectics, which was instituted by his own preceptor, Ammonius Saccas, under the sanction of secret oaths, which Plotinus kept¹⁷ but Origen broke. The doctrine was handed down by Origen to his favourite pupil St. Gregory called *the Thaumaturge* "who learnt¹⁸ all the wisdom of the heathens at " Alexandria in Ægypt, as Abraham of old did that of the " Chaldees, and Moses that of the Ægyptians," and by Plotinus to the noted Porphyry, to the thaumaturge Iamblichus, and so down to Proclus and Damascius. St. Gregory's surname hath a slight savour of Jannes and Jambres, whose book (as I observed in the first part of this volume) was one of *Origen's Scriptures*. Those extraordinary gifts which the church¹⁹ enjoyed in the time of Saints Irenæus of Lyons and Eleutherus of Rome, A. D. 180, were then on the point of expiring; and Eusebius admits that no later accounts of miracles were entitled to credit. Heathen philosophy (which moves no mountains) was invading the church, and its faith was fading away. In about 55 more years Gregory appeared on the stage with his name of wonder. He gave orders to Satan²⁰ and his angels which they obeyed; by his fiat, he drained a large and overflowing²¹ lake so completely that not a drop of water was to be found in it; and so forth. He is the first man after Christ and his disciples to whom acts of power are imputed *personally and by name*, instead of being generally ascribed to the faithful ecclesia. If I am correct in thinking that the thaumaturgic annals of the church, or *Acta Sanctorum*, were renewed by artifice in that man, of what a stream of pollution do we detect the fountain in Origen's heart!

¹⁷ This note, by reason of its length, is thrown at the end of the chapter.

¹⁸ S. Greg. Nyss. vit. S. Greg. Thaumaturgi, p. 971, 2. Paris. 1615.

¹⁹ S. Iren. *L.* 2. c. 56. c. 59. Euseb. Hist. 5. c. 7.

²⁰ Greg. Nyss. p. 982, 3.

²¹ Ibid. p. 988.

At all events his panegyric on Origen, pronounced when that person was alive and in his glory, cannot be refused as evidence against either of them. Joachim of Calabria owned that he had not the spirit of prophecy, but affirmed that he had that of ²² interpreting prophecies. Origen, in like manner, was nothing loth to hear from his pupil, that "he had by *participation of the Holy Ghost* the divine gift to be an interpreter of God's words to men. 'Therefore (says the Thaumaturge) ²³ nothing was hidden or inaccessible to us. We could learn all discourses, Barbar, Hellene, and Mystic, politic, divine, and human, with all freedom." He also praises his master for exhorting him to be a philosopher. Origen (he says) ²⁴ told us "that, to speak truly, it was *absolutely impossible* for any "man who did not philosophize (*ἐνσεβειν*) to be pious to any "good purpose." What, then, were Origen's sentiments towards that Gospel which "was preached to the *poor*," which was "revealed unto *babes*," and which had a poor fisherman for its foundation-rock? No quibble can furnish an outlet, for the sophist to escape by. His father Leonidas was a man of undoubted sanctity, who obtained the honours of martyrdom in the persecution of Severus, while his son Adamantius was still a boy. It is incredible that such a man as he was should have conferred upon his child so vile a name as Origenes. It is a title borrowed from the heathen polytheism and worship of the sun in Ægypt, signifying him to be the offspring of the dæmon Orus or Horapollo, son of Isis and Osiris. It may be taken almost for certain that the name Adamantius (which Porphyry and the Neoplatonists never call him by) is that which his Christian parents imposed upon him, and that his pagan title was assumed by him when he became initiated into the highest order of Illuminated Mithriacs.

²² Gulielm. Parisiensis de Virtut. p. 147. ed. 1591.

²³ S. Greg. Thaum. p. 73. ed. 1622.

²⁴ Ibid. p. 59.

Origen was misogynous, and under that²⁵ fanaticism he gloried in having mutilated his own body ; which was done in pursuance of that catharmus of the fabulous soul, upon which Pythagoreans, Platonists, and Essenians depended for its redemption. The Origenians derived their name from him and were *his* sect of hæretics. The attempt to derive them from Epiphanes the gnostic, when they always *bore the name of Origen* is absurd, and the supposing²⁶ another Christian sectary of that name, none being known of, is the old story of the Gordian knot. But there is also an agreement between their tenets and his. They dealt in *apocryphal* books ; especially that of St. Andrew. Some of them pretended to lead the lives of monks and nuns. And they condemned marriage. St. Epiphanius says that Origen himself equalled all the hæretics in absurdity, but not in *ἀισχροπρῆγία*. If that purity was any thing more than what St. J. Chrysostom calls *το σεμνον* of the Essene Sicarii, or than the unavoidable consequence of a fanatical action that could not be recalled, at least it did not descend with his mantle upon his Origenian disciples ; for they “ indulged in boundless obscenity,” and peculiarly cherished the memory and example “ *τον υἱον του 'Ιουδα* “ *του 'Ανναν καλουμενου*.” The strange notion of these and similar fanatics will be explained in due time.

The *Origenists*²⁷ were different from the *Origenians*. They led monastic lives in Ægypt, and by their heathenish tenets laid the foundations of the Arian hæresy. They taught that the fall of man was a *fall from heaven* and not a transgression upon earth. Their chief difference from the others seems to

²⁵ We learn this fact from an author who united the Origenian philosophy and Arian hæresy in his own person, and published six books (now lost) of *Apologiæ pro Origene*. See Donati vit. Euseb. He complains very much of a certain bishop Demetrius, for having first of all applauded Origen's mad action, and having afterwards publicly reproached him with it. Euseb. Hist. Eccles. L. vi. c. 7.

²⁶ See Epiphanius. Hæres. 63.

²⁷ Ibid. 64.

have been that they inculcated no obscene practice. It appears to me that his disciples observing the contrast between his monstrous doctrines and his display of personal austerity, were thereby divided into these two classes.

Porphyry²⁸, the successor of Plotinus and Ammonius Saccas, passes this admirably just censure upon his theology. "Some adhere to the wicked scriptures of the Jews, but yet desiring to explain their obscurity, have had recourse to certain incoherent interpretations, and such as were inconsistent with those very scriptures. Which they do, not so much to vindicate the learning of those foreigners, as to procure applause for their own. For they infatuate their own understandings, and introduce the most vain and idle interpretations, while they pretend, that the *plain and open words of Moses* are ænigmas, and worship them as divine oracles full of secret mysteries. . . . For an example of that foolish notion I may name Origen, a man with whom in my early youth I had some intimacy, and who was then in high estimation; and by reason of the books he left behind him he still is so; and his reputation is widely diffused among the professors and teachers of that doctrine. He became an auditor of Ammonius, who in our time had a high character for philosophy. But although he gained much knowledge in literature from his master, he did not learn the right principles of life, and betook himself to a different and indeed contrary way of living. For Ammonius, being a Christian and bred up by Christian parents, came over from Christianity to the sort of life which is sanctioned by the laws, as soon as he was more advanced in understanding and had tasted of the studies of philosophy. But Origen, though a Greek and bred up in the Greek (i. e. *Hellenistic*) discipline, plunged into that barbarian audacity and, by devoting himself to it, prostituted both himself and all the maturity he had obtained in polite learning, and led an unlawful sort of life in the manner of the Christians. As to his opinions on the

* Cit. Euseb. Hist. L. vi. c. 19. p. 178. ed. Valesii.

“ Deity and other subjects, he imitated the style of the Greeks, and made their learning serve for a help to the foreign and lying fables of the Jews. For the books of Plato were always in his hands, as well as those of Numenius and Cronius. He was perfectly familiar with Apollophanes, Longinus, and Moderatus, and studied diligently the works of Nicomachus and other illustrious Pythagoreans. And often used the books of Chæremon the Stoic and Cornutus. From all which having learned the allegorical method by which the Greek writers used to explain the mysteries, he adapted it to the Jewish scriptures.” The undeniable testimony of Porphyry shows what a consummate gnostic and cabalist the Alexandrian eunuch was.

IV. Philo Judæus had denied that the two trees in Paradise had any real existence, but that of Life (he said) was *Piety*, and that of Knowledge²⁹ was *Prudence*. And Origen takes up the same tale in language of most envenomed but impotent derision. “ Who in his senses will believe, that there were a first and a second and a third day with evening and morning, without sun, moon, and stars, and the first without³⁰ a heaven? And who is *such an idiot as to believe* that God like a husbandman planted trees in paradise, in Eden, towards the east, and planted a tree of life in it, that is, a visible and palpable tree, so that any one chawing it with corporal teeth should receive life; and again by eating of another tree should receive knowledge of good and evil? And as for God being said to walk in paradise, and Adam being hid under a tree, I conceive that no man doubts that these things are said by Scripture in a figurative sense.” Origen well knew that Scripture history was delivered for truth, and not for that modification of falsehood, or at least that masonic sort of secret, which he calls a figure. He knew

²⁹ De Mund. Opif. p. 27. ed. 1613. The river Pison is also *Prudence*. See above, p. 191. What a consistent allegorist!

³⁰ But not (as he knew) without a dividing of light from darkness, and a calling of the light *day*, and of the darkness *night*.

That it is not meet for the *future* to be clearly foreknown, but that a clear knowledge of the *past* is the fountain of wisdom ; and that dark sayings of *prediction* are elucidated by time, whereas the dark sayings of *history* usually become more dark as time proceeds. So that, even if the figurative language was equivalent to truth as respecting its first hearers, it must become falsehood as to remote posterity. He must also have been aware that an allegorical narrative cannot form an *integral part of a consecutive history*, because if it does no man can tell where it ceases to be allegorical: even supposing (what I deny) that it can ever cease to be so, having begun so. Nor could it have escaped him that parts of what he describes as figure are no *figures* at all ; for a figure³¹ is a comparison of similars and not of opposites. Eating fruit may be a figure of receiving knowledge ; but eating a *white* grape is no allegory for eating a *black* one, and eating it *before* noon is not a figure of eating it *after* noon. So when Moses says that Adam sinned *after* the creation of the earth, and of his own body out of the earth, that cannot be an allegory for doing so *before* those events. Or else I see not the distinction between allegory and falsehood. By means of his virulence he betrays his disingenuousness, for he says in sarcasm “ did God like a “ husbandman plant trees?” *forgetting* at that moment, that it had been written, only three verses before, how God planted like a husbandman the whole vegetable creation, making “ every plant *before it was in the earth* and every herb *before it grew*,” and forgetting also that he himself in his commentaries had not ventured to call *that* allegorical ; which he did not venture, because to do so would have been making the creation *of the world*, as well as of paradise, a mere parable. And I have but little doubt that he so esteemed it. It seems he was the original author of that antimatrimonial notion which Hadrian Beverland revived in later times, in his work *de Peccato Originali ; nefandorum autem effector sicut*

³¹ See above, vol. ii. p. 362.

obscœnorum perpetrator Origenes³² existimavit eam arborem (the forbidden one) esse mulierem. The theory of the pre-adamite, pre-mundane, and indestructible souls rejected with disdain the notion that a particle of divine essence could receive any thing by the chawing of corporeal teeth; and that was a great motive with Philo and Origen to undermine the written truth. They had falsified the nature of the inward man, and were set a quibbling to keep up that falsehood.

V. Faith and knowledge are two essentially different sources of judgment. The grown man, knowing right from wrong, and prudence from imprudence, makes use of that knowledge to guide his judgment in human affairs. The young child on the contrary places implicit reliance on the wisdom of his father, not because he knows the ends his father has in view and approves of his choice of means, but because he both relies upon him and obeys him; a relation of mind to mind as sweet and lovely in pure eyes, as it is hateful in those of pride. That pair whose name He called Adam were instructed by their Maker in what condition and in what manner they should live, to be in communion with Him, happy, and innocent; but He did not impart to them any knowledge of the *final causes* of his great dispensations. The real nature of that original sin, by which our race incurred death, is better shown in mythology, than in the works of divers grave moderns. The nymph who produced Narcissus inquired of Teiresias whether he would be long-lived,

de quo consultus, an esset³³

Tempora maturæ visurus longa senectæ,

Fatidicus vates, *si se non noverit*, inquit.

The Royal Serpent, or Basiliscus, fascinates whomsoever he looks upon, but if he beholds himself³⁴ reflected in clear water

³² S. Anastasius Sinaita in Hexaem. L. 9. Bibl. Patr. l. p. 290.

³³ Ovid. Met. 3. v. 346.

³⁴ M. Delrio Disquis. L. l. c. 3. p. 22.

he straightway dies. Proserpine (according to Ovid) might have escaped from the infernal regions if she had not gathered the fruit of a pomegranate and tasted of it ; but we also read that she was ravished by Pluto while she was gathering the flower³⁵ narcissus. For which reason it was the ἀρχαίον³⁶ στεφανῶμα of Ceres and Proserpine and their chaplets were woven of that flower ; the Furies likewise were

Ναρκισσοιο ἐπιστεφείες πλοκαμίδας³⁷.

The genius of Milton condescended to write such unmeaning words as these

Knowledge of good bought dear by knowing ill,

and probably he and many others would excuse themselves by prating about *mystery*, where there is no mystery at all. The *good* of every thing is the *end* thereof, and (as to actions) it is the same whether you name the bonum et malum or the *fines boni et mali*. But God did not communicate to the first men a knowledge of the final purposes which moved *His* absolute wisdom in their creation and which were irrelevant to *their* daily business, nor of the ends of good and evil, farther than this ; “ I am your maker, you are my creatures, *trust* “ then in me, for my will towards you and your obedience “ towards me *is good*.” Such among mortals is the affectionate faith of childhood in parental wisdom, such was Adam before he became a disinherited and cursed child, and such must the sons of Adam become again if they would return into the garden of innocence, for *of such* is the kingdom of heaven. “ Verily I say unto you whosoever shall not receive the kingdom of God ³⁸ *as a little child* shall in no wise enter therein.”

³⁵ Pausanias, ix. c. 31. s. 6. Schol. Soph. Œd. Col. 683.

³⁶ Sophocl. *ibid*.

³⁷ Euphorion, *cit*. Schol. Soph. *ibid*.

³⁸ Luke, xviii. v. 16.

But David was reconciled by that triumphant humiliation to the power he had more than once offended. "Lord, my heart"³⁹ "is not haughty nor mine eyes lofty, neither do I exercise myself in great matters or in things too high for me. Surely "I have behaved and quieted myself, as a child that is weaned "of his mother. My soul is even as a weaned child."

VI. Another pretended mystery is scarcely more worthy of that imposing name. It is evident that *good* is with us a correlative term, and that a state of absolute moral good cannot *among moral creatures* be distinguished from a total absence of moral evil. And our understandings and consciences avouch to us that good and evil counsels exist only in freedom, because they exist only in correlation with⁴⁰ *a possible contrary*. And no man who had done that evil involuntarily, which if voluntary would have been moral evil, ever felt remorse for the act although he may have felt sorrow for the event. Now, a man *cannot* become a thief except upon two conditions, first, that the furtivity of volition be his own, and secondly, that something exist for him to meditate theft against. Therefore, and in like manner, the blessed condition of adult infancy, of the wisdom of the foolishness of God, and of filial trust in his parental care, could not exist, if the interdicted *knowledge of final causes* did not also exist in some accessible state. The tree of knowledge was the most precious and the most essentially necessary of all the boons conferred upon man, because

³⁹ Psalm 131.

⁴⁰ And this is nearly the same proposition as that of the celebrated Leibnitz, that the created world is the best of all possible creations. Upon which he remarks that *malum quod in creaturis rationalibus superest evenit solum concomitanter, nec per voluntates antecedentes, sed per voluntatem consequentem, tanquam involutum in opere sive ideâ possibili optimâ*. *Theodicæ*, p. 281. And justly and elegantly adds, *pars totius optimi non necessario est optimum quod ex hac parte effici potest, cum pars rei pulchræ non semper pulchra sit*. P. 283. If the world is eternal and increate it is the *only* world possible, and such may have been the secret thought of the philosopher when he spoke of the *best* possible. But the truth shines by its own light, and it is sufficient for our purpose if a man will *speak* it.

It was the means of that abstinence in which consisted faith and filial love, in which latter the inheritance of the life eternal did by the conditions of the creation consist. For, although it entirely excluded a single thought of *self-will*, which is the cloak of maliciousness, and although the entrance of such an evil thought into the mind of our father Adam was that sin in which we all died, still the very essence of it was *free-will*, the perfect law ⁴¹ of liberty, doing the will ⁴² of God from the heart, called unto *liberty* but *servi*⁴³ *by love*, by perfect love ⁴⁴ which casteth out fear.

Such however was the indulgence of God towards human infirmity, that it was held sufficient if one such tree was upon the earth, or so many (at most) as men chose to produce by their own act; and, as men multiplied abroad, that dangerous vegetable was not to follow their steps with constant and close temptation. God said "every tree in which is the fruit of a *tree yielding seed*, to you it shall be for meat," and He said again "of every tree of the garden thou mayest freely eat, but "of the tree of the knowledge of good and evil; thou shalt "not eat of it." From which it follows to demonstration that the tree of knowledge, and that tree alone, was created (like the angels and the cherubim) unprolific and without increasing in its kind. That fatal tree was held in constant remembrance by the heathen mystics. At the left-hand gate of Babel where stood the shrine of Apollo (the Homeric *god of death*) the *fagus*⁴⁵ of Jove was planted, upon which Minerva and Apollo were seen to sit in the form of vultures. In the magic garden ⁴⁶ of Medea and grove of Mars the *fagus* stood lovely to behold, but poisonous and deadly. In the land of Meropis there were two rivers and upon the banks of each a tree, the Tree of

⁴¹ Jam. i. 21.

⁴² Ephes. vi. 6.

⁴³ Gal. v. 13.

⁴⁴ 1 John, iv. 18.

⁴⁵ Iliad, vi. 237. vii. 60.

⁴⁶ Orph. Arg. 706. 928. Ed. Herman.

Delight, and that of Grief⁴⁷ whereof if any man ate he pined away in tears and lamentations till he died. And the same is the solitary Upaz of eastern Manicheism.

VII. The rebellious angel (of whom more anon) prevailed upon Eve to think that the state of the *γυναικς* was preferable to that of the *πιστις*, and filled her mind with the wisdom of perdition. She knew it was a tree "to make one wise" and unwisely concluded that it was *therefore* "a tree to be desired." She did not consider that there is a wisdom which limited understandings cannot compass. It is one thing to have stolen God's secret counsels and quite another to be able to comprehend their rectitude. For people may be desired to obey the enactments of a law, and at the same time forbidden to read the preamble of it. Yet it by no means follows that upon transgressing that prohibition they will understand and construe the preamble aright, or that they will not be divided in their opinions as to its purview. She had not yet learned from analogy that young children could not be governed, if an argument unto conviction upon the propriety of ends and the aptitude of means were a condition preliminary to their obedience. And she disdained to obey Him, who had considered and did know these things, and had instructed her accordingly. By the crime of the first couple, that which may be called either *philosophy* or *opinion* was substituted for real and useful knowledge. For *real* knowledge, because the rectitude of God's ordinances is undoubted and that of human conclusions is in many cases not even probable. And for *useful* knowledge, because God's instructions to his children, like the instinct he has given to brute animals, are commensurate with their wants, but philosophy is in great measure directed to gratify the cravings of luxury or the insatiable vice of curiosity. We have now nothing left for it but to use in various instances that dangerous resource; but the assumption of a knowledge of final causes was originally an usurpation of His

⁴⁷ Theopompus, cit. Ælian. V. H. 3. c. 18.

exclusive prerogative, who *πάσης πειρατ' ἔχει σοφίης*. "The man is become as *one of us* to know good and evil;" not indeed *equal to*, nor even capable of standing in any degree of comparison with, any one of the persons of the uncreated Unity, but AS one of them. In like manner as "God created Adam" "in His own *image*, male and female created He them," but nevertheless created him in no equality or commensuration. As the Maker of the world proceeds neither in ignorance, nor in obedience to another, but in perfect knowledge of all ends and means, so also man was become an agent, not acting in obedience, but in the calculation of ends and means and the imperfect knowledge of them.

The distinction being between the absolute, or good of obedience, and the relative, or good of opinion, we shall the more plainly see the fatal magnitude of that distinction as concerning God and man, when we find it to be of no small moment as between men and men. Among men the *mos majorum* is, by analogy, what the divine law is in the higher argument. By positive institutions a state may thrive, be they almost what they will. Customs and polity the most fanciful do nevertheless contain the elements of permanence and security in the kingdoms of the extreme east. And the rudest institutes have sufficed to a race of warriors from Turkestan for resisting the arts and arms of Europe. But when any community comes to that pass that its institutions not only are approved of, but *exist because they are approved of*, their only sure foundation is taken away, and they are already in the act of declining and falling.

VIII. It would not be proper to drop this subject without comparing the histories of Adam and Solomon. God did not say to Solomon "Ask what I shall give thee, except the "knowledge of good and evil; thou shalt not ask for it." But He said simply "Ask what I shall give thee." Solomon asked for "understanding to discern between good and bad." And God knew that he answered in purity of heart, and his "speech "pleased the Lord," although the boon he asked for was even

as the fruit of Adam's tree. He spoke of trees from the cedar to the hyssop, of beasts, of fowls, of creeping things, and of fishes, and there came of all people to hear the wisdom of Solomon. But the request (although not only innocent but well-intended) was a dangerous one when compared with the prayers of his father David ⁴⁸. He multiplied wisdom and philosophy in all their branches,

Γηρασκεν δ' αἰει πολλὰ διδασκομενος,

violated all the laws which the Lord had given to the meek son of Amram, loved the daughters of the Moabites, Ammonites, Edomites, Sidonians, and Hittites, and went after Astoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites, and built an high place for Chemosh the abomination of Moab. But all this did not call down upon Solomon the full measure of divine wrath, because he had not committed the wicked sin of Adam, although he had certainly fallen into his grievous miscalculation.

Huic Deus optandi gratum sed inutile fecit,
Muneris arbitrium.

And the same spirit who gave him the vain gift he had desired did through his mouth proclaim to all generations its worthlessness and inefficiency. "He gave his heart to know "wisdom and to know madness and folly." But "Lo! this "only did he find ⁴⁹, that God made men upright, but they "have found out many inventions." The Book of the Preacher, which is the true book of *The Wisdom of Solomon*, was more hateful to the mystics and high philosophers even than the wisdom of Socrates was to his polluted disciple; and, accordingly, the Platonist Philo Judæus forged a book under that name, tainted with the vanities which the Preacher condemns, and in later times the audacious Joseph Francis Borri (who pretended to be an incarnation of the arch-angel Michael) de-

⁴⁸ Ps. xvii. v. 5. xix. v. 13. and Ps. cxix. See above, p. 200.

⁴⁹ Eccles. vii. v. 29.

clared⁵⁰ that the Preacher was a book of falsehoods, composed by Solomon during his idolatry, and therefore unworthy of credit. Proceeding from the sin of Adam, and the unhappy choice of Solomon, to a general principle of the gospel, we may observe that of three uncharitable⁵¹ feelings towards our neighbours, anger, personal contempt, and intellectual contempt, the last, which is the gnostic or philosophic pride, and which says "I am wise and know, but thou art a fool," is that which is most apt to exclude a man from the kingdom of little children and consign him to hell-fire.

IX. That extraordinary measure of the Holy Spirit with reference to which it is said, *God is Love*, and which they had before enjoyed, was by the fall of Adam and Eve removed from their hearts, the created thing (deprived of its former sanctification) was abandoned to its own terrene qualities, the infirmity of shame accompanying that of sin abhorred the grossness of mere nature and instinct, and they were "afraid" "because they were naked." That passion was a *necessary* substitute for the innocence of righteousness, because, although "the soul of the wicked desireth evil," yet if we were so far enamoured thereof as to delight in its unveiled display, the brutishness of our propensities would long since have exterminated the human race. Shame was a necessary substitute for the Spirit which is *purity*, and another natural sentiment or instinct, compassion, was equally indispensable in order to replace the same Spirit which is *love*. Without them, ferocity would almost destroy one generation and inordinate lust would prevent the procreation of another. But the case is different in that respect with those involuntary servants of God who do not act by opinion, but are held by His instinct; in them, concupiscence hath no respect of modesty, and their carnivorous rage yields only to satiety. The faculties and versatility of men would have made them infinitely more odious than any

⁵⁰ Chiave del Gabinetto di G. F. Borri, p. 353.

⁵¹ Matt. v. v. 22.

other beasts in the world, and therefore the two golden barriers were set the one against *corruption*⁵² and the other against *violence*. But man in his devotion to the bad angel overleaped them both and *the end of all flesh came before God*.

However these two were different in this respect, that compassion was in appearance like a partial continuance of love; but shame was a phenomenon entirely new, and both the substance of it, and its outward symbol the fig-tree and leaves, were of terrible moment in the mysteries of the heathens. And it therefore required at the hands of Moses the elenchos of a plain narrative. The wild fig-tree stood upon a high place⁵³ on the plain of Homer's Troy and either upon or near the tumulus of Ilus. Among the mysterious fables of Ulysses⁵⁴ we find him saved from absorption in Charybdis by clinging to her leafy fig-tree. By which we should understand the principles of modesty and conjugal domesticity upon which that ancient politician founded his own system and the unrivalled glory and freedom of the Pelasgic nations. The processions to Eleusin were conducted out of Athens through the *gate of the holy fig-tree*, in honour of that most ancient Bacchus called the Sykite. And one of the Titanes called the *Titan of the fig-tree* was screened from the pursuit of Jove by a fig-tree which his mother Earth produced for him. But the mysteries of that tree⁵⁵ were horribly bloody, and also full⁵⁶ of obscenity, the great *secret* of the Satanists being to destroy modesty since it is impossible to restore purity. X

X. All sin is the pursuit of some good, against the law, and without respect to a higher good. No person can *like* evil because to like is *to think good*; but it is common for a man both to call and to think evil *good* and good *evil*. A hungry man doth himself some good by stealing food but

⁵² Sec Gen. vi. v. 11.

⁵³ Iliad, vi. 433. xi. 167.

⁵⁴ Odys. xii. 102. 432.

⁵⁵ See above, vol. iii. p. 177.

⁵⁶ Ibid. p. 179—181.

greater evil by committing a sin. But no person from Eve downwards ever stole that, which he had not some reason to desire, or bore malice against that, which he had no reason to hate or envy. Therefore the vulgar notion of Satan, that he loved evil *for evil's sake*, hated God, *because He was good*, and man, because God being good had made him innocent, is an absurdity in itself, and leads us towards the vain chimæras about matter and darkness, and the Manichean hæresy. The original crime of Satan and his long subsequent wrestling against the Lord had and must have a motive.

It is as little to be believed, that the messengers of heaven (of whom the devil ⁵⁷ was one) should have possessed a knowledge of the final causes of the creation, as that man should ; because, although they were somewhat *higher* than man, that comparative does not signify that they were *nearer* to God, in as much as neither the one nor the other stand in any commensuration with Him. But, on the contrary, they had understandings adapted to the commands they were to execute and received a similar law of implicit obedience in faith and love. The tree which tempted Adam was a temptation by which they also might stand or fall ; but it tempted them not precisely in the same manner. They were not created (as Adam was) of earth, and therefore the process by which the souls of Adam and Eve obtained an intuitive knowledge, the eating of a fruit, would probably impart none to them. The angel whose ambition aspired to a knowledge of his Maker's counsels had no other means of getting at the great deposit, than by prevailing upon the weaker moiety of the man to commit that sin for him. Which once being done, he could obtain possession of the arcana in two ways, either by oral tradition of them, or by *possession* ⁵⁸ which is the entering of

⁵⁷ Job, i. v. 6.

⁵⁸ See Luke, c. xxii. v. 3. The impenetrability of visible bodies consists in the ordained proximity of their monadic atoms ; and the penetrability of those which are finer and quasi-spiritual consists in the law, by which their

one soul into another, as when Satan entered into Judas. It may be supposed that a person endowed with such considerable powers as we know that treacherous angel to be, was able to comprehend the knowledge after it was acquired somewhat better than Adam and Eve were, for the Lord had made them "*a little lower than the angels*"⁵⁹. At any rate he has lived from that day to this in the possession of it, whereas men succeeding one another in many generations, imposed upon by him, and imposing upon one another, have lost all authentic tradition of it. Although in after times magicians have sought to recover portions of it from him. It may be, that the original obligation under which the bad angel lay to our first ancestors may have furnished the idea of his being at no liberty to disobey the commands of a consummate sorcerer. Porphyry⁶⁰ was full of that doctrine, and gave instances of both Hecate and Apollo deprecating the severity of their human masters ;

Λνε βιαν καρτισε. βιρ ψευδηγορα λεξω.

Upon the whole I can discover no resting-place for those who stick to the Miltonic mythology of Satan, *fallen* (no one knows how) during the minutely short interval between his own creation and Adam's disobedience, and working the *subsequent* fall of man from vindictive motives. The same action, proceeding from the same or similar motives, is the sin both of Satan and of Adam unto the death eternal, with only such distinction as God's mercy and infinite wisdom has made between the seducer and the seduced.

When man no longer existed in a filial relation to his Maker, but was governed by his own ideas of finality, he was no longer suffered to remain within reach of the tree of life.

simple unities may remove to a greater distance from each other without destroying the concrete unity. See above, Part I. p. 174.

⁵⁹ Ps. viii. v. 5.

⁶⁰ Porph. de Philosophiâ L. 3. cit. J. Philop. de Creat. L. 4. c. 20. p. 102-3. See Lucan. Phars. vi. 730. ets. Stat. Theb. iv. 512.

The nature of man was mortal, but its tendency towards that dissolution of soul and body which we call *death*, incurred by eating of the fruit of knowledge, was such as might be counteracted by occasionally tasting of the elixir vitæ which was growing upon another tree. It is perhaps but a vulgar notion, that man's being made mortal doth only expose him at some future time to the change called death. That change is in continual progress. "The inward man is renewed ⁶¹ *day by day*," but the outward man perishes. "I protest ⁶², *I die daily*," said St. Paul, and his words will bear this explanation, viz. since *living* as we now live is in truth little more than the operation of *dying* gradually, we shall (if there be no resurrection) have no real life at all. "I delight (he also *says*) in the law of God after the inward man. But I see *"another law in my members. Who shall deliver me from "the body of this death* ⁶³? Signifying, perhaps, that the outward man was continually moribund as well as continually impure. But the strongest text to my purpose is the very first menace of his future extinction that Adam received, "in *"the day that thou eatest thereof, dying, thou shalt die;"* for, if on that day he began dying, it took eight hundred years of dying before he died. Death is, in one sense, but the completion of a process that is going on, if not from the time of our births, at least (as I should suppose) from that of our maturity. The words, "lest he put forth his hand, and eat, *"and live for ever,"* do not mean that once eating would have produced immortality, but that if he had access to it he would by plucking and eating of its leaves renovate from time to time his continually decaying nature. "The leaves of the *"tree were for the healing of the nations* ⁶⁴." As all other trees were for food, that one was for a panacea; and, as the use of it was not forbidden, it follows that it was "a tree

⁶¹ 2 Cor. iv. v. 16.

⁶² 1 Cor. xv. v. 31.

⁶³ Rom. vii. v. 24.

⁶⁴ Rev. xxii. v. 2. The leaf thereof for *medicine*, Ezek. xlvii. v. 12.

yielding seed." But it never was in fact disseminated beyond the walls of Paradise. It has always been a great desideratum in magic, how to replace that panacea; and I will hereafter make some observations upon that extravagant pursuit.

The narrative of Moses states that a certain animal then distinguished from all others and called *the Serpent* addressed himself to Eve. Upon which some authors have raised a quibble as if it was a brute who spoke to her, and as if the devil or Satan was a brute creature. But we know that he was one of those beings, who are called in Job the *Sons of God*, and who shouted for joy when the luminaries of heaven shone forth. And the animal called the Serpent was merely entered or *possessed* by the Devil. "Samael⁶⁵ came to Eve *"riding upon the serpent;"* but that phrase is equivalent to the ὄχημα of the Greeks which signifies the vehicle or menstruum in which any thing is conveyed; as Origen called the body the ὄχημα καὶ⁶⁶ περιβολὴν of the soul. The reason, why Moses expresses himself as he does, will appear on a moment's reflection. The passage is intended to render the Ophite magic and religion of which all heathendom, and Ægypt above all, was full, both intelligible and abominable in the eyes of the Israelites. And it was by no means necessary for that purpose to add that the old serpent "was the Devil "or Satan," because that personage (*quem scire nefandum est* and *Stygias qui pejerat undas*) was never mentioned among the gentiles, but hid from sight and hearing in the very core of the mysteries, while mischief might have arisen by reviving in their minds the fables of the Serpents Cneph and Typhon; fables from the pernicious influence of which they had just escaped. However, if Moses be the author of *Job*, as in all probability he is, they were not left unacquainted with the angelic nature and hostile disposition of Satan. The quibble of the allegorists who would falsify the whole narra-

⁶⁵ Jalkut, p. 26. cit. Bart. Bibl. Rabb. vol. ii. p. 291.

⁶⁶ Orig. cit. Methodius in Phot. Bibl. p. 301. ed. 1824.

tion, because that is said of the beast, which properly belongs to the angel who had entered into him, is one they often resort to; affecting to confound an allegory or parable with a *metaphor*. The former is a narrative false as to what it says, but ænigmatically true, the latter is no narrative at all but merely a mode of phraseology.

The commination against the betraying angel is of two kinds. The one is substantial and condemns him to the destruction of his *head*, which means an entire destruction and unto death. But the other is formal, and, though set for a token and testimony of God's judgment against Satan, was actually directed towards the brute animal in whom he was. And that was an immediate judgment. It deprived the dragon⁶⁷ of those legs and wings with which he is described in romance and portrayed in idolatrous or magical figures, and to which form we have in English nearly confined the word *dragon*, so that he could only move by the wriggling of his belly and with his mouth in the dust. It is not known what sort of serpent it was that formerly had limbs and afterwards became *Συργαστρος*, under which name the pagans sometimes adored the reptile. If it was the *sheffoun*⁶⁸ of Moses, that again does not seem to be⁶⁹ an ascertained species. But it is not unlikely that the creature was really selected by the devil on account of the transcendant brilliancy and beauty it is said⁷⁰ to have had before it went on its belly, which rendered it suitable for purposes of seduction. In a former volume we have seen that the serpent was called in Greek by names denoting lameness and the want of legs, and that his mutilation in that respect was a curse imposed by the mysterious *Helena*. Among the serpents who stung to death king Gunnar the *Nibelung*, the most implacable was one reputed to be Attila's

⁶⁷ R. Eliezer. p. 30. ed. 1644. See above, vol. iii. p. 299, &c.

⁶⁸ Gen. 49. v. 17.

⁶⁹ Niebuhr, Description D'Arabie, p. 119.

⁷⁰ Abi Jaffer Mohammed cit. Price Hist. Arab. p. 2. See Peter Comestor, fol. viii. a.

mother, who is termed in the *Sæmundar Edda* "that accursed "lame"⁷¹ mother of Attila." Nevertheless the philosophers of Ægypt turned even that ignominious curse to the glory of Satan, for "Thoth"⁷² esteemed the nature of serpents to be "divine, spiritual, and igneous, inasmuch as they move rapidly, by the spirit, and without hands and feet." If they had also been without heads or tails, that no doubt would have made them still more divine. And there, again, we have a little more of that wisdom "in all of which Moses was "learned," and against which his legation was directed.

A twofold declaration was likewise made to Eve. A promise of ultimate and substantial triumph over her deceiver; and also a declaration of immediate punishment. That again is of two kinds.

Her first immediate penalty consisted in a legal subjection to her husband. But we must not for a moment imagine that her inferiority and her *obedience* originated then, which would indeed be renewing a sort of magna-mater hæresy. On the contrary, *disobedience* as well as all other sin had its beginning from that date, "because *the law* worketh wrath, and "where there is no law there is no transgression." Her subordination had previously existed (like the eternal minority of the Son with whom the Father is well pleased) in love, and not in manifest power, because "if led by the Spirit we are "not under the law." By sin, by opinion, and by their emancipation from God's tutelage and from the Spirit, they passed under the law. But when *that* also was completely abrogated, and men would live in *neither* of those two subordinations, then (I repeat) it was no longer meet for them to live at all, "and the end of all flesh came." The Ægyptians⁷³ held that every woman was lawful mistress over her husband who used to vow obedience to her, in honour of Isis the Magna Mater. More wisdom, and another *elenchos*.

⁷¹ Oddruna Gratr, st. 30. in *Edda*, vol. ii. p. 358.

⁷² Euseb. *Præp. Evang. L. 1. p. 24. ed. Dadraei.*

⁷³ Diod. Sic. *L. 1. c. 27.*

The other punishment of Eve was that she should bring forth her offspring in pain, which remains as a standing token of God's judgment against the first woman. Helena of Troy was the Great Mother, and chief of those impostor women, who pretended that Eve was a goddess, and that they were reincarnations of her. Helen crushed the serpent *Hæmorrhois* (in order to avenge the death of Canopus) in such a manner as to make him crawl for ever after on his belly, Γαιή ὑπο-θλιβων νηδυν, but kept his marrow for her own private uses; in which fables we perceive the curse of the serpent, and the stolen gnosis of good and evil. But in that serpent's *name* and in the peculiar terrour with which the female of that species was regarded,

74 Μηποτε τοι θηλει' ἄιμορροῖς ἰον ἐνειη,

something may be discerned of the mark of divine wrath imposed upon her. The ceremony of purification was commemorative ut cum dolore et 75 immundicia pareret. Helena was the woman whom Simon Magus and the Gnostics worshipped as *the Moon*, which planet was generally worshipped as a goddess and not as a god for a reason which Aristotle states in his *History* 76 of Animals. Certain meteors which used to appear at sea and were accounted prognostics of shipwreck were called *Helena* and they could only be 77 propitiated by sprinkling το ἄμα γυναικος ἐμμηνης, which same was a great ingredient in the magic 78 of Dardanus the Trojan; and which the Gnostics used (and it seems as though the Sabians 79 of Mesopotamia did still use) in their diabolical sacraments. The former allegorized the twelve apocalyptic 80 fruits of the tree of life

74 Nic. Theriac. 305.

75 Archang. Minorita Cab. Dogm. p. 805.

76 L. vii. c. 2. p. 888. Duval.

77 Solinus c. 1. p. 4. ed. Salmas.

78 See Columella de Cult. Hort. v. 360.

79 See Cod. Nas. vol. ii. pp. 89, 109.

80 S. Epiphan. Hærcs. 26. Rev. 22. v. 2.

εἰς τὴν κατὰ μῆνα γινομένην γυναικειαν ῥύσιν. And the Rosicrucian Paracelsus probably borrowed from the latter much of his turpitude, as for instance when he says, ⁸¹ Luna in firmamento est m——m majoris mundi quia ad se attrahit venenum m——i minoris, nam sicut aurum allicit mercurium vivum ita sol quoque venenum et mercurium m——i mulierum. From all which there results every probability that Jannes and Jambres had some most notable wisdom upon this subject also.

XI. The upshot of that whole transaction was, that mankind were removed out of Paradise into the surrounding country, which was no longer productive of such spontaneous fruits as it had yielded during the first and golden days of the world; but it required the hand of cultivation. That dispensation was indeed also one, of which the necessity is apparent enough; it was necessary *to the law*, in order to provide occupation for a being now given up to his own imaginations, and to whom leisure was therefore become the most dangerous of gratifications. How many were those antecedent days of pure gold no man can tell, but they were few; because the spirit of the narrative shows that Eve had not yet borne a son. But the age was yet of silver; and the first generations of men, although subject to old age and death, with no panacea to ward off their approaches, enjoyed a longevity only not exceeding a thousand years. They were the *χίλιετες* ⁸² Ὑπερβόρειοι of mythology, gens felix (as Pliny ⁸³ says of them) annoso degens ævo. Probably the uniformity of seasons was one of the principal causes of long life among the antediluvians. Howsoever it came to pass, mankind were now subject to death, which they neither had any means of averting, nor of obtaining from God the inheritance of the second life. ➤

It was said to the devil “I will put enmity between thee

⁸¹ De Pestilitate tr. 4. to.n. i. p. 363. Compare Postel Della Divina Ordinatione, p. penult. and ult. Padua, 1553.

⁸² Strabo, *L.* x. p. 1010. Oxon.

⁸³ N. H. iv. c. 26.

"and the woman and between thy seed and her seed, he shall bruise thy head and thou shalt bruise his heel." That angel under the influence of ambition, curiosity, and selfish subtlety, but not (at that time) of hostile malice, had marred one of the most excellent works of the creation and by reason of that very excellence one of those few which it is in the power of a creature to mar, that is to say, one of its intellectual, or free and moral works. By which act he incurred *capital* punishment, and although he still exists at this day, a consuming fire was prepared for him from the very beginning, into which he must pass when the times are ended and become as though he had never been. But in the mean while a wonderful and awful drama was to be acted.

XII. The *heel* of the woman's seed and the *head* of the serpent were great matters among the mystics, and many vain fables and diabolical errors were dispelled from the minds of the called people, by publishing for their instruction the exact words addressed by God to Satan.

I mistake if the lame foot of Tubal-Cain the smith, surnamed *Cyllopodion*, was not relied upon by his mother Zillah as a fulfilment in his person of the prophetic *bruised heel*. But at any rate the votaries of the river Styx (which was a post-diluvian superstition) sent Achilles to the siege of Babel armed in magic invulnerability save only as to one heel, and therefore he was ποδὲ ἄσωκος Ἀχιλλεύς. His heel was not even his own, but that of another man fastened on to his foot; that is to say, Achilles was divine, and had been raised by sorcery to an equality with the dæmon gods, his uterine progenitors, but his heel was mere mortal clay. And that was *really* no accident, though treated exoterically as if it had been an inadvertency of his mother; it was an event so fatal and necessary, that the Stygobaptist college at Dodona esteemed that heel to be unworthy of baptism in the waters of Hell, and were called the *Aniptopodes*. Cheiron son of Saturn, Centaurean Jove, the preceptor of Achilles, was wounded in his *foot* by the hydra's venom; and the same misfortune befell

Philocletes, as certain of the Cyclics used to call Neoptolemus son of Achilles, or else Achilles himself. A giant named *Talos* (*the heel*) was guardian of the isle of Crete, and his body was of impenetrable brass, all but a small vein in one leg upon which his life and death depended. Orion the huntsman (who according to Dosiades was the same man as Talos) was stung to death in the foot by a scorpion. Hercules presents to us both clauses of the aboriginal prediction, for while he was crushing the hydra's last head a land crab came behind him and stung him in the heel. The great fabulous name of *Oidipous* is expressive of the same meaning, though a silly tale has been framed in order to suit with it. The vulnerable heel was the subject of gross superstitions. The oldest Thesalians, the Ætolians, Hernicians, and all the true and ancient Pelasgi, considered their left heel as a devoted member, which no magic would charm, and no defensive armour could afford any protection to, for which reason

vestigia nuda sinistri

Instituere pedis, crudus tegit altera pero.

And I see no reasons for departing from my surmise⁸⁴, that the shameful rites of the Jebusites or *stumpers*, and people of Sodom or of *the heel*⁸⁵, were imitated from those of Thetis or Polymela the wicked mother of Achilles. The messenger god Hermes, Mercurius, or Thoth, was called *Cyllenius* from *cyllus*, *lame*, which same root gave to Vulcan his name of *Cyllopodion*. The day sacred to Woden in the north, and to Buddha in the east, was the Dies Mercurii, and there exists no doubt of that oriental dæmon being the ancient Hermes. He is worshipped in the form of a gigantic *foot* of which the

⁸⁴ See vol. ii. p. 150—2.

⁸⁵ I will not presume to cite from the Cabbalists even in their Latin, but rather try to translate their philosophy for them. Καταλιβεμιναν των σταλαγμων εν της πτερυγας, και διζιοντων δικ του αιδου ανδριου εν τη συνουσιη μυστικη, 'Ιακωβ τις η 'Ακίβας η 'Ακαβίας άι γινεται. Chr. Knorr de Rosenroth, Kabb. Denud. tom. i. p. 355. Rabbi. J. Lorjensis, ibid.

sole is covered with hieroglyphics, and the Lamas and Emperours of the Buddhic creed delight in being called *Excellent Feet* and *Golden Feet*. The name Buddha, Baudha, Butas, Butates, Butta, Buduas, Buda, Battus, Padus, Batta, Boodha, Baouth, Boot, *Bouρας*, Bod, Bud, Woden, Poden, and Pot, (whence the phrase *going to Pot*) is varied in almost every possible combination, but its etymon and original meaning is that which the form of Buddha's symbol points out, ex *pede* Hercules. Our words *foot* and *boot* are his name, and the latter is the very way in which he is called at his ancient but ruined temple of Bactra or Boot-Bamian. No doubt, but Latopolis in Ægypt was called Buto with some reference to a cow, and the Greeks too had the same idea in the name Butes or Butas, whether they used it in their own mythology, or as a name from the East. But that is a secondary meaning, drawn from that only image of a symbolical kind which the Supreme Godhead ever suffered to be made of Himself, viz. : the quadricephalous *cherub* or bull. Bacchus was worshipped at Elis as a man with a *bull's foot*. And the difference between *βους* and *πυς* is scarcely more than formal. The meanings of a *pine-tree* or of *knowledge* are not even secondary, and in fact do not belong at all to the etymon of Boodh or Boot. If Hermes was the foot, then we should naturally suppose that Hermes, when reunited to the great triad and *Trismegistus*, would be a triple foot ; and something of this sort will appear. The Ægyptians⁸⁶ worshipped the hawk, as being a bird which (after its death) had the power of sending prophecies and significant dreams ; and whenever it appeared upon such occasions it was *tripod* or with three feet. Apollo the dragon-slayer gave oracles on the spot where he had destroyed the old serpent, and which was called the tripod, because *number*⁸⁷ was first generated from the *triad*. But the *tri-pod*, though vulgarly understood of a patera with three feet or else of a

⁸⁶ Ælian Hist. Anim. xi. c. 39. See the *abrax* coin or talisman of the Ægyptian Gnostics in which Hermes is delineated having three legs. R. Walsh on Coins and Gems, p. 60. London, 1828.

⁸⁷ Pythag. *Sermo Sacer* cit. Iambl. de Pyth. Vit. p. 320. Kiessling.

seat or stool so shaped, was in truth a place ⁸⁸ at Delphi. Pythagoras wrote an inscription at Delphi from which we learn that the word *three-foot*, though not unconnected with the destruction of the great serpent, related more immediately to the death which that very serpent caused Apollo himself to die. That inscription purported that Apollo was killed ⁸⁹ by the snake Python and buried in that place, which was styled Tri-pod, because his dirge was there sung by the three daughters of Triops. The generation of number from the triad, and the three daughters of Triops, may either of them be well enough as to *tri*; but why *pod*? Upon that point we meet with Pythagorean silence; but it is plainly because Python bit him *in the heel*. I do not know whether every other ceremony of the interior mysteries, as well as dancing, might with propriety be termed *τριποδιον*, but certainly that word had *in itself* no reference to dancing, because the augurs had a ceremony called the tripudium solistimum which consisted in feeding certain sacred birds. In the most remote periods of poetical antiquity there lived a man, almost the father of the art magic, whose ears had been ⁹⁰ cleansed by the tongues of serpents so that he could understand the language of birds, and to whom Cheiron the Centaur imparted his occult knowledge, and that man was entitled either *the black foot* or *having a black foot* as you prefer to translate it.

⁹¹ Philyrides Chiron Amythaoniusque Melampus.

But *black* or *carbone notatus* means *doomed to death*. The foot of Melampus or Melampodius, and that part alone, bore the indelible stain of mortality. Before I proceed, I will follow the same idea among the Jew Rabbis. “The Kingdom ⁹² is called “the *Strong Woman* and the notion of it is inherent in that “of the *left heel* which is called *Glory*. To that heel is due

⁸⁸ See Tzetzes cit. Barnes in Eurip. Ion. v. 463.

⁸⁹ Porphyry vit. Pyth. p. 30. Kiessling.

⁹⁰ Apollod. L. i. p. 72. Ed. 1803.

⁹¹ See above, vol. ii. p. 655.

⁹² Kabbalæ Denudatæ, i. p. 343.

"the primogeniture, the priesthood, and the kingdom." The left heel or ⁹³ that of glory is an *entire person* and is the root of the soul of Cain and of six hundred and twelve other souls. King Hezekiah was in the head of that person who is called *the Heel*. The Heel also contained Jubal, Malaleel, Jabal, Lamech, Issachar, Korah, Dathan, Abiram, Jethro, Heber the Kenite, Samson, Samuel, Jesse, Elijah, Elisha, Doeg, Achitophel, etc. etc. And the Heel is the Kabbala of the names Jacob, Akiba, and Akabja. But whoever is from the elect root of Cain, from the heel, has a prerogative above all souls ⁹⁴, and can ascend towards the summit of the degrees in infinitum; and therefore did R. Akiba ascend even to the supreme cogitation. The death of Og the giant was after this sort ⁹⁵; he took up a mountain, and put it on his head, intending to crush the Israelites; but the Word of God created a reptile, which excavated the mountain, and his head slipped into the midst of it as into a helmet or cap, and he could not take it off, because his teeth stuck out of his mouth and held it fast on. Then Moses took an axe seven cubits long and struck him *on the heel* and he fell dead. The Devil ⁹⁶ built himself a temple at Stonehenge, and no man knew the secret of it except one holy friar, whom the Devil sought to kill with one of the giant-stones, but he missed the saint's body and only bruised *his heel*, wherefore the stone has been ever since called the Friar's Heel.

As the heel was esteemed the essential part of one person so was the head thought to constitute the essence of another; the point in which their vulnerability lay was supposed to be that which comprehended their real nature. And as the *foot* was an idol of Buddha the *head* was an idol of Satan. That is the true original gorgon. There was in the hell of heathen theology a place so profound and central as to be situated

⁹³ Kabbalæ Denudatæ, pp. 354, 5.

⁹⁴ Ibid. p. 357.

⁹⁵ Jon. ben Uzz. in Num. 21. 35. cit. Morin. Ex. Bibl. L. 2. Ex. 8. c. 2.

⁹⁶ Conjectures on Stonehenge, p. 16. Salisbury, 1821.

even below the Tartarus of the *Furies* (to whom the following verses are address), and a being more hateful than them, in-
somuch as he was not merely cruel in the inexorability of
divine justice, but a prince of lies and wickedness,

Indespecta tenet *vobis* qui Tartara, cujus⁹⁷
Vos estis Superi, Stygias qui pejerat undas.

Few, I believe, were so highly initiated in the Great Myste-
ries as to know the Devil; and although his ministers trained
them up in many of his ways, he seldom appeared to them
but as an angel of light. He was the fire-breathing giant⁹⁸
without a name whom Hercules slew to prevent his destroying
Juno; and, when Hercules wished to administer to the dead
the blood of sacrifice, he slaughtered one of the bulls of Hades
and slew their herdsman Menœtius son of *Him who conceals*
*his name*⁹⁹, of *Keuthonymus*. Satan, the Gorgœan Head, was
that one thing which Ulysses, though he had conversed with
the ghosts of the dead, was afraid to encounter. And little
more was known of him by the public until the old man¹⁰⁰ of
Athens published the *Protocosmus* under the name of Prona-
pides preceptor of Homer, and introduced him to the world
as Demogorgon, a name ever since revered among bad frater-
nities. The Hyades (says Guido Bonatus) are of the nature
of Mars, and one of them is in 15^{mo} gradu Tauri quæ dicitur¹⁰¹
Caput Diaboli et Gorgonis. Also the 12th star of the con-
stellation¹⁰² Perseus is Rosh ha Sathan, Caput Diaboli. A
temple in Brœotia¹⁰³ was called *the Serpent's Head*; because
at that spot there had formerly been the cave of a serpent,
who protruded his head as Tiresias went by, and the wizard

⁹⁷ Lucan. vi. 748, 9.

⁹⁸ Ptol. Heph. ap. Phot. p. 147.

⁹⁹ Apollod. L. 2. p. 201.

¹⁰⁰ 2 Macc. vi. v. 1.

¹⁰¹ Astronom. part. iv. c. 108. Basil. 1550.

¹⁰² Hyde's Ulug Beigh. p. 20.

¹⁰³ Pausan. Brœot. c. 19.

instantly cut it off. The Egyptians gave this account of the terrible head. In one of their temples ¹⁰⁴ there were many serpents, but one of them was so powerful that he devoured all the rest and then proceeded to eat his own body from the tail upwards, from which circumstance and in allusion to the gorgon head he was entitled *Aspidogorgon*. His exploits may compete with those of the famous cats at Kilkenny; but their true interpretation is, that the head was his essential part while all the rest of him was but mere form and illusion.

What was believed in the highest degree concerning the head in Tartarus, whose lips could perjure Styx, was also entertained in a secondary sense of those men who were devoted to the service of Satan, and their heads were worshipped and consulted by the magicians. These were teraphim of the first order, and the bruised heads of *the Serpent's seed*; such as that of Nimrod, and that of the *Medusa* or *Queen*. Of an inferior rank in magic were the heads of murdered people rendered oracular by enchantment; such as the head of Mimer the Hunn ¹⁰⁵ which King Attila (sometimes called Odin) preserved and consulted as an oracle, that of Awnak king of the Caraites which Zingis-khan kept in a silver case ¹⁰⁶ and which could always move its tongue, and those young people whose heads were cut off and used in the way ¹⁰⁷ the Rabbis describe. And others again were sculptured heads, especially such as were made of *brass*, which is the Devil's metal and seems to have been in some way or other esteemed as the essence of serpents. These were made under stellar influences and were by that means impregnated with some of the virtues of the *γοργειη κεφαλη δεινοιο πελορου*. The sorcerer Laius enchanted the Charonian Head for Antiochus Epiphanes, when that king had determined to withdraw the veil of the mysteries

¹⁰⁴ S. Epiphan. *Hæres.* L. i. p. 61. p. 151.

¹⁰⁵ Edda *Sæmundar*, vol. ii. p. 199. *Torfæi Hist. Norveg.* L. 3. c. 15. p. 141.

¹⁰⁶ Abul Gazi *Hist. Gencal.* p. 192. Ed. 1726.

¹⁰⁷ See Calmet in *Teraphim*. Buxtorf *Lexicon* in eod. nom. Gaffarel *Curiosités Inouies*, p. 53.

and to worship *a strange God* whom his fathers knew not. And the Marcionites adored the head of Nimrod surrounded by green snakes, under the name of *the Charon of the World*. Pope Gerbert or Sylvester 2d (a man ¹⁰⁸ addicted to astrology) had an idol head ¹⁰⁹ from which he gathered responses to his quæstions. Albertus Magnus ¹¹⁰ used the like instrument of divination. Robert Grosseteste bishop of Lincoln was in the early part of his life skilled in profane and even sinful studies, not only in natural history and medicine, but in exorcisms and incantations,

¹¹¹ Deque characteribus fuit auctor, quæ pretiosis
Inscripsit gemmis, mira potenter agens.

He fabricated a brazen head under the ascendant of Saturn,
which, according to brother Richard, was a perfect oracle,

Tempore Saturni loquitur Saturnia proles,
Corrigit errores, consulit in dubiis,

but which failed of being completed after seven years' toil,

but for the lachesse ¹¹²
Of half a minute of an heure,

according to John Gower. Such charges may be true or false of any given individual, but the frequent repetition of them proves that they allude to a real and then notorious practise of magical idolatry. It is improperly said, that Gerbertus, Albertus etc. were loaded with the strange imputation of worshipping *a head*; they were said to worship *the head*, an imputation of

¹⁰⁸ See his 24th Epistle, to Lupitus of Barcelona.

¹⁰⁹ W. Malms. *L.* 1. c. 10.

¹¹⁰ T. Campanella de Sensu Rerum, *L.* 4. p. 353.

¹¹¹ Ricardi Bardeniensis Monachi Vita Rob. Grosstedi in H. Wharton *Angl. Sacr.* vol. ii. p. 333.

¹¹² Confess. Amant. 64. a. Ed. 1532.

which the purport was well known. John of Salisbury, in enumerating the various classes of occult artists, mentions the Imaginaries¹¹³ who caused images to be possessed by certain presiding Spirits; and the above-mentioned persons were Imaginaries. Their idol head was the same which in books of Geomancy is called¹¹⁴ *Puer* or *Mars*. William of Auvergne, the friend of Roger Bacon and a more sensible man than him, was in the habit of using a book to which we have no access now, Mercurius Trismegistus de Hellerâ. That book taught that men are able to make Gods, because the Gods are of two sorts, the natural¹¹⁵ and the factitious; and the latter are busts or statues inhabited by dæmons. I have no doubt, but the book de Hellerâ was the apocryphal scripture on which the Imaginariii of that day placed their chief reliance. The Franciscans Roger Bacon and brother Bungy had a brazen head which was supposed to utter the words *time was, time is, time will be*, meaning as I conceive the Scem Hammephorasc or Nomen Jehovahæ explicatum, the greatest of all magical powers. But some say that these sorcerers, as well as Robert Grosseteste¹¹⁶, were so unfortunate as to miss the moment, when the seven planetary years were all but completed. Bacon's writings are scarcely distinguishable in their character from those of the Rosicrucians, and the latter avow that the name and fable of *Demogorgon*¹¹⁷ conceals the secrets of their art.

Bacon's contemporaries the Knights Templar had in their General Chapter-Room¹¹⁸, one of their subterraneous haunts to which only the most highly initiated were admitted, a head with a long beard which they paid homage to; and much they fabled impiously and superstitiously concerning the Devil

¹¹³ J. Sarisb. Polycr. 1. c. 12. p. 38.

¹¹⁴ J. Pic. & Mirand. vol. ii. p. 401.

¹¹⁵ Gulielm. Alv. de Leg. p. 64.

¹¹⁶ See Mich. Maieri Auream Mensam, p. 453.

¹¹⁷ Echo Colloquii, p. 97.

¹¹⁸ Du Puy Hist. des Templiers, p. 19.

begetting Merlin on the body of a virgin, and the *Dragon's Head* assuming by prestige the appearance of Gorloes duke of Cornwall an engendering Arthur upon his wife Igerne. Gervas of Tilbury assures us (a fact of which he could scarce be mistaken) that king Richard used that blasphemous ensign, the Pendragon head, upon his banners. And the same author relates that the gorgon head ¹¹⁹ was begotten by a warrior who lay with the dead body of a lady in her tomb, ex quâ genuit caput tam monstrosum; and at the moment of her conception a voice told him that the head would destroy and consume whatever it looked upon. In nine months the knight returned and took the head without looking at it, which served afterwards to destroy both his enemies and their cities. Till one day he was sailing on the sea asleep in a lady's arms, and she from curiosity opened the box which contained the head and instantly died. The knight in his despair raised up the head and so perished with his ship. The head was sunk in the gulph of Sataly belonging to the Sultan of Iconium, and every *seven years* it's face is turned upwards, to the great danger of mariners. Iconium is said to have been called from possessing an image of that head.

The mystery of *the head* was conspicuous in Ægypt; where that of Memnon son of Tithonus the Æthiop and of the Morning, or Nimrod son of Cush and the Whore of Babylon, was supposed to sing at the rising of the sun. That bust (which is now in this country) resembles the one Sir John ¹²⁰ Mandeville saw, in all but its deformity. Near the river Phison (he says) is a place under a rock and the head and visage of a devil bodily, horrible to behold, but it showeth not but by the head and shoulders. The head of Memnon was separated from the rest of his body, when he met his death at the place called *Troy*, and Achilles is said to have burned it; but that was a story of the Greeks, who did not generally use or un-

¹¹⁹ Ot. Imp. L. 2. c. 12. p. 920.

¹²⁰ Travels, p. 341.

derstaund teraphim. The wife of Orpheus was *stung in the foot by a serpent*, and the head of Orpheus when severed from his body gave oracles at Lesbos. The Lyrnessians¹²¹ also claimed the possession of his head, which was buried among their rocks, and often made sweet music out of the stones. That is, in effect, the tale of the Memnonian head. The name of Orpheus is pure Greek, but yet it is not an ancient one in Greece, and the rhapsodical interpolators of Homer did not venture to meddle with it. Herodotus asserts that the Orphic¹²² rites were Ægyptian. I certainly question whether any thing more be meant, by the Thracidæ at Delphi (which is a *patronymic*) and the Thracian Eumolpidæ at Athens, than that their priest and mystagogues were of Scythic origin and descended from Thrax, that is¹²³, from Cush or from Nimrod. And the notion, of the savage country Thrace having once been a scene of letters and civilization to which Greece was indebted, is probably nothing better than Rudbeck's Scandian Atlantis. The ancient Thracians not only used no alphabet but considered the use of letters disgraceful, which makes it be thought (as Ælian¹²⁴ says) that there was no such a philosopher as Orpheus, but that his works are vain fictions. Aristotle, an ancient and most venerable authority, decided¹²⁵ that there was no such a man. I do not know how ancient that name is in Greece. But I believe it is not older than the strange and (as I submit to the learned) unexplored age of the seven wise men and divers other worthies nearly contemporary with them and almost equally wise. It is not within my knowledge that the name of Orpheus was known in Greece, before Onomacritus published his forgeries under that name. Epimenides who writ *Argonautics* may have been the first person who introduced the name of Orpheus into that

¹²¹ Philostr. Heroic. p. 703. Olear.

¹²² L. 2. c. 81.

¹²³ See above, vol. i. p. 163—5.

¹²⁴ Var. Hist. L. viii. p. 408. ed. Kuehn.

¹²⁵ Cic. N. D. L. 1. c. 38.

mythus, because it does not appear whether the author of the Naupactic Epics had any such character in his poem or not. But as Pherecydes ¹⁵⁶ the contemporary of Epimenides acknowledged no such bard as Orpheus in the Argo, but only the bard Philammon, it may be doubted whether any one had produced that name before Onomacritus. Of this, however, I rest persuaded, that his name came up in Greece during the fermentation of the wise men in Greece and Asia under Cyrus and Darius Hystaspes, when the restoration of God Almighty by the former had set wisdom in a mighty bustle. From the most ancient days of idolatry, to these days in which superstition adores the head of Nembroth on Tuesdays, the diabolical errors illustrated by Moses have prevailed.

XIII. The great rebellion of the angel, the woman, and the man, had forfeited the lives of all three, and the lives of the posterity of the two latter, and was to all three what is called their *fall*. But such was the vain-gloriousness of the devil that he thought he could by his own devices repair the mischief he had done and could replace mankind in such a state of society as would answer the final causes of that prohibition which Adam and Eve had transgressed. At any rate the boast of being able to do so was a possible means of obtaining the prolongation of his forfeit existence. And to that extent the malefactor's presumption was completely successful, for it pleased God to permit of such a full and protracted trial of his own laws and of the wants and capabilities of created intelligences, as that unto which the devil had defied his Maker. And by virtue of that great condescension of the Immortal, he was placed in that unnatural rivalry with the Creator of himself and all other things wherein he doth unto this day continue. Jesus Christ (as Pascal ¹⁵⁷ well observes) a mis dans l'Eglise les loix qu'il lui a plu selon sa sageese eternelle, et le diable a mis dans le monde, qui est son royaume, les loix qu'il a voulu établir ; but that ingenious writer was not pro-

¹⁵⁶ Schol. Apollon. Arg. i. v. 23.

¹⁵⁷ Lettre xv.

perly sensible of the motives of the agents and the state of the question between them.

The consent of God to such matters, has been much canvassed in the form of discussions on the origin of *evil*, which is a sort of philosophical recourse to general and indefinite terms, very convenient to the class of ill-intentioned sophists. *Dolus versatur in universalibus* But we have seen *what* that change of relation between the divine intelligence and its creatures, in which the mischief of Eve's infidelity consisted, was. And we shall not find any greater difficulty in apprehending the necessity of those extraordinary trials.

The name of power does not imply goodness, neither does that of wisdom imply veracity. But, on the contrary, it is possible that the infinite power may be merely supreme injustice,¹²⁸ enjoying an absolute irresponsibility, owing to the non-existence of any power sufficient to offer resistance; and that its decrees may be arbitrary. In other words, it might be said, that the Deity was not the perfection of kingliness having its law within itself, but the perfection of *tyranny*. And His omniscience might equally be directed to the purpose of teaching his creatures so much truth as was needful for them, or to that of deceiving them with lies they could not detect. Tyrannic omnipotence with none to oppose, and lying wisdom with none to refute. Nor have I said enough, in saying that it *might* be so argued, for such was and is the ophitic blasphemy, that was the very doubt which the prince of lies suggested to Eve and by which he moved her to renounce the tutelage of her heavenly Father, and that same is the doctrine by which the priests of Satan recommend him to their disciples as a liberating, undeceiving, and gnosticising

¹²⁸ Of two opposite Mahometan sects, the Al-Kadari maintain that God is æquitable in the distribution of rewards and punishments; while the Al-Jabari pretend that his decrees are irrespective, and resolve themselves into this definition of justice, that he who has jurisdiction over others may exercise it any way that is agreeable to himself. Gregor. Abu'lpharag. Hist. Dynast. p. 106. ed. Pococke.

spirit. The Devil told Eve that obedience to God is *not necessary* for human life, and that a knowledge of good and evil in the human intellect is *quite sufficient*; which is the doctrine of modern philosophy, a philosophy, therefore, not metaphorically but in point of historical fact *diabolical*. He did so; but who knew that the Devil lied? There was the difficulty and the dignus *Vindice* nodus. And God placed enmity between the Son of Man and the Serpent during the times appointed, in order that both men and angels might know that God does not reign by power¹²⁹ only, but by righteousness, truth, and mercy; and that clearly and beyond all remainder of doubt they might behold in Satan a liar and a murderer from the beginning, and not merely a victim sacrificed to His wrath. The architect of the world has proceeded in this great trial conquering and to conquer, not with railing accusations, but saying to his Father "*the Lord rebuke thee, Satan,*" and patiently awaiting the great verdict of the universe on that day when all the ages and families of men shall stand up together and all the sons of God shall shout for joy. God "shall be justified in his sayings and shall be¹³⁰ acquitted at the time when He is judged."

XIV. However the case was such, that the repeated failures and final confusion of the bad angel's endeavours, were not sufficient for the justifying of God's judgment against him and his. Because in a contention instituted between immortality and omnipotence on the one hand¹³¹, and on the other hand a creature existing in and by Him, it would not appear whether the rebellious creature had been foiled by his own intrinsic demerits or by the influence of superior power. How shall we

¹²⁹ Neque proinde fas est dicere id, quod nos justitiam appellamus, in Deo nihil esse, Ipsum absolutum omnino rerum dominum esse usque adeo, ut salvâ manente suâ justitiâ *insontes* damnare possit, vel denique justitiam in Ipso esse aliquid arbitrarium. Leibnitz, Theodicæa, p. 90.

¹³⁰ S. Paul. Rom. iii. v. 4. Psalm li. v. 4.

¹³¹ "The origin of the sin of Adam proceeds from that original imperfection and limitation of all creatures which prevents them from being gods." Leibnitz, Theodicæa, p. 28.

compare incommensurables? It was moreover impossible for that filial love towards God, which is the state of innocence and of a perfect creature, to be restored, without the creature having a full conviction of His paternal love. For true love exists in reciprocity. And as in the first instance the justice of God was open to calumny, so, even when the truth and expediency of certain of his commands have been proved, it is not manifest, but that He may have been actuated by self-love, and that much more might have been done for the good of his creatures than has been, if a *regard for them* had been His actuating motive. Many pretenders to philosophy (whom ¹³² I need not enumerate) have so far succeeded in hardening their hearts, perverting their intellects, and silencing *their own consciousness*, as to maintain that in human nature there is only self-love and not also love. How much more would He be obnoxious to that suspicion of whose nature we have *no consciousness* and can have no comprehension? Especially, when all that subordinate experience, which alone we possess, shows, that created beings love the offspring which they have begotten, but not the thing which they have made. Carpenters do not love chairs and tables, although they love their children.

It is therefore apparent, that God could only restore the world to the state of a perfect creation by means of an enormous sacrifice. And that, if that sacrifice was only so great as to leave any greater unmade the doubts and imperfections of created ignorance would still raise up the idea, that the spirit of God was self-love and a lie, instead of being love and truth. But the whole university consisted of Him who made the world, and of the world which He made. If the sacrifice was of the latter or of any part thereof, it would rather confirm than remove that very hypothesis to which the jealousy of imperfect understandings was prone. For that hypothesis

¹³² L'uomo ama se stesso. Questa e l'unica passione insita nella di lui natura. Filangieri Scienza de la Legislazione, *L.* 4. c. 37.

is, that *God does not love what He has made*. Therefore it was necessary, that the sacrifice should come out of the glory and perfection of the Godhead, in order to silence all blaspheming tongues for ever and ever. "Hereby know we the Spirit of truth and the spirit of error . . . *In this was manifested the love*¹³³ *of God towards us*, because that God sent his *only begotten Son* into the world that we might live through Him."

The Satanical system could not be carried on, unless men had entire faith in his doctrines and were willing to pay implicit obedience to his laws. But, when their sophistry and fallibility came into open competition with the truth, it was not found that they could long prosper, even among the Gentiles. And the perseverance of the father and children of perdition has therefore been in general carried on by double doctrine (one for the vulgar, and one for the knowing) and by secret committees, who became both powerful and durable from the ingenious method of their union, and magnificent in the eyes of the many from the very circumstance of their arcana being unknown. It is their business to wait until their master can perfect and mature his scheme and put into open and successful practise his dreams of social regeneration. Seeking a time for that which in reality can never be effected is of course a fool's quest. But the great epochs of religious history have seldom failed to be marked with a corresponding fermentation in the crypts, and sometimes with open attempts to set up *Anti-Christ*. For let us observe, that the enmity is not *said* to be between the Son of Man and the Serpent, but between Him and the *seed* of the serpent; and it is so stated, because the only means the adversary possessed for completing his purposes was the setting up of impostour gods and theocrators upon earth, men, who claiming a divine authority, or at least an authority more than human, solar, stellar, or elemental, might by virtue thereof legislate sin and extirpate

¹³³ 1 John, iv. 6—9.

righteousness. The evil spirit has in ignorance of the future depended much upon the predictions of God's prophets in the choice of times, and whenever a general opinion prevails that the prophetic times ¹³⁴ are drawing near to their termination it is impossible to keep down the infernal zeal of his synagogues, as history shows us by several examples.

We have had occasion to take notice, that the saints or angels appertaining to Michael ¹³⁵ the Arch-angel of the Father, are (like the angel Gabriel) men. And the angels of the Dragon (called *daimonia* which is Greek for *ghosts*) are also men devoted to him, and for whom Christ's blood was not shed, who having involved their souls in the sin of which there is no remission, never had any hope but in his hopes, and have no other portion but in his despair and hatred, believing, and trembling. "What art thou to us, Jesus son of God?" For many, being deceived by him and by themselves and by their neighbours, have followed superstitious vanities and presumptuous courses; but there are also some who have knowingly united their efforts to his, and staked their souls upon the chances of his triumph, and conspiring with him in the *crimen falsi* have blasphemed the Spirit of Truth. Some even wrote lying books replete with their own turpitude (an *Enoch*, or a *Tobit*) and told the world that the Holy Ghost who spoke by the prophets was the author of those abominations.

We have learned from old experience with how great difficulty the seeds even of truth are brought to vegetate in human breasts, and uniform as they are we behold the monstrous variety of their produce. The Spanish monk and the London quaker imagine they are obeying one master. The freedom of His intelligent creatures has rendered their reformation a work of time and labour even to the Lord. We shall therefore readily apprehend, that the servants of a fallible and de-

¹³⁴ See Guillaume de Saint-Amour de Noviss. Temp. p. 38. Ed. 1632.

¹³⁵ Above, part i. p. 44—9.

ceiving power, of a power limited, diffident of himself, and sometimes inconsistent in his courses, can scarcely be kept in any subordination to his will or in any uniformity as to their own tenets or practise; that, which was difficult in the one case is impossible in the other. Men are of little faith, neither trustworthy themselves, nor of a confiding heart. How, then, should they have implicit faith in the perverse angel?

That difference between the Lord, whom we all serve and trust in to a certain extent and the wisdom of whose revelations we all more or less acknowledge, and the devil, whom his own servants mistrust and the vanity and impracticability of whose laws are soon found, is the cause of this other great difference; namely, that the laws of the former even in their most vitiated form have always been public, and those of the latter have been almost always in mysteries or confraternities, and matters of close initiation. At some times society has been esteemed ripe for their publication, and they have come forth and flourished a while, being nurtured by an unnatural fervour of bad zeal; those are *times of Anti-Christ*. But the system even in it's most promising moments is but a thing about to fall, because it's founder has not the power he pretends to have, because his revelations of the past are lies and those of the future are loose hariations, and especially because his prudential regulations and his laws for the management of society are inexpedient and practicable only for a season. Therefore *tyranny in the extreme degree* must of necessity be resorted to, to supply the total absence of faith, love, and moral obligation, in his subjects. A great display of philanthropy is requisite, but death or whatever cruel inflictions are found most effectual must await those who reject the proffered happiness and have not the mark of the beast, that was, and is to come. The language of that beast is not, *Hearken diligently and believe*, but it is, *accept this thing and promote it, or die*. But tyranny in the extreme is sure to excite general hatred against those who practise it and, sooner or later, resistance; and it is therefore another contrivance of the *τὸν*

τεχνης ὑπερφερουσα to kill without the killer being known, or so (at least) as to give him an awfully mysterious character and invest him with the semblance of an irresistible and inscrutable ministry. Graduated fraternity, in which the chief knows all his inferiors, but is known to none save his *immediate* inferiors, and so forth in gradation, the collaterals also (the right hand and the left) not knowing each other, is the perfect form of the Philosophic Assassinian Tyranny. And poisons, narcotics, chemical detonations, curious mechanisms, and all those branches of natural magic which destroy privily and preclude detection, or else divert investigation by inspiring fear and terrour, are among its most convenient engines.

The sum of the satanic i. e. *adverse* system appears to have consisted of four things, first, of *the Tyranny*, or government of the sword and dagger, secondly, of *Freedom*, which did not consist in controuling the overbearing passions and in emancipation from sin, but in the abrogation of the divine law and in a bestial licence, thirdly, in *Longevity*, to be obtained by a combination of chemical and medical magic, and fourthly, of a posthumous *Apotheosis*, to be obtained by orgies of murder and cannibalism contrived in imitation of the great scheme of Redemption. But those imaginations of course have varied with times and circumstances, and according to the different degrees of initiation that different teachers have possessed. The full elucidation of those four topics, disguised as they now carefully are, probably exceeds the power of any man or body of men. ✕

XV. Besides the title *Satan* which expresses his presumptuous competition with God, the same person is called *diabolus*, the accuser, denouncer, or calumniator. And from certain of his recorded actions we know in what sense he was so called. In order that the beauty and congruity of the Creator's laws might not be apparent to those for whose sakes all this was permitted, he would avail himself of the frailties of the faithful, and of the imperfections discernible among the patriarchs and in the children of Israel. He would say to his Maker,

“If your law is a good law, your servants are not faithful to it, and from their nature cannot be so; but mine, whose law is founded on self-love, are faithful *to that*.” (In this respect again, by the bye, modern philosophy is in the strictest possible sense *diabolical*) It was in this spirit that Satan accosted God in the hearing of all the hierarchy of heaven, and said, “Doth Job fear God *for nought*? Thou hast “blessed the work of his hands, and his substance is increased “in the land. But put forth thine hand now, and touch all “he hath, and he will curse thee to thy face.” That defiance brought upon Job the famous trials which he underwent, to the shame and rebuke of the rebel; and they exhibit such a miniature representation, as human frailty could enact, of the world’s great drama, of the trial of the Lord before his creatures in order that his ways might be justified unto them, of his sufferings and great glory, and of the final and utter confusion of that ancient calumniator. In the same spirit he stood before God to plead against ¹³⁶ Israel after the captivity; and the Son, the Prince who standeth up for Israel, railed not against him, but prayed to the Father, saying, “the Lord rebuke thee Satan.” Lastly, when he beheld his adversary, the seed of Eve, having the kingdom of this world within his grasp, but entering upon a mortal life of misery, persecution, and death, he thought there was no being either created or begotten who would choose his own evil before his own good for the love of others, and therefore did Satan carry up the man Jesus into Mount Paradise (the invisible Jerusalem between the earth and the moon) and “tempted the Lord “his God.” Thus far the devil had pursued his course, an unpunished and tolerated rebel, standing before God and among the other sons of God, and calumniating the saints; thus far there was room for penitence, for he, no more than any other of the things that were made, could *know* that the sacrifice made by the Father and the Son in order to “con-

¹³⁶ Z:chariah, c. iii. v. 1. etc.

"vince the world of sin" was voluntary on the part of the latter. Some of the misgivings, which, as we have observed, were incident of necessity to the inferior of two natures disparate and incommensurable, might still have remained in him; some doubts of love, and some suspicion of tyranny. But his great rebuke was when the Lord said, "get thee hence Satan;" the rebuke of Christ's triumphant mission was so grievous to the impenitent angel, that he was no more allowed to stand before God. Power was given to the messengers, or saints, of Christ to controul his, "even the *daimonia* were subject to *them* ¹³⁷ through Christ's name," and *He* "beheld Satan as lightning fall from heaven." In that hour "the prince of ¹³⁸ this world was judged." He was justly judged; because the only delusion which our Lord's self-devotion left remaining to a perverse fallibility, namely the docetic or phantastic *hæresy*, which taught that the Son of God did never put on the flesh, and never suffered, nor died, but drest up an image in his own likeness, and presented to the sight and touch of the disciples such another phantom as was embraced by the father of the *nubigenæ bimembres*, could not impose upon *him*. And the reason is briefly this. God made man "lower than the ¹³⁹ angels, to crown him with "power and glory," that is, to make him "equal ¹⁴⁰ unto the "angels." And being lower than the angels, we "know in "part," but, when equalized with them, the heirs of salvation shall "see face to face" and "know even ¹⁴¹ as also they are "known." Therefore the angels, to whose number that wicked one belongs, are not like us *conscious* only of their *own* existence and merely sensible of appearances in others, but they are conscious of the existence of others and especially of their

¹³⁷ Luke, x. v. 17.

¹³⁸ John, xvi. v. 11.

¹³⁹ Ps. viii. v. 5.

¹⁴⁰ Luke, xx. v. 36.

¹⁴¹ 1 Cor. xiii. v. 12.

Maker. Therefore the docetic error was one by means of which the devil could lie to his wretched votaries, but not one which he could apply to his own heart and deceive himself. To complete the history of that person as far as we are yet informed of it, we may observe that his condition was changed upon that occasion, in as great a degree as from *Heaven to Hades*. He was one of the "Sons of God" standing before the presence of the Most High, at the time when Joshua was rebuilding the temple, and the event described by the poet,

him the Almighty power
Hurl'd headlong flaming from the ætherial sky,

never actually happened, until the moment when Jesus saw it happen exactly as described; whatever we may figure concerning his *allegorical fall* from innocence into reprobation. He and his messengers "prevailed not, neither ¹⁴² was their place found any more in heaven . . . he was cast out into "the earth, and his messengers were cast out with him." And the spirits of the blessed exclaimed, "the accuser of our brethren is cast down, which accused them before our God "day and night." He is no longer the *diabolos* in the highest sense, since he can no longer calumniate his fellow-creatures and "sift them as wheat" before the face of the Lord. But he still is able to calumniate God before men and men before each other; he is still the "Prince of this world" and of its children, and the "ruler of the *darkness* of this world" under cover whereof "our adversary the devil, as a roaring lion, "walketh about seeking whom he may devour." So it was, in the days of the church's earliest fathers, and they foretold that it would ¹⁴³ long continue to be so. The time was still distant in futurity, at which we could with propriety add to the above-cited verses these others,

¹⁴² Rev. xii. v. 8—10.

¹⁴³ 2 Thess. ii. v. 9.

With hideous ruin and combustion down
 To bottomless perdition, there to dwell
 In adamantine chains and penal fire.

But hereafter, at the coming of Christ into his kingdom, an angel having the key of the *bottomless pit* ¹⁴⁴ shall "lay hold "on the ¹⁴⁵dragon, that old serpent, which is the devil and "Satan, and bind him a thousand years : and cast him into "the bottomless pit, and shut him up ; and set a seal upon "him, that he should deceive the nations no more till the "thousand years should be fulfilled. And after that he must "be loosed a little season." After the thousand years he shall go forth and raise a new rebellion among men, upon the nature and moral causes of which it is difficult to form any conjecture ; but those rebels shall be consumed by fire from heaven, and the devil ¹⁴⁶ that deceived them shall be cast into the lake of fire. Such is the foredoomed and inevitable lot of that fallen angel.

Having followed him from his transgression to the end of his days, we must advert to the prospects which are held out to those two who fell with him and to their posterity. Man did not perish utterly on that day on which he incurred death ; but a promise was held out to him, that one should be born of his kind and of the daughters of Eve, should suffer some sort of injury himself, entirely destroy the serpent, and *repair the misfortunes of the human race*. No such thing as I have marked in italics is literally expressed in the words of God ; but the enmity between the seed of the woman and of the serpent, coupled with its triumphant issue, implied as much to their understandings. That it did so, we may perceive not so much from the joy of Eve when she bore her first son and from the name she gave him, as from considering first, that

¹⁴⁴ For the meaning of that phrase see Part I. of this volume, p. 134. n. 71.

¹⁴⁵ Rev. xx. v. 1—3.

¹⁴⁶ Ibid. v. 10.

the sentiments raised up by the Lord in their breasts, if not those of faith with *hope*, were those of a joy merely vindictive, and secondly, that if there was nothing promised upon any condition to the first men and their immediate offspring, there was no subject matter for their faith or their hope, and no basis for the performance of acceptable works. But the former of those conclusions is impious and not to be borne, and the latter is both generally contrary to the whole scheme of divine and human relations, and also in direct contradiction to the assertion, that a certain remarkable action of Abel's was made "acceptable by his faith." Therefore a promise was made to them in those words, and perhaps in various other ways and on various occasions, of which they had certainly a sufficient comprehension, so far as regarded its nature. Enoch, the seventh from Adam, declared ¹⁴⁷, that "the Holy and Mighty One, the God of the world, should go forth from his habitation." Noah sang, that "Jehovah should sojourn in the tabernacles of Shem." Shem, though the father of many tribes, was distinguished as being "the father of all the sons of Heber." That Heber prophesied is a common tradition, confirmed by the sanctity of his name, which has ever adhered to the chosen people; and no doubt his prophecies were of the Lord's coming. To Abraham it was promised that in his seed all nations should be blessed. Jacob sang both of the earthly sceptre reserved for the children of his son Judah, and of the kingdom which was afterwards to come. And after him came Moses, the prophets, and the apostles, announcing the divine mission, the sufferings, the judgment seat, and the glorious kingdom of the Son of God. The veil has been gradually raised; but removing the veil does not remove the imperfections of the spectator's own eyesight. Two subjects, out of many, have been the especial subjects of mischievous misrepresentation; and upon those,

¹⁴⁷ Song of Enoch, above, Part I. p. 84.

before proceeding, we should bestow a few words. The first relates to the *conditions* of salvation and damnation, and the second is concerning the *nature* of the latter.

XVI. To consider the *First*. The restoration of our filial state depended upon two points. Firstly, upon the making of that one sacrifice, by which alone the Devil and the gnosis could be refuted; and which could alone restore, potentially, and in a general way, that implicit reliance upon both parental wisdom and parental goodness, upon the union of which reliances filial love in the state of minority is founded. And secondly, upon the willingness of each individual man to return under the parental roof, to place confidence in the Lord, and act in obedience to him, as Abraham did, who "had reliance on God, and it was counted to him for righteousness."

The second of these subdivisions is that which we have to do with. It comprehends the salvation or damnation of each individual; and has engendered many disputes far worse than unprofitable.

The words *πιστις*, fides, etc., all include a belief in the truth of certain facts or propositions. But, when we consider them as terms or values in this great argument, they all include the further idea of trust, confidence, or reliance. But nothing can be the subject-matter even of the former unless it be presented to the mind of man; and, by the stronger reason, nothing can of the latter.

It therefore is not a true assertion, that those who have never heard the preaching of the truth are (as regards what they have not heard) *infidels*. And whoever have held the contrary doctrine must have lost sight of the great principle of moral truth, viz that it consists of the two contraries and the indifferent. If those who hear and reject, and those who neither hear nor reject, are described by one word, that word *must* be *æquivocal*. But "the gentiles which have not the law do by nature the things contained in the law, and having not the law are a law unto themselves, and show the

“work of the law written in their hearts, their conscience
 “also bearing witness, and their thoughts in the mean while
 “accusing or else excusing one another.” They all acknowledge *το θειον*. They all also acknowledge good and evil, and all of them worship both; the Scythists and Magians, acknowledging both as deities, and the Hellenists and Sabians, at least regarding the evil as powers and principalities whom it is expedient and lawful to appease and deprecate. When I say *they all do*, it is of course understood that I only mean the exoterici or the real nations themselves, not the colleges of scoundrels by whom they may have been deceived and governed; “for it must needs be that stumbling-blocks arise, “but woe to that man *by whom* the stumbling-block ariseth.” Even in the temples of the dualists there was always the dexter and the sinister method of divided worship, the white and the black sect. Nor has it ever been very difficult even for man’s judgment to distinguish, among the gentiles, the righteous who were obedient to the moral sense or love of goodness implanted in them, who wished to direct it to the right ends if they could but ascertain them, and who “WOULD “have repented in sackcloth and ashes” if they had known more of the truth than they did, and had consequently been capable of more faith (as we call it), that is, of placing a more ample and correct reliance upon God, from those who loved evil and blasphemed the real goodness in the bitterness of their souls, and from those who were the authors (not the dupes) of fraud and “changed the truth of God into a lie.” Even the disciple of the learned Gamaliel did not perceive the truth surrounded as he was by its enemies, much less did the Sodomites, and Gomorrhites, the Tyrians, and Sidonians. But in God there is no distinction between what IS, and what WOULD be, for such is the character of the Omniscient, and therefore it shall be more tolerable for Tyre and Sidon who repented not but would have, than for those who neither did nor would. How it stood, concerning the generality of the Tyrians and Sidonians, the Searcher of hearts has revealed

to us. And sacred history shows us that the hearts of Pharaoh and Sennacherib were differently affected from those of Naaman the Syrian, the Ninevites of Jonah, Nebuchadnezzar the Great, and Cyrus, which God saw, and dealt with them accordingly. Faith was older than the Gospel and wider than the limits of Israel, and, dimly as the memory of it may shine to our eyes, it was bright before Him who "judgeth not after the sight of his eyes, neither reproveth after the hearing of his ears." It plainly appears that belief is in a proposition propounded, and that reliance is on a person made known, and that hope is in a promise given, TO those of whose belief, reliance, or hope we speak, and must be measured by the extent and fullness of the communications. The infant, deceased perhaps even in the womb, and whose cry was never heard by human ears, is the most complete case of the third term or *indifferent*, both as regarding faith and regarding works, for this simple reason, that he could neither believe nor disbelieve any thing, nor yet either perform or neglect any business. Therefore cadit quæstio. Innocent themselves, and being relieved by the scheme of divine mercy from the ancient disability of their race, "their angels do always behold the face of the Father which is in heaven, because the Son of man is come to save that which was lost."

The disobedience of the Devil and man prevented the continuance of that happy form of government, under which men were originally placed, and according to which their Maker alone looked to the ends of good and evil, His ways being their ways, and obedience to him being their final good. No care of the parents could conceal from the children the dangerous knowledge of which the Devil had obtained possession; and nothing could effectually prevent those misgivings, to which the transactions in paradise were calculated to give rise, short of the consummation of the grand tragedy. All generations of men were doomed to live under the providence of a king but not of a father, under the law and not under love; and that they *lived* at all, even under the law, was

owing to the sacrifice made by the Father when he appointed his only Son to be intercessor between Him and the creation, to the Lamb slain from the foundation of the world. All were disinherited from paradise and heirs of death. And that is the sense in which the Original Sin of Adam has descended upon all his posterity ; not by the arbitrary imputation of his act, nor by corruption of the substance as when the scrophula or other disease of the parent infects the child, but by the change effected in the relative positions of the Creator and all the created. In that way it is true, not only that death came by sin, but that it came upon all by the sin of those two persons whom God called Adam, and that "in Adam all died." And Original Sin presents itself to our minds in a form more analogous to corruption of blood by attainder than to any other object of comparison ; but yet it is very different from that, because of that original incommensurability in which consisted the great difficulty of the creation.

This exposition concerning the attainder of Adam's family is neither Pelagianism, nor any thing akin to it ; although it supposes the fallen condition of each man to consist in his own personal incapacity of the paradisaical state. Pelagius and Cœlestius taught that Adam did not incur death by his sin ; and that his posterity incurred neither that evil nor any other by reason of his sin, any more than by the sins of any other persons than themselves respectively. But we, on the contrary, have been stedfastly enforcing these propositions, that his act was the cause of his removal from the tree of life and of his death, and also that it was the cause of the same to all succeeding generations. Those who would confound such sentiments with the reprobated dogmas of those ancient Britons, are guilty of confounding the cause from whence any thing originates with the nature wherein it consists. Pursuing the same blundering career, they might identify the bad education given with the vices inherent in the ill-educated person. For, as a savage bred is incapable of civil life, so those who are bred in opinion and self-will are incapable of being the children of God, and if

necessarily so bred are necessarily so incapable. Quid aliud est peccatum quam nostra voluntas¹⁴⁸, sapientia, consilium, semine serpentis in animum Adami satum?

The sacrifice of Christ broke through the barrier that had been raised between heaven and earth; and opened a passage through which all might enter. It's general operation had no limits. He came, "that whoever¹⁴⁹ had reliance on Him " should not perish but have everlasting life" and that "*the world*¹⁵⁰ through him might be saved." Salvation was placed within the reach of all mankind provided all mankind would repose their trust on Him, in such manner and degree as the knowledge and revelation vouched-safe to them should render possible, and in the absence of any, then, if they " would do by " nature the things contained in the law." In " Christ *all* " are made alive," but all are not in fact heirs of immortality, because a part of mankind will not conform to the conditions of salvation. The attainder is reversed and baptism is a sign and symbol of it's obliteration, and no man is doomed to perish merely in consequence of the first disobedience. But there is a wide difference between eligibility and election. An alien is not admissible to sit in our parliament, but the fullest naturalization he could receive would not entitle him to sit there unless *chosen*. He who is unsuitably dressed will not be admitted to the places of public amusement, but dress as you will you cannot get in without *paying*. When the gates of Jerusalem were closed a mule could not enter, because *they* were shut, but when the sally-ports were wide open a loaded camel could not enter because *he* was too big. Christ bore upon the cross and took away the incapacity we inherit from Adam, and the sins we individually commit by reason of that our forlorn and outcast condition; but the latter burthen is only removed from such as desire to be set free from it, acknow-

¹⁴⁸ De Arbore Scientiæ ab Augustino Eleutherio, p. 51. Mulhausen. 1561.

¹⁴⁹ John, 3. v. 16.

¹⁵⁰ Ibid. v. 17.

ledging evil to be such, and seeking to cast it away, saying, "Father, I have sinned against heaven, and in thy sight, and "am no more worthy to be called thy son." They who *do so*, when circumstances invite them or *would* do so if circumstances were to invite (for a man who thinks that those terms are of two different moral values is too gross, barbarous, and vulgar in his notions of the Deity to be admitted into any controversy) do that which is called *believing on the Lord*.

There is a class of writers who have amused the leisure hours of society by discussing this quæstion, whether, after abjuring a life of disobedience and throwing ourselves as penitent children at the Great Father's feet, there was or was not any use or necessity for our obeying his commandments. And a few words, in passing, must be bestowed upon that notable thesis. Abraham was acceptable to the Lord because he had surrendered up his will to Him, and had made himself even as one of those little ones of whom is the kingdom; and also because he was in fact as obedient to God's will, as in heart he was convinced of it's infallible rectitude.

He placed his RELIANCE upon the Lord that "what He "had promised He was also able to perform" and the humility of his confiding spirit was "imputed to him for righteousness." In the same confidence "he offered Isaac his son upon the "altar" and was "justified by his obedience." For what are the good works of a creature unto whom laws are given, but his obedience? Faith is an acknowledgment of the duty of entire, pure, and loving obedience, such as that of little children, and that sentiment implies of necessity either actual obedience or repentance of the contrary. Leaving, then, behind us the trash of the ancient and modern schoolmen we may say, that the Sacrifice of the death of Christ entitled all men to live in the kingdom of *His* Father as if *their's* had never sinned, and made them all eligible thereto. But, that no mortal can take his place in that kingdom as actually elected thereto, unless he bring in his account of such a course of life, as in God's merciful æstimation shall not work his condemnation. That

is the judgment to come. The decisions of which are hereafter to be *promulgated* for the information of all creatures, in as much as they are now ignorant of the deeds and still more so of the hearts of their fellow-creatures. But which are not to be *framed* on that future day, for the counsels of God and his knowledge of our thoughts and actions are perfect above all time; and as the prophet Daniel, foreseeing them, condemned in his heart and conscience the wicked deeds of generations unborn, so "those whom God did *fore-know* them also He did predestinate¹⁵¹," and moreover He appointed them their portions *according* to His knowledge of them," every man according to their works.

XVII. The secret of that day is so well kept, that we can scarcely find a resting-place for argument as to the comparative numbers, of those who being included in the covenant of Christ live in Him, and of those who being excluded must die in their own sin and Adam's. Those scriptures which present us with the vision of judgment in it's most graphical form are obstinately silent as to number and proportion. "Bringing *many*¹⁵² sons unto glory" is merely a positive term, and "severing the wicked from among the just" is a phrase affording but a faint probability on the subject. The anthropomorphic language perpetually used in Scripture affords us great

¹⁵¹ It is long ago that people first invented the silly sophism about *knowledge being power*; and that production of the meanest scholastic intellects has been eagerly adopted by men of talents but sinister views; and especially in Dr. Pricstley's *Doctrine of Philosophical Necessity*, sect. 3. p. 21. s. 9. p. 104, 5. The sophism teaches that the operations of the human mind are not free and (in truth) not human, because they are fore-known by God. The authors of this stuff have always omitted to explain whether God's infallible after-knowledge of the past and his certain knowledge of the present proves Him to be the agent in all past and present moral energies. And also whether the knowledge any man may have of another's past actions, or (if a prophet) of his future ones, makes *him* the author of his neighbour's doings, by reason of his knowledge being certain. Or, in a word, what connexion there is or possibly can be between knowing a thing and causing a thing. If the sophism in question had the least particle of sense it would be the weaker for it, for it would lose the commanding attitude of the bold unblushing *gratis-dictum*.

¹⁵² Hebr. 2. v. 10.

room for thinking that the Divine justice and mercy, wrath and love, exist in analogy with the same principles and feelings in mankind; and, therefore, that we may best judge of them according to such interpretations as suit our moral sense and natural affections, provided they be such as are also reconcilable with the revealed truth.

But this we may say, that those constructions which would reduce salvation within a narrow compass are much too doubtful ones, to conclude so vast an argument. Those passages¹⁵³ which declare that no frail or vicious person has any inheritance in the kingdom of God appear to me capable of three interpretations, any one of which would exclude the more alarming consequence. 1st, Inheritance in the *kingdom* may, when address to the early disciples, mean that enthronization of the saints and martyrs so often promised to them, the participation in the kingdom as ministers or judges not as mere subjects. Which becomes the more probable, as we learn in terms the most explicit that the coming of God's kingdom is to be in two divisions, the one after the first resurrection or that of the saints, and the other after the general resurrection of mankind. 2dly, That the children of *disobedience* (*ἀπειθεῖα*) are those Jews or heathens who rejected the gospel not from ignorance or any other cause, but from hatred of it's goodness and the very love of those crimes which it called upon them to discontinue. 3dly, That it relates to impenitent sinners whose vice was both systematic through life and deliberately contumacious. And, indeed, the last of those interpretations can hardly be set aside, whatever becomes of the former ones; because all kinds of sin (save one¹⁵⁴) may be wiped away by penitence, and impenitence is therefore a necessary ingredient in all *deadly sin*. Our Saviour declared in strong terms the impossibility of a rich man entering into the kingdom of God, and his disciples (knowing that the *love* of riches was very general, though wealth might not be) answered "who then can be

¹⁵³ Ephes. 5. v. 6. Coloss. 3. v. 6. etc.

¹⁵⁴ See this note at the end of the chapter.

saved? In this instance I conceive that a solution similar to the first of those three should be received. Entering the kingdom means being one of the *elect*, not merely one of the harvest, but one of the fellow-labourers and reapers, and not one of the great congregation only to whom the gospel was preached, but of the great company of the preachers. "He made his grave "with the wicked, and with the rich, in his death." The rich man was Joseph of Arimathea "a good man and a just," but yet *he* was no candidate for the crown of the saints and martyrs, "being a disciple of Jesus, but *secretly, for fear of 'the Jews.'*" That "honourable¹⁵⁵ consellour" was in all probability the identical "certain¹⁵⁶ ruler" to whom the impossibility of a rich man being a saint was declared by Jesus, and in whom it was exemplified. But, although he be not one of those who shall sit upon thrones, that good man will find some place in "the many mansions of the Father's house."

It may farther be surmised that some of the more general phrases of commination relate to some future evils short of the death eternal. For the conditions of the grave are various. Some, being made perfect, are elect from among their brethren, vessels of glory, given to the Son, who "kept them and none "of them was lost." To them all the future is sun-shine; and when they descend into the pit "that day they are in "Paradise." Lazarus, when he died, was conducted to the place where Abraham rests in peace. Others remain in the grave of souls, in the valley of the shadow of death. A certain rich man also died, and presently afterwards being *in Hades* (but not in the place of the last judgment of the damned, which is called by a very different name, and is *never* so called) was tormented. Those whose impentence has con-

¹⁵⁵ Mark, 15. v. 43.

¹⁵⁶ Luke, 18. v. 18. *If it be true* that he preached the Gospel in Britannia (see Sillingfleet, Orig. Brit. c. 1. p. 8, 9.), it is probably true likewise that he ceased to be a rich man; and either the camel *did not pass*, or else he was *not a camel*, whichever you prefer.

signed them to perdition are not in a state of inflicted suffering, for that would be an anticipation of the judgment to come, and their judge does not "come to torment them before their time;" and they are not in a state of confinement to any place, but wander about, and had power in the age of miracle to possess the bodies and souls of men. Moreover it does not appear, that the consuming wrath of God impended over the head of that rich man, or that any fears of the future tormented his thoughts; but his prayer was that his present punishment might be remitted, and he gave earnest of his future salvation by those sentiments of affection for his surviving brothers, which arose in the midst of his own suffering. "*We shall not all sleep*, but we shall all be changed at the "*last trump*." However, it does appear that the soul or inner body of man, when perfectly separated from that grosser system called the flesh, is for the most part in a state analogous to that of *sleep*; in which latter those two are not separated, but the strictness of their union is relaxed. That state is not exempt from either grief or joy, hope or fear, but it is one of no activity or performance, and consequently of no probation or responsibility. Yet it is a state meet for discipline and instruction, and to be feared by those who descend into it ill prepared. Because there is a great gulph which divides the garden of the saints from the limbo of sinners, or place of retribution, into which the latter descend immediately, and while their surviving relations are still upon the earth. Herein consists a part of the divine justice; that none should perish for Adam's sin except those who clung to it themselves, but that all who have sinned grievously (though not unto the death) should receive paternal correction, and make compensation "for the good things they received in their "*lifetime*." And in those dispensations (which have no affinity to the irrevocable judgment, but much to the temporal judgments displayed in the times of theocracy) "*righteousness and peace have kissed each other*," nor need we complain of moral disproportions and anomalies,

✕

lætosque diu florere nocentes
Vexarique pios.

It is, however, a gross and manifest imposture to pretend that the counsels of God can be turned aside by the purchase of human prayers and hymns; and it is but a little less disingenuous to wrest aside and pervert the simple truth of revelation, and terrify the weak faith of mortals by multiplying utter damnation, merely because the barbarous priesthood of a dark age may have superinduced their own juggling conjurations.

Therefore we may abide in this conclusion, that admissibility into heaven was purchased for all men without exception by the blood of Christ, that the actual admission is reserved for those whose works of faith and repentance shall not be found wholly insufficient, and that the number and proportion of those who shall "be accounted worthy to obtain" that world and the resurrection from the dead, is greater than some of the severer children of Geneva have imagined.

XVIII. As regards the second point, the nature of damnation, the case is laid before us in a much clearer light, and the misconceptions which have been raised are so much the grosser and more culpable. In the garden of Adam there stood not only the Tree of the Knowledge of Final Causes, but the Tree of the Renewal of the Outward Man¹⁵⁷ or of Life, the leaves whereof were a healing to all maladies. By sin came his exclusion and ours from that tree; and in that manner by sin came death. And "in Adam all died and in Christ shall all be made alive." In Adam also Christ died, not by the necessity of the law, but in the freedom of love, and was made alive again; and "He that raised up Christ shall also quicken our mortal bodies." "I (said the Lord) am the life and the resurrection." From all which (and from half scripture besides) it is manifest that *life* in its plainest and truest sense, viz. the not being dead, is the boon conferred upon Adam and his family.

⁵⁷ Gen. 3. v. 22. Ezek. 47. v. 12. Rev. 22. v. 2.

"ALL shall be made alive." "The dead, small and great, shall stand before God." "Before him shall be gathered all nations, and he shall separate them, one from another." There is no exception; but all those who are dead shall live again.

Yet it is no less true, that we find an apostle in anxiety "if by any means he may attain unto the resurrection ¹⁵⁸ of the dead;" a thing of hope to some and of fear to others, but common to all. How is that? It is, that some only and not all shall awake to "everlasting ¹⁵⁹ life." And, although all shall be *made alive* and *stand before* their judge, some shall only be made alive unto death, while others arise unto the life to come, which is the only useful, effectual, and permanent rising, and that which St. Paul laboured to attain to. That is clearly set forth in St. John ¹⁶⁰ where it is said, "he that heareth my word . . . hath everlasting life, and shall not come into condemnation, but is passed from death unto life." There is another condition of the rising again, that which passes from death unto death; "to the one we (the apostles) are the savour of death ¹⁶¹, unto death, and to the other the savour of life, unto life."

Death is not in all instances a literal term; it is one of those metaphors which are so trite and simple as almost to lose their metaphorical character. It denotes cessation or discontinuance, as when any one is "dead to sin," or "dead to the law." And it implies inertness and inoperativeness, as when "faith without works is dead." In some cases also *death* in its literal sense, but either contingent and likely to happen, or about to happen at a time future, is mentioned by a figure of speech as if it were actually ¹⁶² present or past. But the occasional use of a word metaphorically does not destroy or make ambiguous the plain use of it, else not only the

¹⁵⁸ Phil. 3. v. 11. Luke, 20. v. 35.

¹⁵⁹ Dan. 12. v. 2. Gal. 6. v. 8, etc.

¹⁶⁰ C. 5. v. 24.

¹⁶¹ 2 Cor. 2. v. 16.

¹⁶² 2 Cor. 4. v. 10, 11, 12. 2 Tim. 2. v. 11, 12.

Bible but all human writings and discourses might alike become a prey to the fraud and folly of Origenism. Our Saviour says "fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in ¹⁶³ the Vale of Hinnon." Let this sentence be tried and turned in every way, the folly (at least) of allegorical systems must cleave to any man who pretends, that an everlasting existence in misery is here set against a similar existence in bliss. *Killing the body* is dissolving its elementary particles in such a manner that it shall no longer exist, but shall be resolved into number to the complete abolition of its unity. *Killing* is there a word of existence or non-existence, not of comfortable or uncomfortable existence; and it of necessity means the same, as repeated in the corresponding clause of negation, men *cannot* dissolve the parts of the inner man, destroy its unity, or abolish its individual existence. The soul is kept in *existence* and will hereafter be restored to *life* and reunited to the body. And in that day such as neglect those words of warning may come into judgment; that may be done again, which even a man's instrumentality could bring about, the body may be consumed and *destroyed*; and that which man could not do may also be done, the soul may be *destroyed*. If the destruction of the latter means only a change of condition in that which nevertheless continues to exist, the whole sentence becomes false, and false on its own showing, for the man who killed the body *could* do thus much to the soul and *did* do it. Finally, if *kill* used twice in antithesis does not mean one thing, there is an end of criticism, but if *destroy* used only once means two things not only different but opposite, there is an end of language. "Christ being raised from the dead dieth no ¹⁶⁴ more,"

¹⁶³ Matt. 10. v. 28. In the authorized version it is said "in hell" which, for want of having a definite signification, is rather no translation at all, than a false one. But if *hell* be understood by the reader as synonymous with *hades*, then it operates as a false one; the vale spoken of being upon the earth, and *hades* being inside of the earth.

¹⁶⁴ Rom. vi. v. 9.

and they who are "accounted worthy to obtain that world
 "and the resurrection of the dead cannot die any
 " ¹⁶⁵ more ;" which implies that they who find no favour shall
 die again. And the same is more plainly said in the Revelations,
 "he that overcometh shall not be hurt of ¹⁶⁶ the second
 " death ;" "blessed and holy is he that hath part in the first
 " resurrection, on such the second ¹⁶⁷ death hath no power,"
 but the wicked "shall have their part in the lake which
 " burneth with fire and brimstone, which is the ¹⁶⁸ second
 " death." The following gloss in the Jerusalem Targum may
 not be unworthy of citation. Vivat ¹⁶⁹ Reuben in hoc sæculo,
 neque morte secundâ moriatur quâ impii moriuntur in sæculo
 futuro.

In the last quoted verse of the Revelations we learn unequivocally
 of what kind the burning is if literal, or what end of the wicked it
 symbolizes if it be a symbolical phrase. Let us even take it the latter
 way. Mankind were used to afflict one another with fire in two
 ways, the one was burning to death, in which the burning was only
 a *means* of killing and the pain of it only a cruel concomitant
 circumstance, and the other was burning in order to torment and
 punish or to extort confessions, cum ignes ¹⁷⁰ ardentesque laminæ
 cæterique cruciatus admovebantur, the pain being the *end* and death
 neither ensuing usually nor meant to ensue. These two are so
 distinct, that no writer could use the one for a symbol where he
 meant the other ; without corrupting the truth of his discourse
 as completely as he would have done, if laying symbols aside he
 had mistated the real matter. But "our God is a ¹⁷¹ consuming
 " fire ;" and the lake of fire is "the second death," which
 destroys and resolves into the brute clay not only the

¹⁶⁵ Luke, xx. v. 36.

¹⁶⁶ Rev. ii. v. 11.

¹⁶⁷ Ibid. xx. v. 6.

¹⁶⁸ Ibid. xxi. v. 8.

¹⁶⁹ Targ. in Deut. xxxiii. v. 6.

¹⁷⁰ Cicero, Verres. v. s. 163. p. 159. Bipont.

¹⁷¹ Hebr. xii. v. 29.

body, but the more enduring structure of the soul, which together perish never to rise and become as though they had never been. And in that hour it little avails a man "to have gained the whole world, if he lose his own soul." Strange it is to say, that thousands will gravely maintain that the second death means living for ever but unhappily, and that losing your soul means keeping your soul for ever under circumstances that would render the loss of it a real gain. The fire (symbolical or real) which is reserved for the damned is repeatedly likened to that which "burns up chaff," which "burns up the stubble," or "burns the tares." And what burning is that? It is the consuming of a worthless thing, whose existence is no longer useful or convenient, and the destroying of it in the fire.

The Gospels when they speak of that consuming fire generally call it Ge-Enna, which is only a Greek termination given to the Syriac word Ge-Ennom, signifying the Vale of Hinnon, or of Ennon as he is called by the Seventy Interpreters. That was (as it seems) the valley out of which the brook of Kedron runs, stretching to the east of the Valley of Rephaim, and is sometimes also called the Valley of the *Son*¹⁷² of Hinnon, and sometimes of the *Children* of ¹⁷³ Hinnon. The place of future punishment is so named, because in that valley there was a sanctuary called Tophet or the Place of

¹⁷² Josh. xv. v. 8. Hinnon, Ennon, Hennon, or Hannon, and his son were people of notoriety even so early as when Joshua and the Israelites took possession of Canaan. But who was he? He was probably the first cruel father who completed in the terrible valley that sacrifice of which Abraham had exhibited the shadow. Whether the vale of *Henna* in Sicily from whence Pluto carried off Proserpine be named after him, as it were Ge-Henna, I will not say. But I have no doubt that the name so common among the Carthaginians, Hannon, is the name of that man, whose bloody doings with his children were denounced by the prophets, and imitated by the Carthaginians even down to Tertullian's time. See Tert. adv. Gent. c. 9. Those who study correctness in the Semitic languages use the Ch rather than the H, so that Hannibal would be Channibal. I am entirely ignorant in what language the etymology of the word *cannibal* should be sought for.

¹⁷³ 2 Kings, xxiii. v. 10.

Cymbals in which they used to "burn their sons ¹⁷⁴ and their "daughters in the fire" as offerings to the god Moloch. The same custom was transported from Canaan and the shores of Phœnice into Africa, at the time of "the spreading ¹⁷⁵ abroad," when they fled before the sword of Joshua ;

Mos fuit in populis quos condidit advena Dido ¹⁷⁶
 Poscere cæde Deos veniam, ac flagrantibus aris
 Infandum dictu parvos imponere natos.
 Urna reducebat miserandos annua casus.

And it was the peculiar scandal of those two countries from the earliest we know of the customs of either, being an ancient and established thing before the days of Moses and of Ennius respectively. All sects of paganism had bloody rites either public or in their mysteries, for they all honoured the "murderer from the beginning;" but the orgies of the Ammonitish Moloch or Carthaginian Saturn were very distinct from any others. Being established in the days of Moses in the land of Canaan and, no doubt, in the Vale of Hinnon, and transported about the same time into Northern Africa, it was probably a diabolical superstition founded by the posterity of Ammon son of Lot upon the obedience of Abraham when he offered his only child to the Lord in Moriah, and upon their knowledge that the God of Abraham was the same to whose wrath Noah had given up myriads of his own offspring.

But the inference from our finding the fire of the second death called Gehenna is obvious. The burning in Tophet was not in order to excruciate their living children by protracted torments, but they "caused them to pass through the fire, *that it might* " ¹⁷⁷ *devour them.*" So that the symbol (as vulgarly accepted)

¹⁷⁴ Jerem. vii. v. 31. Levit. xviii. v. 21.

¹⁷⁵ Gen. x. v. 18.

¹⁷⁶ Sil. Ital. iv. 765.

¹⁷⁷ Ezek. xxiii. v. 37. So the barren tree "is hewn down and cast into the fire." Matt. vii. 19. Why? in order to demolish what is not worth preserving.

is a completely false one and in contrary sense ; and the flames of everduring vengeance, which Mr. Leibnitz ¹⁷⁸ says are like musical harmony, are not in the slightest degree like Tophet. Or, if any one shall prefer taking Tophet as a symbol in this sense, that dead carcasses (upon some occasion) were to be buried in Tophet ¹⁷⁹ till there was no place, then I will take up the same argument a fortiori ; for in the former case we had suffering inflicted in order to produce immediate destruction, but still inflicted, whereas in this way there are no sufferers at all, but people actually dead and gone.

It may however be well enough disputed, whether the Vale of Hinnon is mentioned as a similitude or as a reality. If we ask whether the Judgment will take place in Heaven, that is in any supernal regions, or upon Earth, or in Hades, I think it must be answered upon Earth. Often as the word Hades is made use of, it is never alluded to as the place of judgment, but on the contrary *the people are* to rise up from it and *it is* to give up its dead. Not all the reprobate who perish will die a *second* death, because at the Lord's coming there will be a generation upon earth who never shall have died the first death ; the Lord will judge both the quick ¹⁸⁰ and the dead. The "fourth beast shall be the fourth kingdom ¹⁸¹ upon earth" and that of Christ shall be the fifth ; and Daniel in his vision saw "the thrones ¹⁸² cast down" (that is, let down, lowered from heaven to the earth), the judgment set, and the books opened. "This same Jesus which is taken up from you into "heaven, shall so come ¹⁸³, in like manner as ye have seen "him go into heaven ;" that is to say, as He ascended from

¹⁷⁸ Theod. p. 169.

¹⁷⁹ Jerem. vii. v. 32. That occasion should be the same as is described Ezek. xxxix. v. 11, etc, or at least the valley should be the same valley. But in that case we must understand (with the Seventy) *towards the sea* and not *east of the sea*.

¹⁸⁰ Acts, x. v. 42. etc. etc.

¹⁸¹ Daniel, vii. v. 23. Rev. xx. v. 4.

¹⁸² Dan. vii. v. 9. 'Οι θρόνοι ῥιθίναυ. Septuagint.

¹⁸³ Acts, i. v. 11.

the earth, so He shall *descend to it*. We know that the resurrection is not all at once, but in a tripartite order, first ¹⁸⁴ that of "Christ the first fruits, afterwards they that are "Christ's at his coming, then cometh the end." But the second of these three, or first of the human race, will take place at ¹⁸⁵ the beginning of Christ's earthly reign and more than ¹⁸⁶ one thousand years before the general rising. It is expressly and clearly declared that Jerusalem ¹⁸⁷ shall be the seat of that pacific theocracy. And it is also foreshown to us that at the first rising of many when Christ returns, not only the saints but the more eminent of the reprobate ¹⁸⁸ shall arise to judgment. I am therefore not aware of any reason for concluding that they will not be cast into the Valley of the Sons of Hinnon, there to be extinguished both soul and body in the consuming fire, and for making the valley a metaphor while the city is a reality. He will set the goats on his *left hand* and say "depart from me, ye cursed, into the everlasting fire "prepared for the Devil and his messengers." Now, to any one standing upon Mount Sion with his face to the south, the Vale of Hinnon does stretch to the left hand. And we may presume that such *is to be* the aspect of the judge in the vale of judgment, for it is written in the prophecies, "Son of man, "*set thy face* ¹⁸⁹ *toward the south . . .* and say to the forest "of the south . . . I will kindle a fire in thee . . . the flaming "flame shall not be quenched and all faces from the south to "the north shall be burnt therein." The *preparing* above mentioned is what we read in Isaiah, "*Tophet is ordained* ¹⁹⁰

¹⁸⁴ 1 Cor. xv. v. 23, 4.

¹⁸⁵ Rev. xx. v. 4, 5.

¹⁸⁶ Ibid. v. 7—13.

¹⁸⁷ Isai. lxi. v. 20. Zech. xiv. v. 16. etc.

¹⁸⁸ Dan. 12. v. 2.

¹⁸⁹ Ezek. xx. v. 46, 47.

¹⁹⁰ Isai. xxx. 33. Hades or Aides is a word comprehending all the infernal (and therefore *invisible*) regions of the globe, in which the greater part of the dead are confined until they come forth to judgment. Its doors and gates are often spoken of. Job, xxxviii. 17. Ps. cvii. 18. Isai, xxxviii. 10. But Christ descending thither "broke the gates of brass," and against

"of old . . . the breath of the Lord like a stream of brimstone doth kindle it." † On some occasion after that resur-

his rock-built church, as He promised, "the gates of Hades shall not prevail." Matt. xvi. 18. In which triumph the apostle rejoices, saying "Death! where is thy sting? Hades! where is thy victory?" But that word is not used in any one instance, in which it is even possible for the valley of the last judgment to be signified.

The Hades of the Greeks did however contain, or rather concealed underneath itself, a very peculiar place called Tartarus. That name, or at least the verb which signifies confining-in-Tartarus, is used in the Epistles. 2 Pet. ii. 4. But it has nothing to do with the Vale of Ennon. It is a place under the earth. The heathens taught no resurrection; and their world to come doth only describe the state of the dead who are waiting for judgment, to which state they assigned no termination. Their Elysium is the Paradise of Abraham, Lazarus, and the thief. The rest of their Hades, the sad vale of suicides, the lugentes campi of lovers, and the purgatory of all save those who were admitted to Elysium, describe with more or less of propriety the state of the dead. But of resurrection, of judgment to come, of the setting of the thrones, and of the last Ge-Henna, they were ignorant or silent.

Tartarus was by their account a place of punishment and is derived (I conceive) from the old Homeric word *ταρτηρος* severe; Iliad. I. 223. Od. 2. 243.

Ἀβυμάντος ἀταρτηροῖσι δόμοισι. Oppian. Cyneg. iv. 237.

But it was not a place of dead people. Saturn, the Titans, and the earth-born giants were confined in Tartarus, and Homer's Jove threatens the other dæmons his subjects with being hurled into Tartarus,

With burning chains fix'd to the brazen floors,
And lock'd by hell's inexorable doors.

It was the prison of all those gods, demigods, and monstrous beings whom Jove had at any time by a sudden and conspicuous vengeance cast down into the abyss, which act of destruction is expressed in the classical and scriptural verb *ταρταρον*. The fates of Lamech, his children, and their chief accomplices, called the Titans, of the four cities in the vale of Siddim, and of the congregation of Corah, Dathan, and Abiram, are what give rise to the mythological Tartarus. Nothing is known from Scripture concerning the death of the former. Lamech foretold that his own longevity would be very much greater than that of Cain, and Christ preached to him and his in their prison-house. 1 Peter, iii. 19. They are the very people whose *tartaronis* St. Peter mentions. Corah and his colleagues "went down alive into Hades," and their death has never been heard of. Num. xvi. v. 30. 33. God will "bring again the captivity of Sodom and Gomorrah," which may signify merely the restoration of those cities, though it seems to imply that some of their inhabitants were reserved in captivity. Ezek. xvi. v. 53. 55. 60. But concerning that we have no further information. The few words in

rection and partial judgment, Satan will raise many nations in rebellion against God, they shall encamp round about *Jerusalem*, they shall be devoured by fire from heaven, and the Devil that deceived them shall be cast into the lake of fire and brimstone together with the beast and the false prophet. Here we have the same locality again, and the death of the Devil (for whom Tophet was ordained) comes to pass at the siege of that very city from whose walls the Vale of Hinnon might be seen. The same inferences recur. At last the general resurrection takes place. And I am equally of opinion that it is likewise described as a transaction upon the earth, in the concluding period of the temporal fifth monarchy, and at the same capital city of that monarchy. The words ¹⁹¹ *ὅν ἀποπροσώπου ἐφ' ὅ γον γῆ καὶ οὐρανοῦ καὶ τόπος οὐκ ἐνρεθῆ ἀντοῖς* only mean that all creation trembled, and could not abide the presence of its Maker, yet found no hiding-place; and will not bear the same meaning as *ὁ πρῶτος οὐρανοῦ καὶ ἡ πρῶτη γῆ παρηλθε* in the ensuing chapter; because the *fleeing* in the former passage did not destroy the sea or hades, but the sea and hades were in existence still and gave up their dead, whereas the *passing away* in the latter was destructive of both, and hades was burnt with fire, and there was no more sea. And, as the Valley of Hinnon is held out for a threat to all mankind alike, I believe that in that valley the wicked will be utterly destroyed at the general resurrection, and

which we read about Tartarus do not express it to be a dark place, but only surrounded with darkness, *σικαῖς ζοφου*, and under darkness, *ὑπο ζοφον*, that is to say, separated from the higher regions by an impassable gulph of darkness. 2 Peter, ii. 4. Jude, 6.

Ἀμφὶ δὲ μὲν Νυξ
Τρῖστοχι κίχεται περὶ διην' οὐταρ ἱπιδεν
Γῆς ῥίζαι πικραῖαι καὶ ἀτρυγίταις θαλάσσης.—Theogon. 726.

The place of the tartarosis is, moreover, the bottomless pit in which Satan will be imprisoned during the term of a thousand years, that he may not deceive people during that promised age of gold. See above p. 237. and compare with Part I. of this vol. p. 134. n. 71.

¹⁹¹ Rev. xx. v. 11. compare Rev. vi. v. 14—17. Habak. iii. v. 6—10. Amos, ix. v. 1—3. Luke, xxiii. v. 30.

death and hell for ever abolished, before the establishment of the everlasting kingdom. It is probable that the Valley of Jehoshaphat spoken of by Joel¹⁹² is the Valley of Hinnon, so called in his prophecy in honour of Jehoshaphat by whom Tophet had been¹⁹³ desecrated. William of Auvergne¹⁹⁴, a person of very acute intellects, understood the Valley of Jehoshaphat to be the literal and local situation of the last judgment.

I will now advert to three arguments that may perhaps be set up on the other hand, and will show them to be futile. One is that Christ called the punishment of the damned everlasting¹⁹⁵ or eternal. It is true that the word *ἀιώνιος*, which has not always that signification, does in these places signify *everlasting*. But the argument arising out of that is a complete begging of the whole question. If a man begin to suffer pains which shall never end his *pains* are everlasting, and if he die never to revive his *death* is everlasting; but those who die the second death and whose souls are demolished shall never again have either life or being. The epithet everlasting is used in opposition to the temporary punishment of death, which all men (except the *quick* at the last day) are subject to. Another argument may be, that in Ge-Henna "their worm dieth¹⁹⁶ not and the fire is not quenched;" a good argument, if any sort of penal torments be there alluded to. But nothing of the sort is alluded to. Worms will eat both the dead¹⁹⁷ and the living¹⁹⁸ and fire will burn both; but, in this passage, which? There can be no doubt; because the words are not new ones, but only a transcript from the concluding passage of Isaiah: "For by fire and His sword will "the Lord plead with all flesh, and the *slain* of the Lord "shall be many and . . all flesh shall come to worship

¹⁹² Joel, iii. v. 2.

¹⁹³ 2 Chron. xvii. v. 6

¹⁹⁴ Gul. Alvern. de Univ. c. xlvii. p. 407.

¹⁹⁵ Matt. xxv. 41. 46.

¹⁹⁶ Mark, ix. 48.

¹⁹⁷ Job. xix. v. 26. xxiv. v. 20.

¹⁹⁸ Acts, xii. v. 23.

“ before me saith the Lord, and they shall go forth and look
 “ upon the *carcasses* of the men that have transgressed against
 “ me, for ¹⁹⁹ *their worm shall not die, neither shall their fire*
 “ *be quenched*, and they shall be an abhorring to all flesh.”
 The prophet clearly explains himself, that upon some of the
 several occasions above mentioned the bodies of those who shall
 be cast into Tophet shall continue to present the disgusting
 spectacle and terrible example of an open charnel to those who
 frequent Jerusalem. Fire, and worms or natural decay, were
 the two ways in which dead bodies of old were decomposed,
 and that process, so shocking to human eyes, shall (it is said)
 be prolonged for an abhorring; but in all this there is no idea
 of inflictive punishment, life, or sensation. The passage be-
 longs to us and proves our case. Thirdly, it is written that
 Satan, the beast, and the false prophet, and those who receive
 the *mark* of the beast, shall be “ tormented day and night ²⁰⁰
 “ unto the times of the times.” If this argument were valid
 at all, it would only extend to the rebellious and deceiving
 angel and some of the worst of his human accomplices in the
 last great defection. But it has no validity. The death of
 Satan was declared from the beginning in the contusion of his
 head; for that is no type of continuing pain, the head not
 being highly susceptible of pain, but rather liable to stunning
 and suspended sensation. On the contrary it is the type of
 death or *capital* punishment. The words “ *æons of æons*,”
 when used in relation to God, mean His real and perfect ex-
 istence by which HE IS, the beginning and the end, without
 beginning and without end; but they will likewise apply to
 the creation, so as to mean the fullness of time, beginning
 when God made the heavens and earth, and ending when they
 shall pass away, and time shall be no longer, and “ the ²⁰¹ day
 “ and night shall come to an end,” and there shall be no

¹⁹⁹ Isai. c. ult. v. 16—24.

²⁰⁰ Rev. xx. v. 10. and xiv. v. 11.

²⁰¹ Job, xxvi. v. 10.

need of the sun or of the moon, but the glory of God shall give light. It is true, therefore, that Satan, the beast, the comrades of the beast, and the false prophet, will not be obliterated from the book of nature in the same summary and merciful manner as others who arise unto death, but their extraordinary guilt in "turning many to unrighteousness" will be visited with exemplary torments; but even of those the duration is limited, nor does it even appear to be a long one, being only from the moment described in Rev. c. xx. v. 10. to the fullness and winding up of created time in Rev. c. xxi. v. 1. The exception, if it be one, proves the rule; but it is no exception at all. X

Another suggestion rather philosophical than religious had better be wiped away before we pass on. It may be said, that without a *continuing* example for terror, the rebellion of angels and disobedience of men might recur, and sin and death again invade the creation. In other words *past* experience would not do. If it will not, the great tragedy of God and the world is acted to very little purpose. Memory fails us in this life for two reasons. First, because successive generations vary and corrupt the tradition of truth. And secondly, because bodily and mental infirmity combine to obscure or deface the impressions we ourselves have received. But as to tradition, there will be none hereafter, when the children of Adam distributed of old in their generations shall be gathered together in one assembly, and shall no longer increase or multiply being like the angels in heaven without marriage or giving in marriage. And as regards the leaky and irretentive nature of our present minds it is sufficient to say, that "this corruptible shall put on incorruption and this mortal shall put on immortality," and that "now we *know in part*, but "then shall we know even as we are known." Time will have ceased to roll us along in the dizzy bewildering motion of its wheel; the work of truth, mercy, and righteousness will be consummated, and the Maker will stand for ever justified before his creatures made perfect.

XIX. The fiction of vindictive pains prolonged through an infinite duration has more than any thing else contributed to give vogue to Universalism, or the doctrine of the entire apocatastasis of men and angels, which Origen, the father of lies, introduced into the church. It is a doctrine in direct opposition to revealed truth. But it has been rendered acceptable to minds perhaps more conversant with philosophy than with positive religion, by their abhorrence of the other notion. For nothing can be more repugnant to sound philosophy than supposing an infinity of severe infliction for no apparent end, or than representing the Deity as entertaining sentiments of revenge and hatred. Those sentiments in creatures arise out of their weakness, and from their apprehending or having actually sustained some evil or loss of advantage by means of their neighbours, from collision, competition, or fear; and they cannot exist in God, however they might abound among the dæmons of polytheism. Mr. Leibnitz's saying that the perpetual endurance of tortures is founded *on the principle of fitness and harmony* is pure nonsense; and he would have done better to inquire where any such doctrine was to be found. It is equally offensive and unfounded; and gives room for an open attack upon the best attributes of God. But (on the other hand) no man can say it is unjust or cruel that he should cease to exist, because no one can possibly plead that he has any right to exist and be created, any more than a piece of potter's clay has a just and moral claim to be moulded into a pot. The same fiction has at the same time been favourable to Manichæan dreams, by representing the Devil as a being co-eternal *ex parte post* with the Deity, when he is but a base and villanous rebel, preserved for ends and uses not his own, and ultimately to be abolished and pass away for ever, like the brute heaven and earth when they shall be done with, and to learn once for all that the wages of sin is DEATH.

As Universalism naturally springs out of such a system of false interpretation, so that system itself has naturally sprung

out of the Platonic fable of the soul, asomatous, indivisible, and essentially immortal. The fathers, who were deceived by that heathen theory, and clearly perceived that nothing which was not *composite* could suffer *dissolution*, could not understand the destruction of the soul, and were only willing to admit of its continuance in misery ; but, finding at the same time that its doom was one irrevocable and lasting for ever, they were thus driven to the notion of everlasting miserable existence. Those who dared to assert their own immortality when they read that *God alone has immortality*, were justly punished with the terrours of their own invented Ge-Henna. I need scarcely add that in concluding this argument upon life, death, and resurrection unto death, we show a posteriori the futility of those allegorical dreams concerning paradise and its *lignum vitæ*, of which we saw a priori the audacity and profaneness.

Upon the whole of this subject, it is undoubtedly true that God placed the first man and woman in a pleasant enclosure, situated in those parts where the rivers Tigris and Euphrates rise, in which they enjoyed all the luxuries of vegetable diet without difficulty or labour, but with enough of such pleasing occupation as did not call the sweat from their brows, or reap the harvest of disappointment, and in such a temperament of the skies as afforded health and comfort without the encumbrance of clothing. And that, as to their moral relations, they dwelt in the sweet security of their reliance upon God, and in the perfect filial state of an adult and everlasting minority, and were completely wise to all ends of human wisdom ; and, especially, they were well and sufficiently acquainted with good and evil, in as much as they knew what had been enjoined to them and what had been forbidden, and also knew their own duty of obeying Him who out of the dust had made them. It is also true, that one of those creatures, whom God made a little higher than man, seduced Eve to disobedience for some interested and aspiring motives of his own, and in all probability for the same motives by the allurements of which

he worked upon her mind. That, with the emancipation of mankind and their alienation from the Lord, shame arose, together with all those restraints of our moral sense, which do not arise out of the sense of justice, and against which the weapons of philosophy are principally directed. And, lastly, that the unbounded love of God for his creation induced Him with patience to submit to a protracted trial of his own attributes of wisdom, justice, and benevolence, and cheerfully to make the only sacrifice which could reconcile Him with the world by vindicating His ways before all creatures, so that all doubt and jealousy should be swallowed up in perfect knowledge and in the spirit of truth and love.

NOTE 17. TO P. 192.

Section First.—Endeavours have been made to establish, that the *Origenes* (for so I may distinguish them) accused of that duplicity towards Ammonius was not Origen. Upon which proposition I must express my sentiments at some length.

The church had been originally built upon the rock of foolishness by fishermen and other poor folks, its doctrine was “hidden from the wise and revealed unto babes,” and its first ministers were the very antipodes of the philosophers. It is true that the fable of the soul, and other leaven of heathenism, was early discoverable among those proselytes, who advocated the church without that gift which its actual founders had received on the Pentecost. But their style and attainments were such, as gave them no title to be respected amidst the literary splendour of Greece and Rome.

Clement of Alexandria was a brilliant and in every respect a dangerous novelty in the church. The magnitude of his works, and the stores of elegant learning with which they were replete, were an incitement to the Christians to emulate human wisdom, a bad thing at the best; but in those days, when paganism was still established with every sort of splendour and of power, of allurements and of persecution, it was the most dangerous of all courses. It is probable that he had been initiated in most of the Greek and Egyptian mysteries, being (as Eusebius said of him) *παρὰν διὰ πύλης ἰδὼν ἅπαντα*, a man who had left nothing untried; and his three principal works are supposed to have been arranged with reference to the three degrees of mystification. See Fabr. Bibl. Gr. vol. vii. p. 121. Harles. Those works are a miscellany of heathen and biblical erudition, written, rather with a view of showing that the doctrines and orgies of the gentiles flowed from a divine original, than of holding them up to the abhorrence they merited. Upon one subject in particular, that of keeping an occult and esoteric wisdom, his language was such as even the Synagogues of Satan might hear with approbation. Origen was his disciple. And therefore Eusebius may say with truth that Origen was bred up in Christianity from his youth, and yet he may have been educated upon such principles, as opened to his ambition the deplorable career he afterwards ran. But the labours of Origen were so vast, and his mind so daring, subtle, and persevering, while at the same time the lustre of the heathen muses was waning so fast, that he became in the age in which he lived the prince of worldly wisdom. The church gloried in him, and was delighted to see him strutting in the plumes which he had plucked from all the surrounding nations. The great majority of the learned have determined upon upholding him at all rates for a real Christian, and upon explaining away whatever circumstances are fatal to his reputation as such. Upon this point, however, as upon all others, the truth alone is either lawful or desirable; and whatever may be useful

in his learned and ingenious works will not be the less so for that truth being told.

Porphyry was a Phœnician Christian, about fifty years younger than Origen, and twenty-nine years younger than Plotinus, but was acquainted with both of them, and lived himself to so advanced an age as to be known to Eusebius of Cæsarea. That author related in his *Books against Porphyry* that the latter, having received a beating in a quarrel with some Christians at Cæsarea, took disgust thereat, and abandoned the faith. Soerat. Hist. Eccl. L. 3. c. 23. See also S. Augustin. Civ. Dei, L. 10. c. 28; although, in that place, non ab ejus saluberrimâ humilitate resiliisses may (in my opinion) mean no more than non abhorruisses or cam non aversatus esses, and may not allude to an act of apostasy. His hatred of the Lord was confirmed by his studies under Plotinus, and was throughout his remaining life exceedingly virulent. He acquired notoriety by a great variety of publications; and the erroneous idea which this note is intended to combat has arisen out of the misconstruction of one of them, his Life of Plotinus.

Porphyry says, that Ammonius Saccas delivered his *purified doctrines* by word of mouth, and under a solemn compact, to Herennius, Origenes, and Plotinus. Plotinus observed the compact, conversing indeed with divers of those who frequented him, but not betraying the secret dogmas of Ammonius. But, after Herennius had first violated the compact, Origenes followed his example. Porph. vit. Plotin. p. 3. The same person is also mentioned by Eunapius, and Hierocles, in a manner which throws no light upon the question, who he was. Now, I will enumerate certain arguments that arise, all tending to show that the editor of the Hexapla is here spoken of.

1. When a man is celebrated above all others in his line, whatever it may be, the mention of his name expresses *him*, and does *not* mean his namesakes should he have any. Thus, *Homer* by itself can never denote the tragic poet Homer of Alexandria; nor, if you merely said, that any given man had the abilities of Alexander and Cæsar, could that signify Pope Alexander VI. and Cæsar Borgia. But Origen *was* a man thus præminent, not only in general estimation, but in that of the writer in question, who bears repeated testimony thereto. Porph. apud Euseb. Hist. L. vi. c. 19. and cit. above, p. 195. Porph. ap. S. Vincent. Lerinens. Commonitorium, p. 302. Ed. 1688.

2. Origenes was exactly cotemporary with Origen, and they both studied under Ammonius Saccas. See Porph. vit. Plotin. *ibid.* and apud Euseb. *ibid.* The name signifies Oro progenitus. It certainly was not a common one, and the pupils of Ammonius were as certainly not very numerous. So that if we are to have two Origenes, we already approach the marvellous in point of coincidence. And if the name was assumed (as I suppose it was) two members of the same lodge would not have been decorated with the same title.

3. Origenes is accused by Porphyry of obtaining and afterwards divulging the arcana of Ammonius; and Origen himself is accused by the same author of getting from Ammonius all that he had to communicate, and then going over to another sect, and prostituting his Neoplatonic learning to the uses of Judaism and Christianity. Now, if these two charges be not in substance the very same, they are at least so germane to each other as to evince unity

of person. Did *two* Origenes frequent Ammonius and *both* prove unfaithful to him? That is incredible.

4. If Origenes was a different person, he must have been rather an obscure one, for no notices of his birth-place, history, or peculiar doctrines exist, nor any facts whatever, except the mention of his having been an auditor of Ammonius, by Porphyry, Eunapius, and Hierocles, in those very passages which raise the question. But, of course, non datur exceptio ejusdem rei cujus petitur dissolutio. If he had been even a second or third rate sophist, a sketch of his history should be forthcoming in the Lives of the Sophists by Eunapius.

Origenes however *was* a very eminent man. Ammonius choosing him for one of his triad of esoteric auditors would have gone some way to make him so. Longinus said that "Ammonius and Origenes far surpassed all the philosophers of their age in sagacity." Longin. cit. Porph. vit. Plotin. Eunapius observes that Porphyry used to extol the eloquence of Origenes. Eunap. vit. Porph. p. 459. Lugd. 1620. And Porphyry himself, the pupil of Plotinus, informs us that when Origenes entered the school of Plotinus, the latter would blush and break off his lectures abruptly, saying he did not care to speak before those who knew all he was about to say. Vit. Plotin. p. 9. But he describes Plotinus as being little less than a god; *μυστικός* is (said a prophet to him) *ἐν ἰσχύι τῶν δαίμωνων*. His divine Genius departed visibly at the moment of his death, in the form of a snake. And they used to celebrate his nativity at a solemn feast, *τὰ Πλωτίνου ἑτήρη*. Euseb. Præp. L. 10. p. 272. Ed. 1544. What manner of man must he have been in whose presence the audacious chief of the Hermetics shrunk and trembled? It surely might have been said to that Origenes and to Origen

Nulla dies unquam memori vos eximet ævo.

Yet one of them is vanished and become *at the most* a mere name.

5. This number is a sort of corollary to the preceding one. There are few men, who have ever had so much written for them, and against them, and about them, as Origen has. Therefore, if Origen had had a namesake, a cotemporary, a co-pupil, and a co-platonist, enjoying a reputation scarce inferior to his own, that other man must have been repeatedly compared with, confounded with, and distinguished from Origen. The silence of all the theological disputants and ecclesiastical historians, as to the existence of such a man, and as to the remarkable fact of Origen having had such a perfect double of himself, is past comprehension, if we suppose that fact to be true. St. Epiphanius signifies to us, that *he* did not know of any other Origen of that date.

6. Origenes is introduced to us as the colleague and sworn brother of Plotinus. Porphyry came from Athens to study under Plotinus. Porph. vit. Plotin. But the same Porphyry says that he was intimate in his youth with Origen (see Euseb. Hist. vi. c. 19.) and excitum se familiam ipsius Alexandriam ferè puerum pervenisse, ibique eum vidisse jam senem, sed planè tale in tantumque qui arcem totius scientiæ condidisset. S. Vincent. Lerin. p. 302. From which circumstances, it is almost indubitable that he speaks of the same man.

7. Plotinus (saith Porphyry) was accused by one Trypho of having borrowed most of his philosophy from Numenius; and he also mentions that he was in the habit of reading aloud the works of Cronius, Numenius, and Longinus to his pupils. Vit. Plotin. But *Cronius, Numenius, and Longinus* are specified by him among the peculiar sources of that learning which Origen carried over to the Jews and Christians. Euseb. Hist. ubi supra.

Having shown the truth of the matter affirmatively, it is now our duty to advert to the two arguments which are relied upon to support the contrary opinion, by the accomplished Monsieur Henri Valois in his notes upon Eusebius, and after him by Brucker, Fabricius, and others. The first relates to the written works of Origen, and the latter to the date of his death.

1. Porphyry observes, that some of the *philosophers* of Ammonius's time committed their doctrines to writing for the use of posterity, as Plotinus, Amelius, and others did; but that some were contented with imparting their sentiments orally and to their private friends, like Ammonius himself. Origenes, Eubulus, etc. For (he adds) if Origenes wrote the book *de Dæmonibus*, and Eubulus, some Comments upon Plato, these were but occasional productions, and bore no sort of comparison with the magnitude of their oral disputations. Porph. vit. Plotin. p. 14. But Origen, it is objected, was a writer of almost unparalleled volume.

That is very true. His works concerning Christian theology were voluminous. But it is equally true, that while he was one of the *philosophers*, and before he did (as Porphyry complains of him) abandon Hellenism and go over to the Jews and Christians, he committed nothing to writing, except his treatise on the *Dæmons* or inferior gods. He was occupied in the dialogues of the school and the Socratic way of life. And Porphyry, accordingly, describes at length the profane and philosophic *studies* of Origen, but is silent as to any philosophical writings. See Porph. above, p. 195, 6.

It is a trite remark that Pythagoras and Socrates used to teach by word of mouth, and Plato and others by writing. Nor does it at all affect that remark, Socrates having composed *Æsopic* fables in verse. So, the philosophers here spoken of might have written tragedies, comedies, and histories, without number, and it would have been nothing to the purpose. Neither had the theological commentaries of Origen any thing to do with it.

If this argument should seem less than satisfactory in itself, it may be proved by a farther circumstance. Ammonius Saccas is himself mentioned together with Origenes in the list of those who taught dialogue-wisely, but did not write. Now, Ammonius also made an outward show of being a Christian, and it is known that *he actually did* publish books of Christian theology; such as were a lost work on the Conformity between Moses and Christ, and one of Evangelical Canons printed in Bibl. Patr. vol. vii. p. 114. Paris. Bibl. Patr. vol. ii. p. 548. Venice. See Euseb. Hist. L. vi. c. 19. S. Hieronym. de Script. Eccles. in tom. i. fol. 97. a. Paris. 1546. Which demonstrates that Porphyry was speaking of those who did or did not write on the philosophy of the heathen schools, and without reference to their writings upon Christianity or any other topic.

2. The second objection is, that Origenes is said to have published one

other tract, besides that de Dæmonibus, entitled 'Ὅτι μόνος ποιητής ὁ βασιλεὺς, which came out in the reign of Gallienus. Porph. vit. Plotini. Whereas, Eusebius relates that Origen died in the 1st year of Gallus and Volusianus, and in the 70th year of his own age. Which date Cardinal Baronius wishes to change to the last year of Gallus. And, in either case, he could not have seen the reign of Gallienus.

But the fact (which the Cardinal did not discover) is, that the whole is a lie; either one of Origen's disciple Dionysius Alexandrinus, or of Eusebius who professes to cite his authority. If of the former, which I should rather suppose, we must adopt the conclusion that Origen concealed his disgrace (of which anon) in a profound retirement, while his sectaries diffused a rumour of his death.

Eusebius was an ardent professor of Origenism, and vindicated that heresy in six books of *Apologia*. He was also generally esteemed to be an accomplice of Arius or, as he is vulgarly called, Arius, notwithstanding his disavowal of it before the Nicene council. He is even recorded to have said, in a letter to bishop Euphratius, ὅτι ὁ Χριστὸς οὐκ ἴσται ἀληθινὸς Θεός. Euseb. cit. S. Athanas. de Synodis, p. 730. Ed. 1698.

But there is at bottom no difference between an Origenist and an Arian. Because, as John Zonaras informs us, "Arius was not the author of his own sect, but Origen was. Who, among many perverse opinions, affirmed of "the only-begotten Son of God that he was created and of a different nature "from the Father, and that he could not see the Father, as in like manner "he was himself invisible to the Spirit. Those tenets Origen invented out "of his own depraved heart. But they exist merely in writing (*ἰν μόνῳις* "γραμμασί κείμενα) and have not been published or brought into discussion. "But Arius brought them to light and preached them on the house-tops." Zon. Annal. vol. iii. p. 8. Basil. 1557. Compare S. Athanas. de Decret. Nicen. p. 233. Arius himself declared, in the beginning of his *Thalia*, that he was delivering truths which he had received from the wise; a declaration which confirms the narrative of J. Zonaras, and at the same time is explained by it.

The testimony of the Origenist and Arian Eusebius must therefore be examined with some jealousy. Socrates, who was quite as ardent an Origenist, has not thought fit to repeat in his Ecclesiastical History the assertion of Eusebius concerning Origen's death. But he passes under silence that event, so interesting to himself and his readers. He does not so from ignorance or want of information, because the dates were ready to his hand; he must have had some reasons for not taking upon himself to repeat that statement, and some other reasons for not making any other statement on the subject. It will not be difficult to show the motives of this conduct. The later years of Origen's life were not such as they, who pinned their faith upon him, could take any pleasure in speaking of.

Origen was brought into trouble during the cruel persecution of Decius. Eusebius mentions that he was imprisoned, and chained in a dungeon with an iron chain; but that he escaped without any farther infliction, because of his judge παντὶ ἔθνει φιλονικῶς ἰσχυρὸς in his favour. Euseb. Hist. vi. c. 39. We are not, however, informed by what particular means he escaped

from his imminent danger, in those fiery days of trial; only thus much, that he did find favour in the eyes of his judge.

But all history is not equally silent. St. Epiphanius relates that "his reputation of sanctity and great learning brought him into extreme odium, and exasperated the magistrates against him." Accordingly, they threatened to deliver him up to an Æthiopian man *ὡς παραχρησὶν τοῦ αὐτοῦ σωματός*, unless he would do sacrifice to the heathen gods. He chose the latter alternative, and took frankincense in his hands, and laid it on the burning altar; "and thus he did, in the judgment of the martyrs and confessors of that day, cease to be a member of the church." Epiph. Hæres. p. 525. Ed. 1622. He might have said, thus did he *in fact* cease to be a member; for that cessation was the condition of his being set at liberty, and his sacrifice to Jupiter Ammon was the formal act of recantation and apostasy, by which, in ceasing to belong to the congregation of Christ, a man also ceased to be amenable to the laws against it.

The truth of that narrative, which all the mystics and secret-swearers will naturally desire to impugn, may be inferred from two circumstances. First, from the extreme and wholly undeserved liberality of St. Epiphanius towards Origen, displayed by him, in supposing that the Origenians called *foul* took their name from some other Origen, although he admits that he never heard of any such person. Which fully shows that he had no wish to vilify the *person* of the great hærcsiarch, against whose doctrines he was raising his voice. Secondly, from it's internal fitness, Origen being an eunuch, and the vile purposes for which slaves of that sort were desired being quite notorious. It particularly behoved Eusebius to be silent upon that history, because he had been guilty of a similar act of apostasy himself. Athanas. adv. Arianos, p. 130.

The good bishop of Salamis lets us farther into the secrets of Origen's latter days in another work, written with no sort of controversial view, his book *De Ponderibus et Mensuris*. "Origen," he says, "became conspicuous "in the reign of Decius, and flourished from the times of Decius to *beyond* those of Gallienus and Volusianus. He suffered many things. He did not suffer martyrdom however. But he went to Tyre and staid there twenty-eight years commenting upon the Scriptures." Epiph. vol. ii. p. 174, 175. ed. 1622. There is an error in that text; for there was no such reign as that of Gallienus and Volusianus. Gallus and Volusianus were succeeded by Gallienus and Valerianus. But if it should be read Gallus and Volusianus, the assertion of Dionysius, or of Eusebius, that he died in the first year of Gallus, does even so receive a flat negative; and the epoch of his death becomes (as Socrates was content to leave it) indefinite. However, it is quite certain, that Gallienus and Valerianus are the emperours named in the text; because Decius, the immediate predecessor of Gallus, reigned only two years and one month, and Gallus reigned only one year and a half. Eusebius informs us that his sufferings and escape from martyrdom occurred in the persecution of Decius, A. D. 250. And if Origen survived that period by twenty-eight years, he must have lived "*beyond* Gallienus "and Valerianus," and must have died in the reign of Probus, A. D. 278. Gallienus died in A. D. 268.

St. Epiphanius states, both in his book of *Hæresies*, and in his book *de Ponderibus*, that Origen wrote his *Hexapla* and *Commentaries on Scripture* during the *twenty-eight years* following his persecution and fall, which shows that he mentions that term of years, not lightly, but with deliberation and repeatedly. I surmise that Origen spent those years, which intervened between his fall and the publication by Dionysius Alexandrinus to which Eusebius refers, in such a complete *anachoresis*, that his existence was at that time only known to a few of his most confidential brethren. The Christian fidelity of that period must not be estimated by the feelings of the present age, in which the Stephens and Polycarps, Riddleys and Latimers, are regarded as amiable enthusiasts, rather than as men adhering to truth and duty and abstaining from the most grievous crime that fear and self-love can dictate to a man. The persecuting emperours had no object in view but to compel abjuration; consequently the perseverance of the saints was the sole *matter* of persecution, and when the former was exhausted the latter ceased of itself. They were of necessity co-extensive, and from the extent of persecution we may judge of the extent of the church's fidelity and self-devotion. Therefore, when Origen declined to accept the crown which his father Leonidas wears, he incurred such a degree of contempt and infamy, as we can never appreciate by judging after our own notions and those of the present day. An object of derision to the gentiles, and of abhorrence to the faithful, he may naturally be thought to have shrunk from public observation.

It follows that, since Origen survived Gallienus by no less than ten years, there is no inconsistency in Porphyry saying, that he wrote a treatise in the reign of Gallienus. And the second of Monsieur Henri Valois' objections proves as unavailing as the first.

I will now make a remark or two upon the name of that treatise. The words *ὅτι μοις ποιητής ὁ βασιλεὺς* seem to signify that the King is the sole creator or demiurge, a flattery so gross and blasphemous, that he could not offer it to Gallienus or any other of the *Divi Augusti*, without having entirely thrown away the mask from his face. But if we were to place the *ὁ* before *ποιητής* it would signify that the Demiurge is the sole king. Whatever may have been it's precise meaning, it must have particularly treated of that divine personage "by whom all things were made and without whom was not any thing made that was made." But, as we have seen that Porphyry in his *Life of Plotinus* took no account of books of divinity, it must have been a book purely philosophical, and disputing upon metaphysical theism without any tincture of scriptural religion, like the *Consolation* of Boethius. I believe it to have been (or to be, if it still exists in apocrypho) that very work, of which John Zonaras speaks as lying in obscurity, but as containing the heads of the Arian system, and having furnished them to Arius. And I further surmise that the old man was roused up to address himself to Gallienus, when he heard of the favour in which the emperour held Plotinus, and the encouragement he had for a moment given to that sophist's scheme of founding Platonopolis. The failure of those intrigues at the court of Gallienus deterred him from emerging out of his retreat or publishing to the world the writing of which we speak.

Origenes therefore for an abundance of reasons *was* Origen; and of the two reasons why he *was not*, the one is not a reason, and the other is not a fact.

Section Second.—It would be interesting to know in *what respect* Herennius first, and then Origen, violated the pledges they had given to Ammonius and Plotinus. And first it must be observed that Herennius is a man absolutely unknown to us, except from this mention of him. We are therefore driven into circuitous methods, in order to discover something of him and his proceedings. To which task I will now address myself.

Ammonius Saccas was bred up at Alexandria as a Christian; from which creed, as Porphyry (almost superfluously) informs us, he apostatized. But long after he had established his secret auditory, and indeed throughout his whole life, he continued hypocritically to compose works upon the Christian religion. Those were (at least the extant one is) orthodox productions, and of no sort of importance, except as they served to divert attention from his more serious pursuits. Ammonius, however, was the founder of a scheme than which history presents few more memorable or important.

The system compounded of heathen worship and Greek philosophy was fast vanishing before that light which had shone forth from the day-spring of truth on high. And Ammonius effected it's revival by collecting it's scattered professors into a sort of union, which they called Syncretismus, organized under one head, and divided into masonic degrees of initiation under promises of taciturnity. "The Platonists and Aristotelians out of contentiousness and pride kept up a great rivalry, until the wisdom of Ammonius shone forth. He purified the wisdom of the ancients and showed that the dogmas of Plato and Aristotle agreed in all necessary points. His *disciples*" (that is said in a large sense, for those who followed up his system) "were Plotinus, and Origen, and also Porphyry and Iamblichus." Hierocles de Providentiâ, pp. 3, 4. London, 1655. Nor did his great ædifice entirely disappear from view till the middle of the sixth century.

It has rarely happened that such potent machinations have been contrived, without some sort of false revelations or scriptures to rest upon. Because people will not cleave afresh to errors from which they have been nearly weaned, without some stronger reason than mere human expostulations. Such was the principle of the Sabian, Gnostical, and Rabbinical *apocrypha*, the book of Mahomet, the *Sainte Ecriture du Saint Grèal* forged by a monk of Malmesbury and written (as he pretended) by Jesus Christ's own hand, and the *Gospel of Love* or *of the Holy Ghost* about the same time.

The name of Mercury was venerated in a subordinate way by the Greeks and Romans. He was a spirit supposed to preside over language, rhetoric, and all arts of ingenuity, including the bad arts of theft and falsehood. It had also been intimated to the Greeks by Plato that a certain Ægyptian dæmon called *Theuth* invented the alphabet, but without revealing to them that he was their own *Hermes*. See Plat. Phileb. p. 223. Phædr. p. 374. Bipont. They afterwards learned from Manetho and Chæremón to identify Hermes with Theuth; and the same authors let them know that the Ægyptians had sacred books in their language which they attributed to their

Hermes, and quoted from them a variety of statements concerning Egyptian history. Whether those books were really then ancient, or whether they were an Egyptian forgery of the age of Manetho or a little previous, arising out of the conquest of Egypt by the son of Jupiter Hammon and his interment at Taphosiris or Alexandria, I cannot pronounce. They are open to suspicion. But there seems to be no doubt that Manetho was the first author, who gave any intimation of them to the Europeans. See Chr. Meiners, *Hist. Doctrin. de Uno Deo*, p. 61. ed. 1730. The Greeks and Romans were as far removed from counting Hermes or Mercury among their own authors of extant books, as Jupiter, Mars, or Vulcan. The same remark applies still more strongly to the god Æsculapius who was not (I believe) made known to them even by foreign report as a book-writer. †

The forgery upon which Ammonius Saccas relied, for setting up again the Platonic and Pythagorean doctrines, was that of the philosophical books of Hermes and Æsculapius. He composed them of such points of the Egyptian learning and superstitions as were requisite for his purposes; and his pen was not idle, although he never appeared as a philosophic writer. The Hermetic dialogues consist of the revelations which were made, by the Divine Intelligence (ἡ τῆς Ἀδριανῆος Νόος) the giant Pæmander, to Hermes; the epistle of Æsculapius to Hermes is also still extant. But some of them, such as the *Myriogenesis* of Æsculapius, are no longer in existence, unless they are in the apocryphis. We have especially to regret the book of Hermes *de Hellerâ sive Deo Deorum* which was in the hands of William of Auvergne, Bishop of Paris. See Gul. Alvern. de Legibus, p. 64. p. 81, 2. p. 84, 5. None of the Greek books of Hermes are known or alluded to by any author anterior to the foundation of the Neoplatonic college at Alexandria. But they became vouchers for the doctrines of that college, and are treated of by various subsequent writers. Lactant. *Inst. L.* 1. c. 6. Jul. Firm. Matern. *Mathes. L.* 3. c. 1. p. 47. Amnian. Marcellin. *L.* 21. c. 14. s. 6. The total number of them was probably great; and no doubt, but fresh ones were found whenever in the course of polemics they were wanted.

Such being the bible of resuscitated heathenism in Egypt, we have further to observe that we are introduced, first by Athenæus, and next by Porphyry, to a writer otherwise unknown to us, but no way less remarkable than Hermes Trismegistus: I mean Sanchoniathon of Berytus in Phœnicia. Athen. *Deipn. L.* 3. c. 36. s. 100. Porph. de Abst. *L.* 2. s. 56. Porph. cit. Euseb. *Præp. in libris* 1. et 10. Athenæus was exactly Origen's cotemporary; he flourished in the reign of Alexander Severus and was a friend of the famous Ulpian. See Schœll Chronol. in Litt. Grecque, viii. p. 263. Porphyry's account is, that Philo of Byblus translated that author's Cosmogony from the Phœnician.

The volume of Sanchoniathon is said to have contained such secrets of cosmogony, religion, and ancient history, as he had collected from the writings of Tautes or Thoth, called Hermes in Greek, from Ochus or Mochus a most ancient Phœnician, and from Hierobalus priest of the God Jehovah, 'Iluu, and it was dedicated to Bebaal king of the Tyrians. Eus. *Præp. L.* 10. c. 3. Paris, 1544. I suppose that Ochus or Mochus (i. e. *Ochus the Great*) is Og the king of Basan, a prince of immense celebrity in

those parts, and whose name was used by one of the Persian kings. He was the subject of an infinity of portentous legends among the intidel mystics. Born before the flood he waded through it, opened the windows of heaven with his hand, and closed the gates of hell with his foot. And from the way in which they delight to speak of him, I cannot doubt that he was reputed a master in their Israel. Among the apocrypha there actually is a *Book of Ogias the Giant* which Pope Gelasius condemned. See above, Part I. pp. 96, 7. In the name of Hierobalus priest of Jehovah that of *Jerubbaal* or *Gideon* is as plainly discernible as that of Jerusalem in Hierosolyma. Sanchoniathon is declared to have lived *not long after Moses*. I am apprehensive it is but too true, that those atheistical mysteries were derived in part from the misconduct of Gideon and the subsequent apostasy in his family. "Gideon made an ephod (of immense value) and put it in his city, even in Ophrah, and all Israel went thither a-whoring after it, which thing became a snare unto Gideon and to his house." Judg. viii. v. 27. Gideon was a lay-man and of the half-tribe of Manassch, and had no right to make himself an ephod or to style himself *the priest of Ieao*; yet he does appear to have done so. Sanchoniathon is described as a man of *Berytus*, the *Berith* of the Hebrews. But we read that presently after Gideon's death the Israelites went and "made Baal-Berith their god;" and also, that the Shechemites, from among whom Gideon took a concubine, and by means of whom his son Abimelech was made tyrant of Israel, had a fortified "house of the god "Berith." Judg. viii. v. 33. ix. v. 46.

The account which Porphyry gave of Sanchoniathon was that Philo of Byblus in Phœnicia translated him into Greek; but he did not call that translator *Herennius Philo*.

Suidas, on the other hand, was well acquainted with the name of Sanchoniathon. He mentions two works of his that never had been translated, and also the work in question *ἡρις μεταφραστὴν*. Suid. in *Sanchoniathon*. But he does not seem to know by whom it was translated. Suidas was also intimately acquainted with the life and writings of Philo Byblius. He tells us that his entire name was, *ὡς αὐτοῦ φησιν*, Herennius Philo; but he never intimates that Philo wrote the Greek Sanchoniathon or any works of that stamp. See Suidas in *Philo*, in *Herennius*, in *Hermippus*, and in *Ælius Sereenus*. Philo Byblius stated himself to have been in his eighty-eighth year when Herennius Severus was consul. Suidas in *Philo*. And he seems to have enjoyed that consul's intimate confidence. Suidas in *Hermippus Berytius*. From which we may correct the *Fasti Consulares* published in Roncallii *Latinorum Chronica*, which give us the name *Hænius Severus* in A.D. 141. Philo, therefore, was born in A.D. 54, the year of Nero's accession, or, as Suidas words it, *ἐκ τῶν χρόνων ἰγγύς Νέρωνος*. No doubt he took the name of Herennius from his patron, as Laureia and Tiro took that of Tullius, Josephus that of Flavius, and various others in the same way. See above, vol. ii. p. 367.

Thus it appears, that Sanchoniathon was first mentioned about the time of Alexander Severus, that Philo Byblius translated it, that he did not publish it with his name, and that it was not in the known catalogue of his works. From which I infer, that Philo translated it and left it unpublished

as a *κρυπτικὸν* and an *ὑποκρυπτικὸν* in his family. We have already seen, in treating of Origen's Arianism, that the distinction between writing and publishing was as well known then as it now is. See Zonaras cit. above, p. 269.

But when I perceive, that one Herennius is mentioned by Porphyry as the first in order of Ammonius's three favourite pupils, and the first who violated their agreements of secrecy, and also that Porphyry and Eusebius (who borrows from him) withhold from Philo Byblius his name of *Herennius*, I am much disposed to think that the man in question was a nephew, grandson, or other kinsman of Herennius Philo the Byblian, and that his violation of the agreement lay in publishing Sanchoniathon.

It is certainly most extraordinary, if Philo himself had published that book in Hadrian's reign or earlier, that the indefatigable Origen should never have mentioned it in his books against Celsus or elsewhere; especially when he had so good a handle for showing Celsus, that one of the most ancient of the heathens was both subsequent and indebted to Moses, his favourite topic in those books. But if Sanchoniathon was one of the arcana of Ammonius Saccas, and was the subject of that very treason of which his condisciple Herennius was accused, then Origen's silence becomes intelligible. For that subtle sophist never alludes to them or to any of his concerns with them.

Starting afresh from this hypothesis, that the making public of Sanchoniathon by Herennius was the violating of his compact with Ammonius, we may perhaps learn something of the spirit of the Hermetic conspiracy.

Its end was, to reanimate whatever was become lifeless and reunite whatever was dislocated in the old body of paganism. But the infidel mystics, in their imperfect knowledge of either past or future, were continually obliged to resort in private to the very books against which they were openly waging war. Such indeed is in all ages their pitiful resource. Though there is nothing in which unrighteousness so strongly shows its attribute of "deceivableness," yet it is certain that most of the great fermentations of impure hope among the servants of Anti-christ arise at those times, when it is their opinion that scripture prophecy is drawing near to its final completion.

The Rev. Dr. Ashe in a work of some authority, called *The Masonic Manual* and dedicated to H. R. H. the Duke of Sussex, terms the obscure system of which he is treating "the Ammonian rites;" but I do not know whether he means the rites of Jupiter Ammon, or those of Ammonius Saccas, because I do know that either might be meant with equal propriety. See 2d edit. p. 163. The grand project of Ammonius, himself professing to be a Christian teacher, was to frame a system which might serve for paganism to the pagans, for hæresy to the ethnicizing hæretics, and might enable his disciples to destroy Christianity by absorbing all its professors into the vortex of an all-comprehensive and syncretic philosophy. It was, however, his scheme, for his catechumens to do this without owning any obligation to Jew or Christian, without abandoning their outward show of indifference for God and his religion, or departing from the lofty pretension of being teachers in direct line from Plato, Pythagoras, Esculapius, and Hermes Trismegistus. Such was the course stedfastly pursued by Plotinus and Porphyry. But the publication of a book professing to derive the Taautic or Hermetic

philosophy from Jerubbaal priest of Jehovah, from the barbarian Jew and his unphilosophical God, was a step most adverse to the success of that scheme. Such books were only available in apocrypha where there was no criticism, or argument; habent artificium, quo prius persuadeant, quam edoceant. Tert. adv. Valent. c. 1. If that book could have passed muster for an ancient work, half Phœnician, half Judæan, it might have done execution. The most fatal circumstance of all would be, if it showed the stamp of that most modern Judaism which had the blood on its head and on its children's heads. And John Henry Ursinus appears to have explained both the strange name prefixed to that work and the publisher's *motive*; San-chuni-athon, he says, signifies scopulus præparatus asinæ. J. H. Ursin. de Zoroastre, Hermete, et Sanchoniathone, p. 185. Norimb. 1661. For the force of *Asina*, see Plut. de Is. et Osir. p. 363. Xyl. Diod. Sic. L. 34. p. 97. Bipont. Tacit. Hist. L. 6. c. 3. 4. Zach. ix. v. 9. Matth. xxi. v. 5. *Scopulus* means "a stone of stumbling and a rock of offence." Isai. viii. v. 14. 1 Peter, ii. v. 8.

However, such a book was (as all the apocrypha were) sufficiently congenial to heretical minds, i. e. to those whose purpose it was to adopt Christianity nominally, and to recognise both its doctrines and the founders of them, but at the same time to *identify* those doctrines with the heathen mysteries and its founders with the class of theurgic philosophers. Origen was just such a one. He adhered to the name of Christ with great apparent zeal; but his doctrines, even in the form in which he was pleased to publish them, were those of the Pythagorean deception, and in the hands of some of his sectaries they rivalled the infamy of the more ancient Gnostics. His immense labours ended but in likening the divine truth to such systems as even the Gentiles themselves durst not teach save under solemn vows of darkness, and in their hiding-places at Eleusin or elsewhere,

Odit et ipse pater Pluton odere sorores
Tartaræ monstrum.

Thus, then, do I understand and interpret the whole matter. Herennius led the way, by exposing to view the Jewish sources of Ammonius's learning. And Origen followed up the same course, by teaching openly that the doctrines of *true* Christianity were those of the pagan mysteries, and that all the heathen lawgivers and philosophers were but pupils of Moses and the fathers.

But Aramoniuss Saccas had seen the repeated failures of *hæresy*, that is, of the attempts which had been made to receive the new church and engraft the old doctrines upon it, and the scorn which those attempts had called down upon their authors. And he justly thought that heathen philosophy could only appear in public in her own proper garb. Nor, after all, was the success of his attempt either very small or very transitory.

Among the "most able disciples" of Plotinus was one Aquilinus. Eunap. vit. Porph. p. 459. But Aquilinus turned out to be an heretical Christian. Porph. vit. Plotin. c. 16. Since Plotinus was the one faithful out of three, and the first and greatest of the *Diadochi* or successors of Ammonius, it is of importance to know what *he* thought of the merits of ethnicizing hæresy,

and of the system of publishing hæretic apocrypha. We learn that both he and Porphyry were very hostile to certain "Christians and especially the "professors of hæresies deduced from the ancient philosophy," who "brought "forward apocalypses of Zoroaster, Zostrianus," etc. which were really "spurious and recent, and invented by the authors of those hæresies, in order that "they might pass for the ancient Zoroaster's dogmas." Porph. vit. Plot. c. 16. In the works of Plotinus we have a book written against the Gnostics. It is *Ennead. 2. L. 9.* Some of the tenets for which he assails them are not (taken simply) erroneous, and they serve him to pierce others through them; such as, the expectation of a new earth in which they should live, after this life, and the exorcism of the *dæmonia*. P. 203. p. 212, 13. ed. 1580. He observes that by such exorcisms "they obtain veneration, for the people are *"apt to admire magicians."* This is a just censure of the Gnostics, but the doctrine of the *L. de Tr. Impostoribus* is clearly insinuated. We must not understand from all this, that the esoteric philosophy received the slightest alloy of religion or truth in those conventicles, from which it was exempt in the Neoplatonic crypts. There was essentially nothing to choose between their cosmogonies and the Myriogenesis of *Æsculapius*. But they were in the habit of exposing more than would bear the light, they assailed the truth upon *it's own arena* where they were invariably discomfited to the glory of God, and, above all, their literature which they vended for divine was in language, metre, and every other respect, such barbarous trash that no cause could prosper with them for allies. Plato had indeed evinced that no degree of villainy, folly, and filth, was too great to obtain the unqualified admiration of men. But still such triumphs could not be obtained without some discretion in the choice of means, and some splendour and plausibility both in the authors and in their delusive writings.

If the reader will not accept of these solutions, it must remain a puzzle to make out, *how* Herennius and Origen violated the secrecy of the lodge. Plotinus in giving out the substance of his elaborate *Enneads* did not reveal any thing that was reserved for interior uses; for Porphyry boasts of *his* fidelity towards his master. The works of Porphyry, although they unfolded the strangest enormities of pagan magic, betrayed no real arcanum, for he was too zealous in the cause to do that which he condemned in others. But Herennius, he says, and Origen *did*. -

Their indiscretion or bad faith *did not consist* in revealing, during the lifetime of Ammonius, that *he* was at the bottom of an anti-christian plot, because no such disclosure was made. Ammonius continued to publish decent books of divinity quite to the end of his life, and (like one of the latest disciples of his famous school, Anicius Severinus Boethius) he died with the mask on his face. That he did so, we learn from Eusebius a most competent witness, who remembered Porphyry living in Sicily and wrote thirty books in answer to his works, and who was as intimately acquainted with the history and doctrines of Origen as ever a man was, and could not therefore be misinformed in any notorious circumstances relating to Ammonius Saccas. It *did not consist* in revealing that the books of *Pemander and Æsculapius* were recent forgeries, because nothing of that sort was known or suspected; and perhaps their real author has never before this time been

distinctly pointed out. It *did not consist* in exposing to the public gaze the more disgusting parts of the Syncretic mysteries, because the contents of Hermes Trismegistus, Plotinus, and Porphyry, were many degrees more gross, and more revolting to the human understanding, than any thing that Origen hazarded in his published writings.

Therefore I conceive that it did consist, in partly disclosing the *source and origin* of the Hermetic doctrines. Every thing drives me back to the conviction, that they betrayed Neoplatonism by showing it to the world in the disgraceful form of a Judaizing or Christian hæresy.

Section Third.—The great workings of iniquity are seldom unconnected with political affairs and schemes of revolution. How should it be otherwise, when that which they seek after is the *kingdom of this world*? Practical philosophy is the extreme of tyranny.

The sworn brotherhoods were first introduced into Rome by the Scipios, together with the rites of the great Idæan Mother. Cicero, *Cato Major*, c. 13. s. 45. From the days of the conspirator Scipio Africanus to the conspirator Octavius they left the commonwealth no peace, and finally under the lastmentioned person they set up the fourth of Daniel's prophetic beasts. See above, vol. iii. p. 449—54.

We may be assured that Ammonius was no stranger to certain schemes of that description. He was born at Alexandria about A.D. 190. and was old enough to have heard Clement of Alexandria; and no doubt he did so. It is certain that he made profession of Christianity. By some means or other he got the surname of Saccas. Theodoret of Cyrus styles him so, and had heard a story that he began life as a porter who carried sacks of corn. Theod. de Græc. Affect. fol. 83. a. ed. Acciaiolli. But I observe that neither his own genuine disciples, nor his spurious progeny the Origenists, ever apply that epithet to him; or any other, except that of Theodidactus. Hierocl. de Providentiâ. *Saccas* means a purse or money-bag. Schleusner Lex. Nov. Test. in vocabulo. And the Christians of Alexandria gave him that name with a very bitter intention, after they had discovered what he was. He was all his life undermining and betraying Him, to whose faith he had ostensibly addicted himself. "He was a thief and had the bag." John, xii. v. 6. Of course, he does not receive such an opprobrious surname from any of those who had their fingers in the same dish.

Ammonius was about twenty-eight years of age, when the man called Bassianus, Varius, or Avitus, was proclaimed emperor at Emesa in Phœnicia, by the name of Antoninus Heliogabalus. He was a reputed son of Bassianus Severus Caracalla by a Phœnician woman Soænis or Semiamira. He was high-priest of the god Sol, or Elagabalus, at Emesa. Herodian. L. 5. p. 114. ed. H. Steph. And he afterwards pretended to be that god himself. Ibid. p. 121. Serv. in Æneid. vii. v. 180. He caused that deity to be worshipped upon Mount Palatine in the shape of a cubical stone; and preferred him before Jove and all the other gods, who were (as he said) but the *ministers, chamberlains, or slaves* of Elagabalus. Lamprid. vit. Heliog. p. 467. Lugd. Bat. 1661. Dion. Cass. L. 79. c. 11. The Idæan Mother, the Vestal Fire, the Palladium, were all transferred by him to his own temple. Lampr. p. 461. His plan was so extensive that he desired to make Elaga-

balus the sole object of supreme adoration throughout the world. Ibid. p. 465. And he brought over from Carthage an image of the moon (called *Urania* and *Astroarcha*) which Dido had erected, and solemnized its nuptials with that of *Elagabalus*. Herodian. p. 121. He had previously married it to the famous *Palladium*. Ibid. Quod attinet ad nuptias lapidum *Elagabali* et *Lunæ*, memini solenne esse imperatoribus *Chinensibus* lapidem conicum lapidi cavo inserere.

In an early part of this volume we mentioned the two sorts of Sabianism, the *simulachral*, and the *sacellar*, and observed that the latter introduced the doctrine of necessity and a more extreme degree of atheism. See above, Part I. p. 56, 7. The *simulachral* was the only form of Sabian atheistic divinity which deserved the name of a religion. It supposed the eternal uncreated world to be peopled with *dæmons* who presided over the various avocations of human life, and who rewarded mankind according to *their* free energies of good and evil and *their own* moral or sentimental æstimate of those energies. Gods of war, of justice, of chastity, and so forth; and all of them gods of *oath*, or such as would punish perjury committed in their name as the greatest of crimes. But the *sacellar* system adored the heavenly bodies, and paid but little reverence to any deities, except the souls or emanations of those orbs, and the soul of the world. And it held, that all events, thoughts, words, and actions, result from a mechanical grinding of the *cœlestial* organ, the course of which might be foreknown by calculation and magic art, but could by no means be altered.

The *Palatine Apollo*, into whose shrine *Heliogabalus* intruded, was celebrated as the patron of music, poetry, prophecy, medicine, and archery, but it is exceedingly rare to find him spoken of as *the Sun*, or to find the latter called *Apollo*. The idea of

Placat equo Persis radiis Hyperiona cinctum

would not have been expressed to Roman ears by saying, that the Persians worshipped *Apollo*. There was an obscure family at Rome, of Sabine origin, called *Aurelian*, who enjoyed the privilege of doing sacrifice to *the Sun* in a particular place. They are mentioned by *Pompeius Festus* in the word *Aurelia*. One of the family was adopted by *Adrian* and became emperor. The doctrines ascribed to *Numa* concerning astronomy were no doubt a part of those which were deposited in the hands of that Sabine family. But their rites appear to have been barely tolerated, and no other vestige of them remains in history, besides the words of *Festus*. It is true that the seven days of the week were held sacred to seven deities corresponding with the names of the seven planets. But that is a fact so studiously concealed in the Roman authors that I question if any express authority but *Dion Cassius* can be cited for it; so abhorrent was any thing like *sacellar* language to their feelings. Any person who laid a stress upon the solar character of *Apollo*, and the planetary character of the seven days, would have been suspected as a *Chaldee* or *Mathematic*. Those feelings were general, except in the most intimate sodalities of the *Idæa Mater*.

The oriental system had been always cherished among those conspirators, and the usurpation of *Octavius Cæsar* was a premature attempt to set it up.

That is the meaning of the fables, of his father dreaming that he was a ray of the sun, and that he was crowned with rays, of his mother dreaming that her entrails were carried up to the stars and spread around the heavens and earth, and of his being miraculously carried from his cradle to the summit of a lofty tower that he might behold the rising sun. See above, vol. iii. p. 458. Virgil sung of him

Ultima Cumæ venit jam carminis ætas,

and Servius thereupon observes that the Sibyl's last age was *the age of the Sun*. Serv. in Ecl. 4. v. 10. See vol. iii. p. 460. Meaning the age in which they should rebuild that *lofty tower of the rising Sun* on which the infant Augustus was (in mystical language) said to have been placed, Περὶ γὰρ αὐτοῦ ἱερῶν,

Τίμωνα πρωτοβόλον Ἀίλιον
Τὰν καταλαμπομιναν
Ζαΐαν ἐβραβαν.

See vol. ii. p. 444, 5. So rapid was the working of that pestilence in Roman society, that the son of Tiberius Claudius Nero (who had been a friend of Pompey and Cicero) retired into Capræ and governed the world by the decrees of Chaldee astrologers. The Babylonian, the apostate Jew, and the

Armenius vel Commagenus haruspex,

disposed of the fortunes of the state from that time forth, by their juggling predictions. But it was not found practicable to establish an open change of religion at that epocha. That was not effected with complete success by any emperor, till the wish and the power to do so were united in the famous Aurelian. He was son to a priestess of the sun. Callicrates cit. Vopisc. p. 833. Elagabalus god of Emesa appeared to him in his war with Zenobia, after which he went to Emesa to return thanks; and evinced his gratitude by building a temple to the sun at Rome. Ibid. p. 860. Sacerdotia composuit, templum Solis fundavit, et pontifices roboravit. Ibid. p. 872. The temple contained both Sol and *Belus*. Zosim. L. 1. p. 56. ed. Oxon. Julian the Apostate adopted the same notions and supported them with all his power against Christianity. But if any body doubts, that those notions appertained to the Pessinuntian Idæa Mater and her confraternities, he will cease to do so when he reads and compares together Julian's two discourses, on *the Sun the King*, and on *the Mother of the Gods*. By those lodges the Roman commonwealth fell.

Antoninus Heliogabalus was the first who openly established in Rome the vile doctrines of the East. The avowed inferiority of Apollo to Jove in the *religiones* of the genuine Romans evinces that the Romans thought very little of the Sun and planets. And so it follows, of course, that the Sun took precedence of Jove, when the latter came to be regarded in the light of a planet. The Sun is the visible chief of the natural world, and upon the planetary scheme all the other powers are subordinate to him. The writings of the person whom we call *Macrobius* contain the most ample development of that system. They were, according to my suspicion, composed by

the famous Greek and Latin poet Claudian of Alexandria; but that is merely a suspicion.

The rise of Ammonius Saccas, and the usurpation of Heliogabalus nominally, but really of his mother Soëmis, were as nearly as possible synchronous. A. D. 218. See Schœll Chronol. in Lit. Grec. viii. p. 262. And I maintain that Ammonius was engaged heart and soul in setting up the Heliogabalic religion. Let us hear the language of the *Hermetic Books*. "If you would see God, you must look at the Sun, Moon, and Stars. But the Sun is the chief of them, their king and dynast." Crater sive Monas. p. 25. "The Sun is the intelligible world comprehending the sensible, and under him are the Dæmons." Æsculap. ad Ammon. p. 115. *We worship the Sun* (says Plotinus), and some others do the stars. Ennead. 4. L. 4. p. 423. Plotinus in his book *Si Faciant Astra* maintained "that the seven planets by their station or recession make manifest the decrees of necessity." Plotin. cit. Macrobi. Somn. Scip. L. 1. c. 19.

Heliogabalus acted upon a syncretic system which his own mind was quite incapable of having planned. "He said that the religions of the Jews, Samaritans, and Christians, should all be transferred into his temple, in order that the priesthood of the god Heliogabalus might contain within itself the secrets of every worship." Lamprid. p. 462. His mode of life was such as to baffle all description, but it is abundantly evident to those who read his history, that his enormities were all connected with the superstition of the mystics. He endeavoured by all imaginable means to transform his natural sex into the female, as if he were a second Theban Bacchus. Giordano Bruno says, that all wisdom, Divine, Mathematical, and Natural, proceeds from the *Intelligible Sun*. Spaccio de la Bestia, p. 215. His doctrine is that of the eastern Sabianism, and the same as are contained in Julian the Apostate's writings. The same was Swedenborg's doctrine, if *his* it can be called, who was a divulger of German mysteries; and the Abbé Tritenheim's, in his *Epistles to Ganay and Westenburg*, p. 67. p. 99. ed. 1567.

Soëmis of Emesa had a sister by name Mammæa, who also had a son, named Alexianus. He was another priest of the Sun. Herodian. 5. p. 123. He was elevated by his cousin to the rank of Cæsar, but they quarrelled, and his partisans killed Soëmis and her son and raised him to the throne. Heliogabalus had been entirely governed by Soëmis or Semiamira, and introduced her into the senate, where she passed laws for the government of women, called the Semiamiric senatus-consulta. Lamprid. p. 463. His successor Alexianus was equally governed by his mother Mammæa, and was therefore nicknamed Mammæas. And all these affairs may rather be looked upon as the intrigues of the two Syrian viragos, than of the two Syrian priests.

Alexianus was obliged to expel his god Elagabalus from the temples of Rome, and restore religion to its former state. Dion. Cass. p. 1367. He affected in most particulars of his conduct the exact contrary of his slaughtered cousin's, and his life (as handed down to us) was a display of austerity and purity. However, his naturally base propensities broke out in his pre-

dilection for stage-players, whom he exalted to the highest functions of the state. Suidas in *Alexander Mammæas*. And his history furnishes traces of the great conspiracy, too distinct, for his mask to avail him ought.

The historian Dion Cassius Cocceianus was his favourite minister and most confidential friend, and his testimony is of the greatest weight against Mammæa and her son. Alexianus was connected through his grandmother Julia Mæsa with the imperial house of *Severus*, whose name he assumed on that pretext. And, having heard (says Herodian) that Severus Caracalla held Alexander the Great in high veneration, he took the name of Alexander in compliment to the prejudices of that ruffian. Herodian. p. 123. But Dion and others let us much farther into the secret of that name. Alexander Severus pretended to have been born, in a temple dedicated to Alexander the Great, and on the day of Alexander's death. Lamprid. p. 512. Dion relates that *immediately before the murder of Socrus and Heliogabalus* "a certain dæmon, styling himself Alexander of Macedon" and having the very same features and dress, made his appearance upon "the banks of the Danube and travelled over Thrace and Asia like a Bacchanalian, with four hundred companions, who were adorned with the thyrsus and fawn's skin. All those who were then in Thrace affirm with one voice, that lodgings and all necessities were furnished him at the public expense, and no man, neither general, nor soldier, nor prefect, nor even the supreme governors of those nations, attempted to resist him. But he arrived in broad day-light, and as it were in a religious procession, at Byzantium, as he had prophesied he would. And he put over to Chalcedon, where he performed certain nocturnal rites, buried a wooden horse in the earth, and disappeared. I had been informed of all these things in Asia, before Bassianus (*i. e.* Antoninus Heliogabalus) had been disposed of at Rome." Dion. Cassius, p. 1365, 6. I beseech the reader to weigh well these words, and by whom they are written; and he cannot fail to detect a deep and complicated scheme of imposture and mystic superstition.

Alexander the Great was an *Anti-God* usurper, the Great Increment of Jupiter Ammon, and the most eminent man that had arisen in that career since Nimrod himself. See above, vol. i. p. 365. vol. ii. p. 366, 7. vol. iii. p. 366, 9. The Asiatics say, that St. George of Niniveh (the Greek Triptolemus), who is none other than Nimrod, together with the other Cheders, or dæmons of war, accompanied him in his campaigns. See above, vol. i. p. 84. this vol. part I. p. 70. We find St. John Chrysostom complaining that in his time people wore brazen medals of Alexander the Great upon their heads and feet, by way of talismans. Homil. 22. ad pop. Antioch. p. 350. Lond. 1590. Julian the Apostate thought that he "had the soul of Alexander by metempsychosis, or rather that he was Alexander in another body," and that persuasion gave him confidence in his war against the Persians. Socrates, *L.* 3. c. 21. The same historian quotes an oracle said to have been given to Alexander the Great, saying that, "he was Jove and Minerva, king of mortals, hidden in the body." Socrat. p. 165. Mammæa endeavoured to pass her son Alexianus for such another incarna-

tion of the androgynous Mithras or Elagabalus, as Alexander had been ; and sent out the pretended dæmon upon his bacchanalian journey, as a sort of preparatory Elias.

Alexander thus elevated to the throne, was compelled (although a priest of the Sun) to submit to that popular impulse which overturned the Emesene sun-worship. But he clung fast to the plan of the syncretism. And he was used to worship in his lararium the images of "Apollonius Tyanæus, Christ, "Abraham, Orpheus, et hujusmodi Deos." Lamprid. vit. Alex. c. 29. p. 540. The name of Apollonius merits a remark or two. Julia Mæsa, the grandmother of these two Emesene priests, was sister to Julia Domna wife of Severus. Julia Domna was famosa adulteriis. Spartian. vit. Sever. c. 18. Yet Philostratus terms her *Julia the philosopher* (Philostr. de Vit. Sophist. p. 622) and she gave her son Caracalla such a learned education that he obtained *the throne of philosophy at Athens!* *ibid.* She was "absolute wisdom and prudence." Philostr. ep. 13. ad Juliam, p. 920. In short she patronized that sophist, Philostratus, whose impudence is immortalized in the *Life of Apollonius*. Julia (says Dion Cassius) "was so fond of magicians and sorcerers, that she built a temple to Apollonius the Cappadocian, as to an Hero." *L. 77. p. 1304.* That is a key to one of the niches in our impostor's lararium. And by way of connecting it with the modern mystics of the Sun, the World, and the Abraxas, it may be quoted, that Apollonii in hodiernum usque diem in nonnullis locis peragrantur sacra. Anastasius Nicænus cit. S. Antonin. Florent. *L. 1. c. 10.* The Rosy-Cross look upon Apollonius as their tutelary deity. Naudé la Rose-Croix, p. 42. In the reign of Louis 12th a man came into France styling himself Mercury the pupil of Apollonius Tyanæus, who gave the king a sword and shield. Nobody knows what became of him. Guion, *L. 4. c. 22.* cit. Naudé la Rose-Croix, p. 44.

It is of more importance to observe, that before Alexianus usurped the crown, and at Antioch in Syria, Origen was invited to meet that young man's mother, Mammæa, and delivered private lectures to her. See Euseb. Hist. vi. c. 21. We do not know the nature of them, and can only judge of the tree by it's fruits. But if we cannot show in a *positive form* that Ammonius was a party to the Heliogabalic revolution in church and state, we can show as a fact that the second of his three fiduciaries was in the confidence of Alexianus or Alexander, the priest of Elagabalus.

The imposture practised by *the Dæmon* who appeared in the form of Alexander the Great was sanctioned by all the magistrates of the eastern provinces. Dion Cassius of Bithynia was a politician and a magistrate by profession, as well as an author; and it is not unlikely that he may have been one of those constituted authorities. The whole transaction seems like a working of the same policy that was completed in Constantine's time. It was an old ambition of the Romans, or at least not a more recent one than the arrival of the Pessinuntian Great Mother and her sodalities, that

avitæ

Tecta velint reparare Trojæ.

—The place at which Mammæus's false Alexander prophesied he would arrive

and did arrive was *Byzantium*. The son of Helena only accomplished what the son of Mammæa had first meditated. The Hermetic college had really obtained a secret power proportioned to its then celebrity and long subsequent duration.

The first great war waged (as it was vulgarly understood) between Europe and Asia, and supposed to have set variance between those two regions, was that of the mystic *Troy*, a city known by another name to those who like Antiochus Epiphanes and Simon Magus had the photismus and the gnosis. The last had been that between Alexander the Great and the Persians. Under these notions, the false Alexander was sent over into Asia and buried at Chalcedon a *wooden horse*, the symbol of Troy taken and of Asia humbled before Europe, and signifying that both should be united and Asia (at the least) not inferior. On that night, Constantinople was, in spirit, founded. But the jesuitical mind that actually completed that work saw the folly of the hæretics and philosophers. He saw that Christianity was needful to his purposes, and that to pass it current he must coin it at the mint of orthodoxy. In the same year 325 Constantinople was founded and the fathers were assembled at Nice.

I am now led to remark upon a romance called Heliodori *Æthiopica*, concerning which some falsehoods have been told. It has been pretended that Heliodorus bishop of Tricca in Thessaly, late in the 4th century, wrote it when a young man. So says Socrates. Nicephorus son of Callistus, not satisfied with that account, affirms that he was deprived of his bishoprick of Tricca, because he would not comply with a decree of the provincial synod for burning that work. Niceph. *Eccl. Hist.* xii. c. 34. p. 758. It is a gross absurdity to propound that any bishop could write and much more that he could afterwards uphold and vindicate such a work. The whole spirit of the composition is pagan, it describes the *Æthiopians* as lineal descendants of the gods Bacchus and the Sun, it gives the most offensive details of necromancy, and commends no sanctity but that of the Delphian priests and *Æthiop* gymnosophists.

That romance was composed by the sophist Heliodorus Arabs. He had enjoyed the peculiar patronage of Severus Caracalla, and after his death obtained the government of a *certain island*, but was recalled upon a charge of murder. He was tried, acquitted, and reinstated in his nameless island; and he lived at Rome to an advanced age, neither much celebrated nor yet in oblivion. Philostr. *vit. Sophist.* p. 626. Such is the obscure account given of him by his rival, who evidently regarded him with no friendly feelings. It was only one year from Caracalla's death to Heliogabalus's usurpation, and five years to that of Alexander. A scholium to one of the MSS. of the *Æthiopica* mentions that the author was *called Arabs* although he was a Phœnician. Voss. *de Hist. Græc.* p. 487.

At the close of his work he describes himself to be a native of Emesa and one of the lineal descendants of *the Sun!* Mr. Bayle says that this portentous declaration is not inconsistent with the episcopal character, because Synesius boasted to be a descendant of Hercules and St. Jerome said that St. Paul was descended from Agamemnon. As he gives no reference in support of the latter assertion it must stand upon Bayle's veracity. But, after

all, what stuff it is! Agamemnon and Hercules, if they did pretend to be gods, notoriously were men, and it is almost as certain that they had posterity. Synesius (if we are seriously to regard him as one of the Christian church) only asserted what may readily be credited, that there was in his veins some blood of the Heraclidæ kings of Lacedæmon. And what has that to do with a man saying, that his ancestors came from *the Sun*? But Heliodorus, a native of Emesa, an exact cotemporary of Heliogabalus, the favourite of his reputed father Caracalla, and a lineal descendant from the Emesene god Elagabalus, must have been closely connected with that emperor. The viragos Domna, Mæsa, Semiamira, and Mammæa, were probably allied in blood and in a sacerdotal caste of Heliadæ to the sophist called Heliodorus or the *Gift of the Sun*.

He was a native of Emesa but was called Arabs. That is exactly as it should be. For the little kingdom of Emesa on the Upper Orontes was founded by Sampsiceramus the Arab, father of Iamblichus who was killed by Marc Anthony. Dion Cassius calls the Emesenes *Ἀραβίους τῆρας*. L. 50. p. 614. Their posterity continued to reign there for several generations; and the Heliadæ to whom Heliodorus belonged were descended from the Arabs of Sampsiceramus, and not from the Syrians.

If we compare the *Æthiopics* with the impostures of Alexianus and Mammæa, we shall see that they come out of the same workshop. The *Æthiopics* describe the wanderings, loves, and marriage of Theagenes the descendant of Achilles with Chariclea daughter of Hydaspes king of Æthiopia and descendant of Memnon. Memnon and Achilles were the heroes of the Trojan and Grecian realms; and those nuptials are the same thing as *burying the wooden horse*. The song which the Thessalians are said to have annually sung at the Pythian games in honour of the son of Achilles is strikingly similar to that in which Philostratus says the Thessalians annually deplored Achilles. Heroica, p. 741. *Æthiopica*, L. 3. p. 109. ed. Coray. The sentiments of Heliodorus, which are foully superstitious in every respect, seem also to be *sacillar*. He speaks of sacrificing a man to the sun and a woman to the moon, L. 10. p. 399. And he terms a course of ill fortune *ἡμῶν Κέρως*, a strictly astrological phrase, L. 2. p. 87. This Heliodorus was rewarded with the government of an island *after the death of Caracalla* his patron. By whom, we know not. But assuredly not by Macrinus. And for what services, we equally know not. It may not be an improbable conjecture that he was the very person, who was sent upon that marvellous Bacthanalian progress by Mammæa and Alexander Mammæas.

If the reader should think my interpretation of the *Æthiopics* fanciful, he will cease to think so when he considers the secret book called Revelations of Methodius, which the Albigenian Manichees and the Armenians of the 13th century used to study. See above vol. i. p. 5. Rubruquis, p. 142. ed. Bergeron. That book says, there were four monarchies, of which the first was the Assyrian of Nimrod the Giant, and the second the Medo-Persian of Spartacus Cyrus. But all the four monarchies are united together in this way. Chuseth daughter of Pul king of Æthiopia married Philip of Macedon and bore to him Alexander, who conquered Persia. She afterwards returned to her father Pul; who, after concluding a war with *Byzas king of Byzantium*

gave her to him in marriage, and went to Chalcedon with 30,000 Ægyptians to solemnize their nuptials. Chuseth bore to Byzas a daughter Byzantia who married Romulus Armaelus king of Rome (the Rabbinical *Armillus*) and received Rome for her dowry. Which so offended the noble Romans that they slew him; but not until he had had three sons by Byzantia, Armaclus, Urban, and Claudius. Armaelus the second reigned in Rome, Urban in Byzantium, and Claudius in *Alexandria*, and so the seed of Chuseth obtained the kingdoms of the Romans and Macedonians. Method. fol. 9. b. 10. a. 12. 13. a. ed. S. Brant. I am strangely deceived if this be not (in substance) the mummiery of Mammæa and her creatures at Byzantium and Chalcedon, and if it be not, in like manner, the wedding of Theagenes and Chariclea; however grossly those older fictions may have been disfigured by the barbarous Satanolaters of a dark age.

Thus much is certain. That, the religion of Heliogabalus and the philosophy of Ammonius arose together. That, the transactions of Alexianus were preceded by consultations with Origen. That, an *Alexandrine* imposture occupied the throne of Rome at the very time when the empire of the human mind was established with an organic system at *Alexandria*. And that, the same system of mysterious doctrines animated the united sophists and the imperial usurpers.

The system of the Emesene sisters and their two sons and of those sophists was the *Mithriac* (see Julian Apostat. Orat. iv. p. 155. ed. Spanheim) formerly not tolerated in Rome; Gracchus cum præfecturam gereret urbanam, nonne specum Mithræ et omnia portentosa simulachra subvertit? S. Hieronym. cit. Hyde de Vet. Pers. Rel. c. 4. And it is remarkable that in the reign of Alexander Severus the Parthian empire was subverted by Artaxarces son of Sassan a man "addicted to the ineffable mysteries." Agathias, p. 424. French edit. of Cousin. The workings of the same thing were towards the east as well as towards the west.

It is proper that I should here observe upon what passed between Origen and the Emperor Philippus Arabs. That person was of a tribe of Arabs which bore an infamous character and was equally infamous in his own character. Zosim. L. 1. 11. H. Steph. He poisoned the prætorian præfect Misitheus or Timesicles in order to obtain his place. Jul. Capitolin. Gordian. 3. c. 28. 29. He next raised a mutiny against the Emperor Gordian III. by intercepting the supply of provisions for the army and diminishing the pay of the prætorians (Zosim. ibid. Zonaras. tom. ii. p. 228) and presently afterwards murdered that prince. He also obtained a peace with Sapor by granting terms which he never intended to perform. Zon. ibid. Origen however acquired so much influence over this tyrant and his wife Severa, that he showed himself favourable to the Christians and used sometimes to frequent their churches or congregations. Zonaras, p. 229. Jornandes even says ipse omnium imperatorum primus Christianus effectus est. De Regn. Success. in Hist. Rom. Script. Minor. p. 650. Franc. 1588. In a work called the Monuments of St. Pontius of Nicæa there is a legend *de Sanctis Philippiis*, in which it is pretended that Philip and his son were baptized by Pontius and that they fell as martyrs of the faith in the Decian persecution. Mss. Mon. Pont. Niciens. in Barralis Chronol. Lerinens. p. 137. The latter

statements are certainly not true; but it can hardly be doubted that Origen had some dealings with him, and to them the Decian persecution may probably and in great measure be ascribed. His communications with Philip and Severa are mentioned by Eusebius, who does not however hazard any explanation of them. *Hist. Eccl.* vi. c. 36. Philip the Arab was a native of Bostra or Bosrah in Trachonitis, to which city (as well as to one in Thrace) he seems to have given his own name. *Νυν κοσμισθε πολεις Ἀραβων* etc. says the Sibylline author,

Ἐκ πασων δι μαλιστα, μαθηματικη περι ιουσα,
 Βοστρα φιλεπποπολι, να ιλθης εις μιγα πινθος.

L. xi. v. 64. ets. Maio.

When we think of Philip assuming the purple (*την ἀλευργίδα*) of the murdered Gordian, the famous poem of Isaiah obtrudes itself on our memory, "Who is he that cometh from Edom with dyed garments from Bosrah?" c. 63. And as the whole history of Philip is comprehended in his usurpation and the few months of his reign, I think it therefore almost impossible to discharge the suspicion that Origen upon this occasion prostituted the word of prophecy to the uses of treason and assassination. By that circumstance our minds become prepared to find him in tribulation under Decius, and are the less surprised either at his apostacy in that affair or at the circumstances of his reappearance under Gallienus. See above, p. 271.

Conclusion.—Ammonius called Saccas or the Carrier of the Bag was at the head of a conspiracy both religious and political, as deep and extensive as that of Weishaupt, and far better adapted to the times. And Origen was one of his most able and hypocritical accomplices. But he separated himself from that connexion, and set to work upon hæretical plans of Christianity and Judaism, such as Porphyry justly derides, betrayed all sects and parties, and closed his strange life in the reign of Probus, bequeathing to the ribald Arius the poison of his latter meditations, and (as I should suppose) that of his earlier Ammonianism to those persons who were called the *Origenians* or *Foul Origenists*. The Origenists not Foul were those who followed the system of which his theological writings made open profession, and either did not know or did not own to any thing worse.

NOTE 154 TO PAGE 246.

There are several modes of sin, infants and idiots alone being clean in their own persons from that pollution; but it may be hoped that few persons sin from the calm deliberate love of moral evil and hatred of the supreme good. The intercession of the faithful for their sinful brethren was both permitted to men and attended to by God; but "there is a sin unto death, "I do not say that ye shall pray for it." 1 John, c. 5. v. 16. The nature of that sin is partly explained in these words, "all manner of sin and "blasphemy shall be forgiven unto men, but the blasphemy against the "Holy Ghost shall not be forgiven unto men. And whosoever speaketh a "word against the Son of man it shall be forgiven him, but whosoever "speaketh against the Holy Ghost, it shall not be forgiven him neither in "this world nor in the world to come." Matt. c. 12. v. 31, 32. At the same time we learn, that certain Pharisees had said of Christ that he did not cast out the daimonia, except by Beelzebub prince of the daimonia, thus ascribing his miracles to a magical compact with that daimonion whom the Syrians worshipped as Beelzebub, and the Greeks as Jupiter Apomyius or Hercules Apomyius; and that in so doing they committed the irremissible sin. Which surprises us, until we have discovered the essence of that sin. Because it seems to us that they *were* "speaking a word against the Son of "man" and doing nothing else. But we shall arrive at the reason of the thing, thus. Others of their sect were guilty of the same as them and of more; especially one man of a remarkably fierce and headstrong temper, and of the name of Saul, a Jew of Cilicia. That Pharisee so hated the name and memory of Christ, that he "made havoc of the church, entering "into every house, and dragging men and women committed them to prison." Acts, viii. v. 3. The hatred of that Pharisee and his brethren was founded upon fear and upon the rapid progress of that which they opposed; and nobody, who does not deny the truth of those very facts, can (I think) deny that the miracles of Christ's life, death, and ascension, or some of them, were known to him *as facts*. But, as he opposed the reception of them for vouchers of the divine verity, this conclusion is irrefragable, that the Pharisee in question *did ascribe* the signs and wonders of the Lord to a deceiving power and to the black art and *did say*, "he casts not out the "dæmons but by the prince of the dæmons." Without tarrying to observe in what manner that person became seated upon the very steps of the throne of glory, let us inquire how an act impenitent and irremissible in this world and in the next agrees with the saintly character, and wherein consists the difference between those Pharisees and this. The latter was "a "blasphemer, and a persecutor, and injurious, but obtained mercy, because "he did it *ignorantly, in unbelief*." 1 Tim. i. v. 13. There were moreover some who did not only "speak a word against the Son of man," but

who tormented and slew Him ; yet the Father shall "forgive them, for they "knew not what they did." Math. xxiii. v. 34. Unrighteousness is *deceivable*, it's pride will not deign to learn, or it's vicious biases will not allow it to learn aright, and many are the errors of *opinion* for which their authors are responsible, "lest I deal with you *after your folly*," Job, xlii. v. 8. The *fool* of Scripture is throughout a person of perverse heart. But nevertheless he is *ignorant* of the truth, although responsible for being so, and actually does *disbelieve* it. The foolish man of the Psalmist not only blasphemed, but denied, God ; but he believed what he said, "he said IN "HIS HEART there is no God." And every word that the foolish man of Tarsus "spoke against the Son of man" he said in his heart, and "it was "forgiven him." It follows of necessity, and in the way of demonstration, that the other Pharisees, saying the very same things as he said, did not say them ignorantly, and did not believe them while they were saying them, but *knew* that the power of the Lord was manifested before them and *not that* of the prince of the daimonia. If Saul said "I think so and so," the Lord's answer to him would be "pride, and vanity, and worldly lust have "led you into error," but to those others the answer is a shorter one, "you lie, you do not." In those times when miracles were in the way of being displayed, as well by the Lord and his servants, as by Satan and his, the arm of the Lord might be distinguished and recognized, and most easily so by those who themselves were conversant in the black art and knew its strength and its weakness ; and by those Pharisees we know that it *was* recognized, no matter how. They were HYPOCRITES . . . filling up the measure of their fathers which killed the prophets. Matt. c xxiii. So far, it is so good.

But how did they blaspheme what they had not even named, the Holy Spirit ? Because the supreme intelligence of God is *Truth*, and so much thereof as was made known to mortals "came not by the will of men, but "as they were moved by the Holy Spirit." And upon earth "it is the "Spirit who beareth witness because the Spirit is truth." 1 John, v. v. 6. They, therefore, who denied the truths of the Spirit of Truth while at the very same moment they themselves were in the act and energy of believing them, and maintained the lies of the Prince of Lies while in the act of disbelieving them, blasphemed, not the Son of man, erring, but the Holy Spirit, lying.

The knowledge and detection of that crime belongs peculiarly to the searching of hearts ; but if we find people practising the most obscene and revolting superstitions, seeking fraudulent gains, and doing all these things *under a veil of systematic and awful secrecy*, we may from the latter circumstance infer a guilty soul and a consciousness that what they profess is false and unable to bear inspection in the day-light. And, consequently, that while they profess to be inspired with the Spirit of God they *know* what they are saying and say it to deceive their neighbours. See above, vol. ii p. 177. n. 397, and this vol. part i. p. 144. n. 93. It is evident that all Anti-Christ's or personators of the theanthrope, all men personating the Holy Ghost as Manes and Mahomet did, all false prophets, and all forgers of apocrypha, are similar vessels of wrath, provided always they are not led into error by

heir bad passions but know they are lying; for this plain reason, that they each of them say "the word of my mouth is the truth of God" then and there knowing the same to be a figment. That moral condition of the soul is called in Scripture believing and trembling. "The daimonia also believe "and tremble." James, ii. 19. Daimon and daimonion are words of which the etymon is unascertained, but which signify primarily the departed soul of a man, and secondarily a heathen deaster. Daimon is sometimes used for a god or other superior spirit, and sometimes for the ghosts or manes of ordinary men. Το δαίμωνιον, an adjective formed from it, is equivalent with το θάνατον. But the substantive noun δαίμωνιον is applied to the ghosts or spirits of the dead and to nothing else whatever. The sacred writers of the New Testament call the deified impostors, and other ghosts, by the two names indifferently. But no heathen writer (I believe) ever calls the former *daimonia*. See above vol. i. p. 6. n. 14. Not only the deified impostors, but many of their followers who in their lives had sinned against the Holy Ghost, came into collision with Christ and His disciples. They persevered in cruelty and deceit, but they laboured under no delusion themselves. Two of those ghosts, who haunted a place of sepulture, expressed in the clearest terms the spirit of a *believer's blasphemy*. "What have we to do with thee, Jesus son "of God?" As the impenitible sin is *unto death* it is exempt from those correctional punishments which are in harmony with parental affection; they are not liable to the Rich Man's penance and confinement. They were at liberty in those days to enter and take possession of living people to their great bodily torment and insanity of mind, but sometimes with a gift of prophecy called a spirit of python, which of course was only commensurate with the knowledge and faculties of the impure possessing soul. Whether any infirmities of body or mind ever now arise from such causes cannot be said positively either way.

A different sort of possession was anciently ascribed to the daimonia (i. e. to those ghosts of the dead, who do not permanently sojourn in Hades), viz. *dreams*. Messengers occasionally communed with mankind in dreams, but whether they were spirits of the saints, or angels of the fourth day, cannot be said, as *messenger* will express either. Gen. xxxi. 11. Matth. ii. 13. I believe *ὄψας* to mean *dead* or more strictly of such *substance and consistency as are the souls of the dead*. Iliad. 2. v. 8. The Nation of the Dreams used to reside on the outskirts of the Homeric *hades* or *grave of souls*. Od. 24. v. 12. The dead were in three classes, souls in the infernal regions, ghosts wandering in the air, or dreams. Eur. Phœn. 1538. The lying dreams, which did not come from God or good angels, were those which

falsa ad cœlum mittunt insomnia Manes.

The ghost of Cynthia says to Propertius

Nec tu sperne piis venientia somnia portis.

Quum pia venerunt somnia pondus habent.

Nocte vagæ ferimur. Nox clausas liberat umbras

Errat et abjectâ Cerberus ipse serâ.

From which we may correct the legend that ghosts have power *by night*; it should be *in sleep* of which night is the usual but not the necessary time.

Although it is certain that messengers of the Lord used to commune with men in dreams, during the theocratic dispensations, it does not appear what foundation there was for that general opinion of the gentiles. It has a tendency to remove some great difficulties. A man's mind can hardly entertain two contrary opinions, yet a dreamer will dispute with obstinacy; which argues that another is disputing with him. If it were possible for him to hold both sides of an argument, then the somniloquist would articulate both parts of the dialogue instead of one; which is not the case. The hypothetical notions of a man ought to be in his character, if he be subject to no foreign influence, and if he *believes* certain events to be taking place he ought to be affected towards them, as he would be, if the belief was well-founded, irritated or pleased by the same things, frightened by the same dangers, surprised at the same improbabilities, and so forth. But I think it is by no means the case.

C A I N.

I. THE length of Adam's sojourn in Paradise is not known to us; all we know is, that they remained there long enough for animals to have bred and reared up their young, because at the time of their expulsion there were animals to spare which could be killed for their skins. We also know that Cain was born after their fall, because the words of Eve "I have obtained the man from Jehovah" or "the man Jehovah" allude to the promises made to her after that calamity. From which we may conjecture that their sojourn was of a few months.

It is equally uncertain whether they repented of their sins and returned to the performance of their duties under the new conditions of their lives. But the faith expressed in the words of Eve, and the faith of Abel their son, strongly point to the affirmative conclusion.

The history of Cain is little known or explained to us. But as it is certain that the sacrifice of Abel was a sacrament of the Christian religion and acceptable to God by reason of *the faith in his promises* which it displayed, it follows as plainly that Cain had no such faith. He did not therefore look for restoration at the hands of the Lord. But it appears that he did pin his faith upon the rebellious angel who had presumptuously undertaken the management of human affairs. It is said "he was of that wicked one," ἐκ τοῦ πονηροῦ ἦν. And as the devil is "a murderer from the beginning" and as the Jews who slew Christ by his instrumentality were guilty of "the blood of righteous Abel" it seems that Cain killed his brother by the instigation of the Devil. The Devil's motive

for that crime was to prevent a generation of men from growing up in opposition to his schemes, and in the secret of his imposture.

From the very nature of those primitive transactions it is evident that whoever worshipped Satan must have held the opinions of the Dualists. Cain might with confidence be regarded as the first of the Magi. That fact is intimated to us in the name of his wife *Azura*, for *Azur* in the language of the Persian Magi means the intelligence or spirit of fire. The neighing¹ of the Cainites as if they were horses means that they were of the religion of the Scythists², among whom the neighing of that warlike animal was esteemed oracular. And the same is alluded to in the ante-diluvian³ *barbarismus*, in the legend which makes the Mahabadian kings or ante-diluvians to be kings of Persia, in that of *Alorus*⁴ and his eight successors who reigned in Chaldæa before the flood, and in that of the cruel tyrant *Jurasp*⁵. The great characteristics of Magianism are fire-worshipping and the doctrine of the two principles; but Cain (as the Arabians⁶ report) being seduced by Eblis with a promise of the sovereignty of the earth did upon those terms become the first fire-worshipper; and we also read, that Cain in his banishment went to a place where he found two angels⁷, one presiding over light, and the other over darkness, and they were in constant war, but Cain made peace between them, and they dwell together et filios Cain nutriunt spiritu immundo. But it by no means follows that Cain worshipped the giver of all good as the Good Principle, because that very question *what is good?* involved all the gnosis of the forbidden tree. In asking it consisted the

¹ Eutych. Annal. p. 24.

² Herod. 3. c. 87. Adamus Bremensis, p. 8. ed. Lindenbruch.

³ Above vol. i. p. 226.

⁴ Euseb. Chron. p. 6, 7. ed. Milan.

⁵ Price Hist. Arab. p. 13, 4.

⁶ Price Arab. p. 12.

⁷ Liber Zohar, p. 9. b. cit. Bartolucci, vol. i. p. 294.

rebellion of man, in obtaining the answer consisted the necessity of his fall, and the reason, why the quæstion and answer combined were original sin and death, was, that men engaged on such a topic would continually mistake good and evil for each other.— The doctrine of Cain was, that God was a tyrant who denied to his subjects the enjoyment of useful knowledge and punished them with cruelty for seeking it, and that Satan was the disinterested friend of mankind who had opened their eyes by the fruit of knowledge and who would restore them to their former happiness. The reason why he considered fire as the element of Jehovah was his observing the fierceness with which that element burned in front of the cherubim, to bar the ingress of the gate of Paradise, and also the fire which (according to the most probable supposition) descended upon Abel's offering. When Cain was banished out of the land of Eden for killing his brother he was afraid that the example he had set might be imitated to his prejudice, or rather he knew that by the law of the house of Adam murder was a capital crime. For we must bear in mind that that family was now living under the law. But it was not the pleasure of God that his days should be short; it was necessary to the action of the great drama and to the fair trial of the Devil's commonwealth that he should live. And therefore a mark was set upon him, as a token whereby all men might know that his life was sacred. Eutychiuss (as interpreted by Heidegger) and Peter Comestor mention that it was a continual motion of the head, *et posuit Deus signum in Cain^s tremorem capitis*. It may seem doubtful whether the land of Nod or Agitation is named from that circumstance, or whether the story of it is framed in allusion to that name. But the story is entitled to respect, because it tends to explain a circumstance otherwise inexplicable in the conduct of the Evantes

^s Comestor Hist. Scholast. fol. 10. b. fuit Cain *capite nutans* is the version of Eutychiuss in Heidegg. Hist. Patriarch. Ex. 5. c. 37. Pococke translates it *errabundus*. Eutychn. sive Said ebn Batrik a Pococke, p. 16.

or fanatics in the orgies of Cybele and Bacchus, which were instituted in reference to the fall of man, to Eve, and to the serpent. The fanatics used to wander about in a wild manner, and it was so regular a part of their system to shake or roll their heads about, that they must have had some reason for it. In the *Bacchæ* of Euripides old Cadmus (being fanatic) inquires,

Where must I dance? and whither turn my steps?⁹
How shake my hoary head?

Catullus describes the Satyrs and Sileni in the train of Bacchus

¹⁰ Qui tum alacres passim lymphatâ mente furebant
 Evœ! bacchantes Evœ! *capita inflectentes.*

And in another poem he says of the Great Mother's enthusiasts

¹¹ Ubi *capita* Mænades *vi jaciunt* hederigeræ,
 Ubi sacra sancta acutis ululatibus agitant,
 Ubi suevit illa Divæ volitare vaga cohors.

The black face of Harlequin and the rapid revolving motion of his head exhibit to us the colour of the Prince of Darkness and the mark set upon his disciple, being a remnant of the mysteries preserved in mumming, without which we should scarcely have understood the word *inflectentes* in Catullus. I can give no account of the sources of that statement, but probably both Euty chius and Comestor were indebted to apocryphal works such as the *Bella Jehovæ*, *Leptogenesis*, and others, in which there may be many particles of authentic patriarchal history. I have pretty¹² fully and (I believe)

⁹ *Bacch.* v. 185.

¹⁰ *Epithal. Pel.* v. 255.

¹¹ *Atys*, v. 23.

¹² Above vol. iii. p. 393—5. An authentic account of the impostor Ahasuerus may be read in P. V. Cayet's *Chronologie Septennaire*, p. 443—5. ed. Paris. 1609.

satisfactorily explained the fable of the Wandering Jew i. e. of Israel cast forth into banishment. I have farther to observe that, as the righteous are the ¹³ brethren of Jesus, so the curse of Jewry is that of Cain, the bloody brother, and of them is required all the righteous blood shed upon the earth from the *blood of Abel*¹⁴ to that of Zachariah the son of Barachiah. It was a self-imprecated curse, "his blood be upon us and upon our children!" and there is no doubt that a portion at least of the Talmudistic rabbins are both conscious and proud of the curse of Cain. We have already cited one of them who boasts aloud that the more eminent of his countrymen were ¹⁵ emanations from the soul of Cain; and that Akiba the second Moses, wiser than Solomon, became supremely wise in right of his spiritual descent from the fratricide. Postel (who was a cabalist, and a Cainite or ophitic gnostic) gave out that he was the soul of Cain, reincarnate to establish upon earth the kingdom of his primogeniture.

II. The book of Genesis does not explain to us the date of Cain's banishment; but it took place *at the end of the days*, meaning (as I conclude) some period which brought in a solemn festival. An attentive consideration of certain points will perhaps show us the nature of that period. Adam and Eve were commanded to increase, and multiply, and replenish the earth, and of course it was equally the business of their children to people with all due expedition the vacant world. But it is evident that Abel was an unmarried man when he died, because Seth was appointed as "another seed instead of Abel," and the high-priesthood for ever was transferred to his line. The words "and Cain knew his wife" are the same as those which introduce to our notice the first progeny of Adam, and are expressive of the consummation of nuptials. It therefore appears that Cain and Abel were both of them

¹³ Mark, iii. v. 34, 5. etc.

¹⁴ Matt. xxiii. v. 35.

¹⁵ Above p. 219.

arriving at the time of their adolescence and marriage, upon which occasion they were first entitled to exercise the great privilege of a patriarch, the ministry of religious rites. The age of a priest is fixed by the Levitical law at thirty, but was reduced to twenty under David and Solomon ; and the age of the first brothers could not well have exceeded the latter term, to be still unmarried. That Cain and Abel were twin-brothers is not only ¹⁶ a tradition, but it is the only correct ¹⁷ construction of the words and "Adam knew Eve his wife and "she conceived, and bare Cain and said *I have gotten the "man from the Lord*, and she again bare his brother Abel." Because if the two sons were not the produce of *the same knowledge* the averment of knowledge ought to be repeated ; it might have been wholly omitted as a matter of necessary implication, but since it is specified, and only once, we must take it as it is stated. Francis Mercurius ¹⁸ van Helmont observes, that the literal version is *et addidit ut pareret fratrem ejus Abel*, and very fairly subjoins *hinc datur intelligi Cain et Abel fuisse gemellos*. We must therefore suppose that the "end of the days" at which Cain and Abel solemnly presented themselves before the cherubim and presence of the Lord was the feast of their adolescence,

Matris et ante Deos libera sumpta toga.

A part of Cain's curse was that when he tilled the ground, it should not yield him his strength. A change had taken place in the productiveness of the earth when Adam was driven out of the garden, and the severe labours of husbandry became necessary for obtaining a regular supply of food. The curse of Cain does not argue any ulterior change of that sort, but it was personal, like the judgments threatened to the disobedient in Leviticus, "your land shall not yield her increase, "neither shall the trees of the land yield their fruits." That

¹⁶ Mahomet Rabadan by J. Morgan, i. p. 57.

¹⁷ See J. Calvin in Mos. p. 35. ed. 1683.

¹⁸ Cogit. in iv. Priora Cap. Geneseos. p. 116. Amst. 1697.

incapacity of pursuing husbandry for his own advantage was probably an inducement to him to build a city, in order that by establishing a tyrannic power he might obtain the fruits of others and be enabled (as Josephus says of him) "by rapine"¹⁹ "and force to supply his family with all sorts of luxury and "plunder." He collected together in his city people from all parts and was a legislator²⁰ of bad laws to them; and it was not properly speaking at Bel or Babel in Chaldæa, but at Enochia in the land of Naid, Nud, or Nod, that the tyrannis was first set up, and mankind corrupted by dense congregation, and protected in deeds of violence by arms and fortifications. However, we have no reason for departing from the opinion previously²¹ intimated concerning the site of Enochia. The words "east of Eden"²² are rendered "opposite" or "over against Eden" by the Seventy, a construction which they have²³ several times followed, and probably not without reason. And I look upon the migration of Noah's posterity out of Armenia into the plains of Sennaar as a repetition of Cain's departure into those of Naid and as a plan for establishing the kingdom of the Giants upon the ancient site of the kingdom of the Titans and throne of Ophion.

The obscure words "if any one slayeth Cain vengeance shall "be taken on him *seven-fold*" certainly allude to the term appointed for the inviolability of his life. Because Lamech one of his posterity alluding to the avenging of Cain's life seven times foretold that the protection given to his own should be much greater; but the protection given to Cain's was so long as it lasted full and effectual, as are all the promises and perfect gifts of God; and therefore the excess of which Lamech speaks could only have been a greater duration. We must therefore interpret the phrase "vengeance shall be taken

¹⁹ Jos. Ant. L. 1. c. 2. s. 2.

²⁰ Idem, ibid.

²¹ Vol. i. p. 343, 4.

²² Gen. iv. v. 16.

²³ Gen. iii. v. 24. Ezek. xxxix. v. 11.

"on him seven times" to mean "during seven entire times or periods it shall be an illegal and highly penal act to slay Cain." But at the end of those seven periods the mark set upon him would be removed and his life would no longer be under any especial guarantee. If the period in question was a century, that might serve for a key to the mystery of the words Hekatos, Hekatè, and hekaton, which last (according²⁴ to the Emperour Julian) "æniigmatizes a dark and ineffable saying," and it would agree with the number²⁵ of the years of Cain's life as given by Eutychius, 730. But no authentic record remains of the death of Cain or of any of his descendants.

III. The successors of Cain, called Enoch, Irad, Mehujael, and Methusael are known to us by name only. But as his people multiplied, they became more and more bold in the Satanic orgies and mysteries; and in Lamech and his sons we approach to the catastrophe of Cain's family. Lamech married two wives, Ada the mother of Jabal and Jubal, and Zilla the mother of Tubal-Cain and Naama. These four persons are the Mars, Apollo, Vulcan, and Venus of some famous mythologies. By their exertions the system of castes was established, the posterity of Jabal devoting themselves to a nomad life, those of Jubal to music and literature, and the followers of Tubal-Cain being instructed in metallurgy. Naama is the reputed inventress of weaving and embroidery and is also celebrated as a composer of funeral dirges. The three orders of men instituted by his three sons appear to me to have a relation to the three worlds of the mysteries, earth, heaven, and hell. And no doubt the commonwealth of Satan was organized with prodigious zeal, ingenuity, and splendour in the kingdom of Lamech. The most ingenious and perhaps the most wicked of the three great sons of Lamech was Tubal surnamed Cain, the high-priest of the third world, and superintendent of the Arimasp or Cyclopean forges. His name was preserved

²⁴ See Julian epist. 24. ad Scrapionem, p. 393.

²⁵ Eutych. Annal. p. 23.

in Roman mythology but corrupted to Vulcanus, of which Cicero complains he could find no etymology. He instructed every artificer²⁶ in brass and iron. And he discovered the²⁷ uses of fire, with which element he is sometimes identified; that is to say, Cain and Azura were the first Magian fire-worshippers, and Tubal the second Cain carried that diabolical superstition to its greatest depths. He was famous for making teraphim and magical images, and for forging military weapons, on which account he was always numbered among the gods of war, Mulciber, Lar cœlestis, necnon²⁸ militaris. The idolatry of which Tubal is said to have been²⁹ the first inventor may be understood by considering in what manner the highest ceremonies of religion were held in the church of God, after the fall and before the redemption of mankind. At the gate of paradise two wonderful beings called *bulls*, or (in some very ancient dialect) cherubs, were placed. They were so called³⁰ from having the head of a bull, but they had also three other heads, that of a man, of a lion, and of an eagle. The fiery sword revolved in front of the cherubim, and was God's igneous presence. In the sanctuary of Aaron and his posterity there were only graven images of the cherubim, but the light and darkness of God were present and manifest between those images, and the oracle of God was in that sanctuary. The four heads of the cherub, viz. the bull, the lion, the man, and the eagle, represent the triple divinity of the Holy Trinity and the humanity of the Son; and those wonderful creatures were living idols of the Lord, whom the Jews therefore call the Prince of the *Panim* or Faces and by the compound³¹ name Bos-Aquila-Leo-Filius-Hominis. But as the space between the cherubim was the seat of God's presence and of supreme worship in Israel, and was the station of the revolving fiery

²⁶ Gen. iv. v. 22.

²⁷ Diod. Sic. 5. c. 74.

²⁸ Martian. Capell. L. 1. p. 61. ed. Goetz.

²⁹ Pseudo-Philo-Judæus Bibl. Ant. p. 2. Basil. 1527.

³⁰ See Ezek. i. v. 10. x. v. 14. Rev. iv. v. 7.

³¹ See above, vol. iv. Part I. p. 46.

romphæa in Eden, it was no doubt the scene of Abel's acceptable sacrifice and the *Presence* from which Cain was banished. Therefore, like as Jeroboam set up the "Cherubim"³² of Samaria, golden bulls in Bethel and Dan, so the Kings of Enochia sought to make for themselves a sanctuary, and an oracle, and living idols. The oracle was that of Satan, and the animation of the idols was that process of the art magic so celebrated³³ in the legend of Vulcan. But the forms of his principal teraphim were those of a horse, a lion, a man, and³⁴ a vulture, the horse being the symbol which the Magi and Scythists affected to substitute for the bull. They are said (by one account) to have been idols of the sons³⁵ of *Kabel* (a name of Cain) made as objects of worship for his posterity; and Yauk (the horse)³⁶ in particular was a devout man whose death the people so deeply deplored that the Devil took occasion to furnish them with an image of him. The fire over which Tubal presided was that of Arimanes, and the name of the Scythian Cyclopes, *Arimaspi*, is of the same root; so likewise is Arima, (which was the subterranean³⁷ palace of the serpent Echidna and the tartarus³⁸ of the fulminated Titanes) and

Inarime Jovis imperiis imposta Typhæo,

and (if I mistake not) the *Arimathea* to whose saint and his children the keeping of the masonic Sancgréal was committed. The Arimaspi were ten metallurgic kings, the seat of whose government was fabulously placed in the Riphæan mountains, and their monoculous form is a type of universal monarchy founded upon theocratic pretensions.

³² Hosea, viii. v. 6.

³³ See above, vol. iii. p. 265—282.

³⁴ Mahomet, Coran, cit. vol. iii. p. 275.

³⁵ Hottinger Hist. Orient. p. 157. He was so termed, for the sake of making a jingle with Abel, as they called Gog *Jagog* in order to jingle with Magog. So much do the Arabians prefer sounds to realities.

³⁶ Pococke Hist. Arab. p. 95.

³⁷ Hesiod. Pseudo-Theog. v. 304.

³⁸ Iliad, 2. v. 783.

The Ægyptians commemorated the magnificence of Enochia under Tubal-Cain, in their legend of Atlantis. That settlement was founded before the great deluge by Evenor (the *man*³⁹ of Eve) and his wife Leucippa (the luminous⁴⁰ mare), that is to say, by Cain and Azura. Their daughter Clito married Neptune, who fortified a high-place in the fertile plain of Atlantis and built a city round it. That personage is clearly Enoch son of Cain in whose name the capital of the Cainites was built. But why is he called Neptune? Because the other Enoch was not only the prophet of the flood in reality, but was superstitiously regarded as the author of it. He was the Ganymede whom Jove took, who after his translation became the flood-star Aquarius, and who caused the inundations of the Nile⁴¹ by the motion of his gigantic feet. He was Og the giant who waded through the waters of the flood, and closed the windows of the firmament with his hand and the doors of the great deep with his foot. Moreover, whatever the Hebraists may invent out of the roots of that language, I believe the last syllable of Enoch's name to be the same as Og or Ochus, and as the first syllable of the words ὤκεανος and ὤγενος, and to mean *water*⁴², as ogha does in the Sanscrit. Neptune and Clito had five⁴³ sets of sons, twins each time, and Atlas was the eldest of the first gemini. The number of these generations is the same which Scripture allows to the Cainite kings, Irad, Mehujael, Methusael, Lamech, and the sons of Lamech; but still we find them all represented as brothers from the same parents, and not in the descending line, which arises from the great age of the antediluvians who, though distant from each other in blood by half a dozen generations, were all living together.

The description of Enochia not only suits with its aquatic name, but strongly confirms me in my belief that it was built

³⁹ See Gen. iv. v. 1.

⁴⁰ See above, p. 293.

⁴¹ Pindar. *Fragmenta*, p. 126. ed. Heyne.

⁴² *Asiat. Res.* 8. p. 326. London, 1808.

⁴³ Plato *Critias*, tom. 10. p. 50. Bipont.

in the plain of Sennaar upon the banks of the Euphrates ; and that Babel was erected near the site of it. There was a rich and fertile plain, having a small mount in the centre of it, around which the city was laid out in concentric enclosures, consisting alternately of canals of water and strips of land, two of the latter, and three of the former, so that the whole was defended by a great fosse. There is no place in the East more suitable for such a plan than the plain of the Euphrates, and the general scheme agrees with that of Babel, as well as with those of Egbatana, Panticapæum, and⁴⁴ Chensi. They also made solid bridges over the zones of water, and water-bridges or channells through the zones of land, in order that you might pass from the centre to the exterior of the city either by land or by water. The entire diameter of the city was sixteen stadia or 10,000 feet. Five of these stadia were the diameter of the central plain, the whole circumference of which was strongly fortified with walls of black, white, and red stone ; and in the centre of the central plain, at the mount, the sacred and inaccessible temple of Neptune and Clito, in which they begot the ten kings, was erected, with walls of silver and gold. But the walls of the whole and outermost circumference were cased in brass, the next to them with tin, and the next again with fiery-coloured orichalchum. Such were the works of Tubal-Cain at the city of Enoch ; but that was only the capital one⁴⁵ of ten cities. It is to be feared that the families of most of Adam's various children were either seduced or compelled into a submission to the tyrants of Enoch. The great military expeditions and conquests of the Atlantidæ represent to us the violent means by which their tyranny was extended, while superstition, castes, and organical brothership gave their chief a pontifical supremacy over nearly the entire globe.

IV. But the kingdom of Lamech was not so remarkable

⁴⁴ Travels of Ibn Batuta, p. 216-9.

⁴⁵ Plat. Crit. p. 61. Marcelli Æthiopica cit. Procl. in Timæum, p. 54, 55.

for its magnificence as for the horrible depravity of its people. Riot and incest prevailed among them. Their patriarch had two wives, and it became common in the course of his time for women to have⁴⁶ several husbands, *patres cum filiabus juvenes cum matribus suis venere promiscuâ utebantur*. Lamech (whose name the Orientals change, by way of anagram, into Malech or Malchus *i. e.* the King) is said by the Persian Magi to have introduced⁴⁷ the Platonic enormity, and to have brought submersion upon the whole world by his impieties. *Commiscebantur masculis et brutis*, says the Latin⁴⁸ Berosus. The incestuous marriage of Tubal-Cain with his sister Naamah, her adulteries with Jabal, and his entanglement in the brazen labyrinth of the fire-king, have furnished out a mock-heroic mythus of great celebrity. The cruelty of the Cainites was equal to their lasciviousness. Lamech was stained with double murder⁴⁹ as well as with bigamy; and his table was served with the flesh⁵⁰ of sucking children. It is also said that *manducabant homines, et procurabant*⁵¹ *aborsus*, in eduliumque præparabant, an astonishing refinement of cannibalism invented (as it seems) by one⁵² Kasyada. They are also said⁵³ and (I make no doubt) with perfect truth to have studied alchemy and occult medicine. Human

⁴⁶ Eutych. *Annal.* p. 24.

⁴⁷ *Magorum Liber Sadder, Porta*, ix. p. 454. ed. Hyde, Oxon. 1740.

⁴⁸ *L.* 1. p. 44. *Antw.* 1552. The five books of the Latin Berosus, with several similar works, was received by Annii of Viterbo from one George a Dominican of Armenia, as he states. *Ibid.* p. 76, 77. Postel says *sententiæ ex eodem Beroso antequam unquam veniret in manus Annii Viterbensis, quo creditur auctore confictus, jam in Germaniâ et Galliâ exstabant. De Etruriæ Originibus*, p. 20. Lucius Flavius Dexter of Barcelona has these words in his Chronicle, under the year A. D. 300, *L. Valerius Hispanus Berosi fragmenta in quinque partes digessit* p. 41. Saragossa. 1619. But the Jesuit Don Romano Higuera labours under the suspicion of having forged that Chronicle.

⁴⁹ *Gen.* c. iv. v. 23.

⁵⁰ J. H. Ursini *Prometheus*, p. 97.

⁵¹ Berosus, *L.* 1. p. 44.

⁵² *Sec Enoch.* c. 68.

⁵³ *Enoch.* c. 64.

wisdom was arrived at its height. The greatest kingdom perhaps ever seen upon earth was from one end to the other illuminated in the highest degree; the most recondite lodges could not excogitate any thing farther, and they could not remedy what they had already done, and "the end of all flesh came." The citizens of Atlantis (as we read) lost sight of every thing which was divine in their nature and origin, mortal affections and laws of human contrivance prevailed among them, and their glory was changed into turpitude, which so offended the eyes of Jove the god of gods that he summoned ⁵⁴ all the deities to attend a council at his palace in the centre of the world. The proceedings of that council were unhappily lost with the concluding portion of the *Critias* of Plato. But we read the result of it in the *Timæus*, viz. that a sudden earthquake and deluge ⁵⁵ swallowed up the warriors of Atlantis and buried that kingdom under the sea.

V. We must however remark that, besides the kingdom founded by the murderer in the Land of Nod, there was another of which the principal seat was in Armenia or Eden, the country from which Cain had emigrated, and in which the descendants of Seth were kings and patriarchs. That family were not worshippers of Satan or proselytes to the Magian doctrines of Cain. But in the days of Seth and after the birth of *Enos* (i. e. *The Man*) they appear to have fallen into great errors, to have worshipped that person as the promised seed of Eve, and to have paid some sort of adoration to the angels and the stars. The traditions which ascribe the beginnings of the Sabian polytheism to Enos and the children of Seth are too generally received to be regarded as entirely false; especially when we find such an allusion to their misconduct as is contained in these words of Scripture, "then began men to call ⁵⁶ upon the name of Jehovah," which phrase can certainly

⁵⁴ Plat. Crit. p. ult.

⁵⁵ Plat. Tim. vol. ix. p. 297.

⁵⁶ Gen. c. 4. v. ult.

be true only in a bad sense and of a very different worship from Abel's, and which is said to be more correctly rendered "to make profanation in the name of Jehovah." The gloss introduced by the Seventy Jews of Alexandria, "this man "hoped to be invoked by the name of the Lord God," probably gives the truth of the matter spoken of, though not of the words; as was their frequent and certainly not commendable practice. Almost all corruptions of religion have in all ages arisen from creatures endeavouring to obtain for themselves those honours which are the Creator's; and how that evil sprung up after Enos was born unto Seth I have heretofore⁵⁷ endeavoured to explain. But yet those profanations are expressly said to have been *in the name of the Lord*, and they were as distinct in their spirit from those of Cain, who deified the Devil and maintained that *evil* was God as well as *goodness*, as the sin of God's worshipper Jeroboam son of Nebat differed from the sin of Ahab the servant of Baal. And though the Enoshian hæresy was one of anti-christ or of worshipping as God those who were not God, still they were worshipped *as God*; and the Sabians were deceived by Satan in his disguise of a messenger of light, instead of bowing, as the Cainites did, before the manifest horrors of an Arimanes. Thus doth it appear that the great division of paganism into Sabianism or Hellenism on one hand, and Magianism, Barbarism, or Scythism on the other, is as old as false religion itself, and the latter almost as old as the world.

It is not certain that Adam and all other men fell into the delusions of Sabianism, and we cannot judge of the extent and rapidity of their growth from the lying boasts of modern oriental hæresy; nor were they in their origin of so revolting a nature as they have since been and now are. The corruptions which commenced when the son of Seth was named *The Man* continued to diffuse themselves through the days of Enos, Cainan, Malaleel, and Jared; but Enoch the prophet, the son

⁵⁷ Vol. ii. p. 489.

of Jared, did not cleave to them, but repented of his folly and their's, forewarned them of the flood, and being removed into the interior of the garden of Eden (at the entrance whereof the cherubim stood sentinels) has become "an example of repentance to all generations." And his preaching was not without it's good effect, for not only his grandson Lamech and Noah his great-grandson were prophets of the Lord, but we find that after his time there were an entire class of people called *Sons of God*, Bani Elohim, upon whose perseverance in their filiality the fortunes of the earth depended.

VI. It appears that the family of Seth and the nations who composed the Cainite empire had never been friendly to each other, even while they were both apostate. For the paths of error are devious, and having followed two different forms of the human knowledge of good and evil, they may well be supposed to have hated each other as much as they both hated the truth; and, if both were to the Lord as Sennacherib was to Him, they were to each other's gods as Sennacherib to the gods of Hamath and Sepharvaim. The mountainous regions of the Armenian Eden afforded them means of defence against the tyrannic power and military violence of the emperours of Naid; and the fire-temples of Arimanes were hateful in the eyes of people who were accustomed to a milder superstition, and ever cherished the memory ⁵⁸ of the murdered Abel.

At last however the refinements and luxuries of the Lamechidæ triumphed over all the prejudices of the Sethidæ and even over the awful warnings of Enoch. The artifices of Zillah and Naamah and the daughters of the Cainites, and especially the allurements ⁵⁹ of music and elegant dress which the sister of Tubal-Cain had introduced, prevailed upon some (100 ⁶⁰ men it is said) of the congregation of Noah to descend from the Armenian and Gordyæan hills unto the plains of

⁵⁸ Their oath was by the blood of Abel.

⁵⁹ Berescith Rabba cit. Bartolucci vol. i. p. 295, and see above, vol. iii. p. 338.

⁶⁰ Euty chius, p. 24.

Asia and connect themselves with the voluptuous handmaids of those imperial harlots. They were the *Nephilim* or Fallers-Away, so called from their signal apostasy, and the issue of those marriages were the *mighty men*⁶¹ of yore. Even some of the Christian fathers⁶² regarded the sons of God as super-human beings and the souls of the *Nephilim* as a race of demigods. In rabbinism, Naamah the daughter of Lamech was mother of Asmodæus⁶³ and divers other evil spirits; and to this day she is in the habit of lying with men⁶⁴ while they sleep, in order to procreate lemures and malign dæmons. There is no doubt of her instrumentality in that fatal seduction of the patriarchs, of which the example proved contagious, for "one after another they descended⁶⁵ from the holy mountains to the daughters of Cain the accursed" until the time of the flood came. But the ages which elapsed from the loves of the *Nephilim* to the flood were those in which many of the most awful scenes of ancient mythology were acted. Those loves were attended with great schisms in the Magian kingdom of Cain, of which the strumpet Naamah (the first Venus of the first Babylon) was the active leader. Not only did she conform herself to divers of the notions of the Enoshian Sabians, but must be regarded as the prime author of a shocking abuse which has ever since infected the world. It is evident from Scripture that Adam was not an object of worship in his own kingdom, and that Enos was the first theanthrope there acknowledged. His fallen state and state of punishment were incompatible with the idea that he was God; and indeed the whole delusion rested upon the expectation of the promised seed. For the like reasons Eve did not obtain any undue respect. But the state of religion and society was very different in Lamech's country, and such as enabled Naamah

⁶¹ Gen. vi. v. 4.

⁶² Athenagoras cit. above, Part I. p. 53, 4.

⁶³ Bartolucci Bibl. Rabb. vol. i. p. 294, p. 332.

⁶⁴ Bartolucci *ibid.* p. 83. R. Jitzhak in *Kabbala Denudata*.

⁶⁵ Euty chius, p. 27. p. 35.

to teach the doctrine of two separate sexes in the Deity, the rites of goddess-worship, the frequent incarnation of the goddess-mother as well as of the man-god, and her actual incarnation first in Eve and then in herself. Eve (says the cabalist F. M. Van Helmont) is not styled "the mother of all living" merely because all *mankind* were derived from her, but because she contains in herself *vim animantium omnium*⁶⁶ *maternam*. The horrible *dæmon* whom the Rabbis describe as Lilith or Lamia, daughter of the Earth and wife of Adam, who refused to⁶⁷ acknowledge her husband's superiority, and who feasts upon the flesh of young children, is Eve herself as she was worshipped in the orgies of Naamah; and the same orgies gave origin to the fable that Eve, having separated herself from Adam for one hundred and thirty years after Abel's death, during that time gave birth to⁶⁸ the *dæmons* and the *lamiaë*. It is on record that the antediluvians had (at the time of the deluge happening) a woman-idol or goddess called Sowa⁶⁹ or Sevaha, as well as the horse, the man, the lion, and the vulture; and Sowa was a woman descended from Cain. These were the beginnings of the dreadful Magna Mater. And they were the occasion of great discords in the realm of Lamech, for there is nothing the Magi less affect than goddess-worship. The spirits of light and darkness, whom Cain reconciled to each other, and who were the gods of the Cainites, wage incessant war⁷⁰ against the *dæmons* Daaza and Azael sons of Naamah, and drive them away whenever they meet them; they go to their mother, who instantly takes flight and with such rapidity that she can never be overtaken. The crimes that were acted among the Lamechidæ during the prevalence of that virago can not be now unravelled. But

⁶⁶ Helmont Cogitat. in Genes. c. iii. v. 20. p. 105.

⁶⁷ Liber Ben-Sira cit. Bartol. v. i. p. 70.

⁶⁸ Elias Levita cit. *ibid.* p. 74.

⁶⁹ Alcoran cit. Hyde. Vet. Pers. c. 5. Beidavi cit. Hottinger Hist. Orient. l. i. c. vii. p. 156.

⁷⁰ Zohar. cit. Bartol. l. p. 294.

the foul banquet ⁷¹ of Tantalus, of the king Lycaon whose crimes brought the flood upon the earth, of Thyestes, of Tereus, of Clymenus, and of Harpagus, is a tale variously told of those days of horror; and it was a crime committed in the course of a contest for theocratic supremacy. Darkness covered the earth, for the sun would not look upon their deeds.

The upshot of these violent disputes was the empire or league of the Nephilim and their children, the

Conjurati cælum rescindere fratres,

the same who are called Titanes and sometimes Gigantes in ancient superstitious poetry. But the more correct and discriminative mythi designate them as Titans. For there are three classes to be observed. The first is that of the earth-born *triad*, the Cœus, Iapetus, and Typhœus of Virgil, or Cottus, Briareus, and Gyges of ⁷² the Theogonist. Secondly, the *Titans* of the Theogonist, in whose time the deluge happened. And thirdly, his hundred-headed Typhœus speaking with all manner of tongues and father of the dissipating winds, who represents the Nimrodians or Rephaim, and agrees with the *Giants* as distinguished from the Titans by ⁷³ Lucian, and by Nonnus, who says that mother Earth raised up two generations,

Πρεσβυτερος Τιτανας ἐπι προτερῳ Διωνυσῳ ⁷⁴,
Ὅπλοτερος δὲ Γιγαντας ἐπ' ὀψιγονῳ Διωνυσῳ.

The earth-born triad seems to be that of Jabal, Jubal, and Thubal who are described in *Theogonia* as hated by the gods of ⁷⁵ Saturn's family, but yet co-operating with them against the Titans; in which incorrect statement we have some

⁷¹ See above, vol. iii. p. 344, 5.

⁷² Theogonia, v. 617, 18.

⁷³ De Salt. c. xxxvii. vol. v. p. 146, 7. Bipont.

⁷⁴ L. 48. v. 29.

⁷⁵ Theog. v. 617. 655. 714.

inkling of the dreadful feuds between the Cainite magi and the innovators of Naamah's hybrid generation and sect. But there is no doubt, that the Titanian army was that of the Nephilim (or Apostate *Sons of God*) and their children the "mighty men of yore." I have said that the three chiefs of the Cainite Magi, Jabal, Jubal, and Thubal, were the three hecatoncheires in league with Jupiter to destroy the Titanes. That man revived paganism in a spirit of opposition to Naamah and the Nephilim as well as to his father Noah. Besides his *divine* titles he had divers *heroic* ones, and none more memorable than that of the Athenian king Cecrops, half man, half serpent, who witnessed the fires of Phaethon and waters of Deucalion. In his days, "an olive tree sprang up at one place"⁷⁶, and water burst forth at another. Having "consulted the Delphian oracle he was informed that the people had to choose between Minerva and Neptune, from which patron deity their city should take it's name. At that time women took a part in the public councils. The men all voted for Neptune and the women for Minerva; and the latter were the more numerous by one vote. Neptune in his wrath created a violent inundation and laid waste the whole country. And in order to appease him three punishments were inflicted upon the female sex, they were never to vote in public affairs again, never to transmit their own names to their children, and never to be called "Ἀθηναῖαι." Of the same⁷⁷ Cecrops it is recorded, that he ordained legal marriages, and reformed the promiscuous licence, which he found so prevalent, that no one pretended to know his father, but only his mother. From an attentive consideration of all these circumstances we shall plainly see that the rebellion of the subject sex, abolition of marriage and pater-

⁷⁶ Varro cit. S. Augustin. C. D. 18. c. ix. and Conrad Abbas Ursperg. p. 5. ed. 1569.

⁷⁷ Tz. Chil. 5. 662—5.

nity, and Amazonian enormities, illustrated in my second volume, were but a revival under the woman Helena or Semiramis of those which the antediluvian goddess Naamah had contrived; as also the Cushim before her had but revived the magic of the Cainites. It is most important to bear this steadfastly in our minds, for without it we can neither comprehend the Theogonia nor, what is of more moment, the real character and motives of Cham and the intrigues of his posterity.

VII. The fables which speak of an assault upon the firmament of heaven are absurd and puerile, like those which ascribe to the Babel tower-builders an intention of overtopping the waters of the flood. The station of the gods was at Olympus, a mountainous but paraisaical region in which the terrestrial heaven was situated. And it is manifest from the accounts of this conflict of Saturn and his family with the Titans that the latter were endeavouring to force their way into Paradise and to overpower the Cherubim by numbers, violence, and magic arts. None remained faithful in the world, or professing to be so, but Noah and his seven companions; and the war, as justly described by the poets, was one in which earthquakes and the elements of fire and water were the weapons employed by the conqueror. When the Atlantidæ became corrupt, Jupiter assembled all the gods in council and they determined to submerge them in water. When the Titans rebelled, He summoned all the gods to Olympus to assist Him, and the first who came was Styx the goddess of the subterranean waters. When the army of Saturn⁷⁸ was about to contend with that of Ophioneus, their mutual challenge was under this condition, that the beaten party should be flung into the ocean, and the victors remain in possession of heaven. It was indeed no battle, but the excess of impotent madness and presumption overwhelmed

⁷⁸ Pherecydes cit. Origen. adv. Cels. *J.* vi. c. 42. p. 664. ed. la Rul.

Presently, by the supreme and incomparable power ; the **T**itans were all præcipated into hell, while not a single god was hurt in the affray.

But there is one remarkable circumstance concerning their fall. There is no account that either they, or the earth-born triad, in any of their battles with the gods or with each other, were killed ; although all the elements of destruction were turned against them, fire from heaven, waters from hell, and mountains torn from their bases. The impious men of the silver age, who sinned against each other, and refused to worship the gods that possessed Olympus, or to *do sacrifice at their altars*, were hidden from sight by Jove ; Ζεύς Κρονιδῆς ἐκρυψε. But he did not kill them ; on the contrary, after the earth had concealed them, they were honoured “ as the “subterranean”⁷⁹ blessed mortals.” The Titans were *concealed*⁸⁰ in Tartarus and are confined within walls of iron ; and above those walls of Tartarus, but at the bottom of the Oceanus, Cottus, Briareus, and Gyges⁸¹ sojourn, being appointed to guard them in their prison, the submarine Domdaniel of the Arabs. No Titan is ever spoken of as a ghost or dead man, or as being in the mansions of Aides or Hades. The “ earthquake and cataclysm ” did not kill the Atlantidæ, but sent them under the ground, ἐδν κατα⁸² γης.

It is certain that an opinion prevailed, of Lamech, the Lamechidæ, the Nephilim, and the Mighty Men, having suffered a Tartarosis or been sent down like Corah, Dathan, and Abiram, “ alive into the pit.” Lamech king of the earth, and therefore called⁸³ *Malech*, is the

Rector Terræ quem longa in sæcula terret
Mors dilata deum,

⁷⁹ Hesiod. Op. et D. v. 133—141.

⁸⁰ Theogon. v. 730.

⁸¹ Theogon. v. 734. 815.

⁸² Plat. Tim. p. 297.

⁸³ Hottinger, Hist. Orient. L. 1. c. 3. p. 23.

and when he reflected on his crimes he foretold that if Cain's life was prolonged as *seven* his own should be prolonged as *seventy*. Lamech was the tyrant Ardiæus, ⁸⁴ king of *Pamphylia* or *All-nations*, who killed his aged father and his brother, and was not (we are told) admitted into the purgatory of souls but detained in Tartarus. Lamech (whose blindness is traditional) was Teiresias, the atheist, the wizard of the black sheep, who invented enormities,

Venus huic erat utraque nota,

whom Juno struck blind, and Jove compensated with the gift of longevity ut septem ⁸⁵ ætates viveret, and who was a living ⁸⁶ man in the midst of the dead.

And that opinion was not without foundation. The old man himself distinctly foretold to his two wives that the duration of Cain's life, long as it was, would be short to his. He and others who shared his lot were the prisoners ⁸⁷ in *Tartarus*, under the *chains* or *involutions* of darkness, "who" sometime were disobedient in the days of Noe," to whom our Saviour preached during his short sojourn below. And that was the fatal term of Lamech's procrastinated death, which came to pass in the reign of Tiberius Cæsar, when the rumour went abroad that *Great Pan was dead!* Pan, the rector terræ, and chief of the terrestrial gods.

From a review of all these circumstances we may safely conclude that the sins of Lamech and the other prisoners (whosoever they were) of the days of Noe were not of that kind which, being directed against the Spirit of Truth, are impenitible and irremissible. But they were thought worthy to be preserved alive in the flesh until the preaching of the gospel by Jesus. And it was probably in a moment of pe-

⁸⁴ Plato Rep. L. 10. p. 325, 6. ed. Bipont.

⁸⁵ Hygin. Fab. 75. Phlegon de Mirab. p. 56. ed. Franz.

⁸⁶ Homer, Odyss. x. v. 494. See above, vol. iii. p. 353, et.:

⁸⁷ See above, p. 257. n. 190.

nitence that the spirit of prophecy came upon him. Those are the grounds for an opinion held "by most of the fathers" that Lamech by the promise and by repentance⁸⁸ obtained "forgiveness of his misdeeds."

⁸⁸ Phot. Bibl. p. 537. ed. 1824. See S. J. Chrysost. in Gen. i. p. 138. ed. Eton.

THE DELUGE.

I. THE total depravation of mankind, and failure of all the plans which the Devil and his votaries had set on foot for their improvement, determined God to destroy all men except the few remaining of the faithful. For men's thoughts were only evil continually, the earth was corrupt, and it was also filled with violence.

The deluge did not merely consist of those fearful portents that overwhelmed the Titans, and removed the Cherubim, and the Garden, and the Mount of God, and the prophet Enoch, but also of an inundation covering all the globe's surface and killing every terrestrial creature except those in Noah's ark.

On the first day of the world the earth was a rude mass collected at the bottom or centre of the waters. On the second day the heaven, expansion, or firmament was expanded in the midst of the waters, and a part of them was carried upwards by the expanding, and supported by the elasticity, of the heavens. The remainder of the waters continued to cover the earth. On the third day the earth was expanded through the waters which covered it towards their surface, and they at the same time subsided through the earth into it's interior. And so the order of the terraqueous globe was just reversed. But the dry land was irrigated, the rivers ascended and descended, and the frame of the earth was perfect and beautiful.

In the days of Noah God "broke up the fountains of "the great deep," that is to say, He did by a violent convulsion of the globe bring upon it's surface the waters which had subsided on the third day, and "he opened the windows

“ of heaven,” that is, he removed the support from the waters which had been carried up on the second day and brought them down in rains. And the double inundation prevailed over the highest mountains. The *breaking up* and the *opening* were the first¹ changes and derangements which the lovely works of the Hexaemeron had undergone.

After 190 days the waters began to return from off the earth and did so continually during 204 days. At the end of which time Noah came forth from the ark. The returning of the waters consisted in the subsiding of the waters into the deep from whence they had been excited ; and in the evaporation of another portion of them, which became the material of the postdiluvian or *natural* rains, as opposed to the judicial rains of the 40 days. But the waters of the eruption and those of the great rains were together by far too great to be received back, into the receptacles from which the former had been sent up ; and the consequence was, that the surface of the globe remained neither aqueous as on the second day, nor dry as on the third, but (as it now is) terraqueous.

However, the distribution of earth and water was by no means the same, when Noah came forth of the ark, as it is now. For, to repeat² my own former words, “ the deluge “ subsiding left the hollow places of the earth’s surface filled

¹ The Annals ascribed to Joseph ben Gorion, a cotemporary of Josephus, are a fiction by Rabbins of the lowest quality, composed about eleven centuries after Christ, and founded upon other apocryphal forgeries, such as the Book of Titus Romanus, the Acts of Alexander the Great by the Magi, etc. From the Acts of Alexander they give a description of the tomb of Cainan, son of Enos, king of the whole world, upon which there is inscribed an account of a deluge which invaded a third part of the Earth in the days of Enos son of Seth. Jos. Gorionid. p. 76. Ed. Gagnier. That invention was dictated by their puerile love of conformities. They assumed (inaccurately, as appears in the foregoing pages) that Noah’s flood was exclusively directed against the Cainitic Magianism ; and they therefore required a corresponding judgment against the reputed founder of Sabianism. But they found no moderately respectable tradition of such a fact, or they would not have appealed for it to an authority so unfathomably below all contempt, as the Acta Alexandri, of which they furnish ample specimens.

² Vol. ii. p. 55, 6.

“ with water, the necessary result of which was, that, where
 “ one side of the cup or trough in which the water lay was
 “ not strong enough, it would burst, and particular portions
 “ of the globe were ravaged by partial inundations ; but in
 “ course of time it settled in those places which were either
 “ agreeable to it's level or which had barriers strong enough
 “ to resist it's downward propensity.” By those means (sufficient in themselves, and sometimes accelerated by earthquakes) there would occur deluges of certain tracts and desiccations of certain others; during a period, the length of which is indefinite, after the great deluge, and such a shifting of the sea as Aristotle believed in ; “ the same places, he ³ said, were
 “ not always land or always sea, ἀλλὰ μεταβαλλουσι.” It is not unlikely in itself, and it is recorded, that such an event transformed the lake of Thessaly into a delightful valley, and of course inundated some other lands ;

postquam discessit Olympo ⁴

Herculeâ gravis Ossa manu subitæque ruinam
 Sensit aquæ Nereus, melius mansura sub undis
 Emathis æquorei regnum Pharsalos Achillis
 Eminent.

A far greater event was the bursting of that huge sea, whereof the Euxine is the remnant, “ first through the mouth
 “ which is near the Cyanean rocks ⁵ and then through the
 “ Hellespont,” by means of which the low countries about Samothrace were turned into sea. Videmus hodie, says Pliny, mersam Acarnaniam Ambracio sinu, *Europam Asiamque* ⁶ *Propontide et Ponto*. The like event carried off a portion of the same waters into the Atlantic, “ because the Mediterranean
 “ became so swollen with rivers ⁷, as to burst the passage

³ Aristot. Meteor. 1. c. 14. p. 425, G. Casaubon.

⁴ Lucan, vi. v. 347.

⁵ Diod. Sic. L. 5. c. 47.

⁶ Hist. Nat. L. 2. p. 429. Franz.

⁷ Strabo, L. 1. p. 72. Oxon.

“through the pillars of Hercules, and drain those parts which “were previously under shallow water.” It is particularly mentioned that the country between Mount Casius and the red sea was a swamp, anterior to the last-mentioned eruption. The Baltic seems also to have forced its way through the Danish passages; that was the great irruption of waters which (according to Celtic tradition) shook the Cimbrian Chersonese, drove numbers of the Cimbri from their homes⁸, submerged others of them, and (no doubt) divided Britannia from the continent. These circumstances must have buried much land in the Atlantic which in the early postdiluvian times was dry; and they afforded a great facility to the pagan priests and philosophers for concealing the great general events of the world and the judgments and promises of the Lord, and making their local appropriations, their Ogyges, Deucalion, Dardanus, Priasus, and Atlantidæ; as well as for setting up the notion that a plurality⁹ of deluges and conflagrations succeeding each other at periods are a part of the natural and inherent system of the world, the cataclysm being the winter and the ecpyrosis being the summer¹⁰ of each mundane year.

Therefore the analysis of the earth's present structure, so far as it is accessible to human investigation, must be conducted with reference to these great operations of God, partly creative, partly judicial, and partly in the common order of nature. First of all the rapid operations of the third day, giving to the terraqueous globe its form. Then, the violent breaking up of the earth in various directions, by the explosion from below. Afterwards, the filtration of the flood subsiding through the earth, and carrying with it various substances. And lastly the violent catastrophes and alternations of sea and land which unavoidably occurred in the times following the

⁸ Strabo, *L. vii.* p. 424, 5.

⁹ Plato *Leg.* 3. tom. viii. p. 106, 7. Timæus, tom. ix. p. 290, 1. Cicero *Sonn. Scip. c.* 7. *Æsculapii Myriogeneis* cit. Jul. Firm. *Matern. Mathes. L. 3. c.* 1. Alexander Polyhistor, above, vol. iv. part 1. p. 123.

¹⁰ Aristot. cit. *Censorin. de D. N. c.* 18. p. 98. Ed. Havercamp.

deluge. These are the principal causes which exist for the present appearance of the globe.

And besides them there are other circumstances connected with the general flood, of which the human mind must feel the immensity, though it can never measure their progress and velocity :

II. The deluge came to pass under profound darkness, and the way of the great ship was through a præternatural night which was termed the *catoulas*, and personified as *Thaumas* father of the Rainbow :

“ Night scared her crew, which men Catoulas call
Terrific night. No star could pierce it's pall,
No Lunar beam serene, so gloomy fell
Chaos from high or rose from lowest hell.
They speechless drifted on their way, nor knew
Whether on Styx or on the ocean blue.

The Catoulas was the darkness occasioned by the crimes of Atreus, on which the Sun refused to shine ; and it was likewise the banishment of Apollo from heaven, during that year which immediately followed¹¹ the destruction of the Cyclopes or smiths of Tubal-Cain. His tending the herds of Admetus the Argonaut during that year of darkness signifies that, although the rest of the world wanted light, enough of that element was supplied for Noah's use and that of his wonderful herd of birds, beasts, and reptiles. It may fairly be supposed that the glory of the Lord, which used to stand between the cherubim, the living fiery-wheeled creatures which guarded Paradise, shed it's light upon Noah, and that to him the Glory and the Cloud of the Lord were day and night, as the evening and the morning were the three first days after light was divided from darkness, and before the Sun was made, and the same in alternation marched before Israel through

¹¹ Apoll. Rhod. 4. v. 1695.

¹² Apollod. L. 3. p. 317. Orph. Arg. 176—9.

another flood that overwhelmed another impious generation. The Homeric hymn to Minerva describes her terrific appearance as she came forth from the head of Jove, and adds, "the earth shrieked fearfully, the purple waves of the perturbed deep were moved, the brine was immediately ¹³ held fast, and the bright son of Hyperion stayed his swift horses during a long time, even until the maiden Pallas Athenaia had taken her godlike armour off her shoulders and sage Jove rejoiced." Upon this passage I must observe that *καταγίς*, the lowering of the ægis, is a word nearly equivalent to *καρούλας*, but superadds the idea of tempest to that of gloom; and resembles the Scriptural phrase of bowing the heavens, "*Bow thy heavens, O Lord, and come down; touch the mountains and they shall smoke.*" The armour of Minerva, which perturbed the earth, and the waters beneath, and the course of the sun on high, was her ægis or catægis; but, when she flung it off, the sun journeyed again and there was joy in heaven.

"Who had shut up the sea with doors (says the Lord ¹⁴ to Job) when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof and thick darkness a swaddling band for it. And brake up for it my decreed place. And set bars and doors, and said, Hitherto shalt thou come, but no further." But the same darkness was partially illuminated with fiery portents, and the

¹³ Hom. Hym. 28. v. 12. The words, *ἰκινθη δ' ἀρα ποντος Κυμασι πορφυροῖσι κυκλωμένος, ἰσχυτο δ' ἄλμην Ἐξαπίνης*, can have no other meaning (as far as I see) than this, that the waters were raised up with a great swell, and then, instead of subsiding again, were detained in that position. "He made the waters to stand as an heap."—Ps. lxxviii. v. 13. But perhaps it should be printed *ἄλμην*, and construed, "and was straightways occupied by salt-water." Typhon was, and Typhoon is at the present time, an expression for the destroying waters of the deluge, for which reason poison is called Tophane Water. The Egyptians called salt the foam of Typhon. Plut. Is. et Osir. p. 363. Hence its sanctity, as a pledge of hospitable protection, and as a ratification of treaties. A contract by salt is an oath by the Waters of Styx.

¹⁴ C. xxxviii. v. 8—11.

elements of heat and cold were strangely mixt during this unnatural period, and what the immoderate heats had melted was as suddenly congealed ;

Sunt qui Phaethonta referri ¹⁵
Credant et nimias Deucalionis aquas.

Upon this the Psalmist says, “ His lightnings ¹⁶ enlightened
“ the world, the earth saw and trembled. The hills melted
“ like wax at the presence of the Lord.” The formation of
flints, chrystals, coals, and all the common substances to which
fire has contributed is the work of those days ;

silvæ cum montibus ardent,
Ardet Athos, Taurusque Cilix, et Tmolus, et Cæta.

The sublime description of the deluge in the Psalms ¹⁷ exhibits to us the fiery fragments of combustion mixed with drops of ice. “ The earth shook and trembled, the foundations of the
“ hills moved and were shaken because he was wroth. There
“ went up a smoke out of his nostrils and fire out of his mouth
“ devoured. Coals were kindled by it. He bowed the heavens
“ also, and came down, and darkness was under his feet. And
“ He rode upon a cherub and did fly ; yea, He did fly upon
“ the wings of the wind. He made darkness his secret place,
“ his pavilion round about Him were dark waters and thick
“ clouds of the skies. At the brightness which was before
“ him his thick clouds passed. Hail stones, and coals of fire.
“ The Lord also thundered in the heavens, and the Highest
“ gave his voice. Hail stones, and coals of fire. Yea, he
“ sent out his arrows, and scattered them, and he shot out
“ lightnings and discomfited them. Then the channells of
“ waters were seen, and the foundations of the world were

¹⁵ Ovid. Fast. iv. 794.

¹⁶ Ps. xcvi. 4, 5.

¹⁷ Ps. xviii. v. 7—15.

“discovered at thy rebuke, O Lord, at the blast of the breath “of thy nostrils.” The Rabbins say that the water of the deluge¹⁸ was boiling hot, except that which immediately surrounded the ark and was kept cool, lest it should melt the pitch, and scald the feet of Og the king of Basan, who was paddling about in the water. And, indeed, there is reason to think that part of the water boiled while other part was cold; and that the light and the darkness, the heat and the cold, were adapted in such a manner with respect to the course of the ark as to consult the safety and convenience of its inmates. As there was water from above the firmament and from below the shell of the earth, so likewise there were fires from heaven and volcanic eruptions; and the igneous energies of the deluge are another great efficient cause of present appearances.

III. The shock which broke the shell of the earth, and raised up the waters from within it, was the same as turned the axis of the earth out of it's parallel with that of the sun; or rather it happened at the same time. The tradition both of that revolution, and of the most important of it's consequences, was general¹⁹ among the heathens. For since that time not only “day and night,” but “seed-time and harvest, “cold and heat, summer and winter, have not ceased.” It is easy to conceive what a remarkable dislocation of the earth's constituent parts and of their order the combination of such violent and sudden motions would produce.

Plato, and Euripides, affirm²⁰ that the diurnal course of the Sun and of the fixed stars was reversed upon the same occasion; having been previously from West to East. And the said change was effected as a sign or testimony of God's wrath ($\mu\alpha\rho\upsilon\rho\eta\sigma\alpha\varsigma\ \acute{o}\ \Theta\epsilon\omicron\varsigma$) against the cannibal murderers of Mycenæ;

¹⁸ Bartolocci, tom. iii. p. 629.

¹⁹ See Orpheus Hymn. 47. Ovid. Met. i. v. 116—120. Virg. G. ii. v. 338, 9. See above, vol. iii. p. 345, 346. Vol. iv. Part I. p. 85, 90, 91.

²⁰ See Plat. Politicus, vol. vi. p. 28. Eurip. Orcst. v. 999—1006.

Ipse caput medio Titan quum ferret Olympo²¹
 Condidit arduos atrâ caligine currus
 Involvitque orbem tenebris, gentesque coegit
 Desperare diem; qualem *fugiente* PER ORTUS
Sole Thyestæ noctem duxere Mycenæ.

The ²² Egyptians told Herodotus that within the last 11,340 years the Sun had four times appeared out of his place, and had twice set where he now rises, and twice risen where he now sets. The rising and the setting are correlatives, and only two changes of the Sun from his present course are indicated in these words, which Herodotus has related rather according to the letter than the spirit. And it appears that the priests of Egypt (who believed or pretended to believe in periodical floods and conflagrations) told him a story of that having twice happened which had really happened only once. As people never profess to think that a given event has happened, without thinking it, unless they have some motive for saying so, and as people never think that an event has happened, which has not happened, without some reason for thinking so, and as I cannot hit upon any probable motive for the one or reason for the other in this case, I believe that this is tradition and not fiction. If it were a true tradition, it would become of serious moment, as being hard to ²³ reconcile with the opinion of the earth's diurnal rotation.

IV. Water is in itself (as it seems to me) a solid, hard, and brittle element, which only becomes fluid by the pervading influence of heat. And we are not informed by Holy Writ whether the water which was carried up by the expanding of heaven continued in a liquified state, or was removed beyond the influence of heat. If the latter was the case, the "opening of the windows of heaven" was not only a removal of the elasticity which supported the waters, but a process of

²¹ Lucan, i. v. 540.

²² Herod. ii. c. 142.

²³ See above, vol. ii. p. 109. and Arnott's Elements of Physics, p. 55.

melting them. Dardanus (who sailed in a boat upon the flood of Deucalion and landed upon Mount Ida) was son to Electra, one of the seven stars called Pleiades or Doves. Most people were⁸⁴ of opinion that one of the Pleiades had disappeared from the heavens, and Electra⁸⁵ was said to be that one. Certain stars are called in Hebrew *Chimà*, or cold, which is rendered Pleiades in the Greek, and *Chesil*, or heat, ⁸⁶ which is rendered Orion; however the name *Chimà* includes the Hyades and the Great Bear, and that of *Chesil* includes the constellation of Bootes. But the account which the Jews give⁸⁷ of the flood is, that "God took away two stars of *Chimà* "in order that the superior waters might flow down." The Chinese of the present day have inherited a belief that the stars are⁸⁸ occasionally dissolved into rain, and I think Statius had an idea that rain was a partial solution of the pluvial constellations, when he said

Nec tantis Hyas inserena nimbis
Terras obruit, aut *soluta Pleias*.

The Arabs have a legend that one of the antediluvian kings of Ægypt was forewarned of the universal deluge, by dreaming that the stars descended to the earth⁸⁹ and overwhelmed every thing by their force. People formed these notions out of their conviction that the shining bodies, which are supported and revolve upon the heavens or spheres and reflect the sun's light, are bodies of ice, and that certain of them were melted into rain for the purpose of drowning the earth. Severianus⁹⁰, who was bishop of Gabala in Æthiopia in the beginning of

⁸⁴ Aratus was not inclined to adopt it; but assigned no reason. *Phæn.* v. 259.

⁸⁵ Ovid. *Fast.* iv. v. 177. Quint. *Calab.* xiii. v. 552—560.

⁸⁶ Job, xxxviii. v. 31.

⁸⁷ Bartolocci *Bibl. M. Rabb.* 1. p. 363.

⁸⁸ Prescott on Copernicus, p. 150. note. Liverpool, 1822.

⁸⁹ Ibid, and note *ibid*.

⁹⁰ Cit. *Cosm. Indicopleust.* p. 322.

the sixth century, upon the words, *Praise Him, ye heavens of heavens, and ye waters*³¹ *that be above the heavens*, made this comment, *κρυσταλλωδης ἡν ὁ οὐρανὸς ἀπο ὑδατων παγεις*. Albertus Magnus³² following the vanities of the Peripatetics says, *nomine cœli chrySTALLINI sive aquei intelligitur illa pars materiæ primæ, quæ secundum Philosophum formata est in duos orbes, quorum superior est primum mobile ; upon which his commentator well observes,*³³ *aqueum dico, quia sunt illæ aquæ quæ super cœlos sunt. Dicitur chrySTALLINUM eo quod aquæ illæ non sint fluidæ, sed quasi glaciali soliditate firmatæ.*

The nature of the fire which may have dissolved the ice, and certainly performed other such great works of combustion, the chariot of Phaethon driven too near the earth in the days of Deucalion, might, from some of the passages in Scripture, be referred to the actual PRESENCE of God, of which fire was on many occasions the vehicle and immediate manifestation. Many of the moderns have conjectured that one of the comets was made instrumental to these purposes. And it ought to be remarked, that the earliest comet even upon the records of fable is the Dove-star³⁴ Electra, the same who disappeared from heaven, and assumed that dishevelled head-dress in her grief. It is, however, very likely that any formidable appearance of an igneous and luminous kind should have been classed with the comets, by persons who regarded the latter as meteoric portents, and not as stars moving in regular ellipses.

V. The subsiding of the deluge was attended by a circumstance briefly mentioned, but forming, no doubt, one of the grand operations of that time ; “ God made a³⁵ wind to pass “ over the earth.” In the Creation we read that “ the wind

³¹ Ps. cxlviii. v. 4.

³² Compend. Theol. Verit. L. 2. p. 140.

³³ R. P. F. Seraphynus, ibid. p. 141.

³⁴ Hygin. Fab. 192. Serv. in Æncid. 10. v. 272.

³⁵ Gen. c. viii. v. 1.

" of God moved ³⁶ upon the face of the waters ;" and it seems that, as fire was sometimes the manifestation, or elemental idol, of the Son, whose living idol was the lion in the cherubim, so wind was the natural sign of His ³⁷ presence, of whom the eagle in the cherub was the living symbol, and the dove a living form. " There are three that bear ³⁸ witness in " earth, the wind, and the water, and the blood." Certainly the works of the first day were in their power, rapidity, and nature, far beyond all human ideas, and suited only to times of creation or prodigious change ; so that we may almost say,

maria ac terras cœlumque profundum
Quippe ferant rapidi secum, verrantque per auras.

And the wind which passed over the earth was second only to that wind. It was one of those præternatural blasts that were called *Harpyes* ³⁹ and were the grand-daughters of *Ocean*, daughters of *Electra*, and sisters of the *Rainbow*. In the Tower of the Wise Men there was a pit or well out of which a rainbow came every day, and near it stood two black pitchers, one of which contained the rains and the other the winds ; the former, if opened, sent out clouds and watered all the land, and the latter was like the bag of ⁴⁰ *Æolus*. The ancient fable of *Æolus* was, that he lived in a *floating island*,

'Αἰολὸς Ἰπποταδῆς, φίλος ἀθανάτοισι θεοῖσι,
Πλωτὴ ἐν νησὶ,

and gave Ulysses the winds in a bag. The floating island alludes to the ark of Noah. As the work of the Spirit of God

³⁶ Gen. c. i. v. 2.

³⁷ John, iii. v. 8. Acts, ii. v. 2. 1 Kings, xix. v. 11. Exod. xv. v. 10. Above, vol. ii. p. 404.

³⁸ 1 John, v. v. 8.

³⁹ Theogonia, v. 265—9. Apollodorus, L. i. c. ii. p. 12.

⁴⁰ Philostr. vit. Ap. Tyan. L. 3. c. xiv. Concerning that tower see above, vol. ii. p. 613. vol. iii. p. 8.

during the first morning and evening has been by a timid sophistry prolonged into more than six thousand ⁴¹ years (!), so we may understand that the great wind or 'Απρως of the Lord effected in some days as much in drying, depositing, and chrystallizing, as our assailants or (at best) lukewarm defenders would set down for the work of many thousands of years. It may be said that a power of wind, such as I speak of, would in a moment have destroyed the ark and all it contained. No doubt it would: neither men, nor beasts, nor vessells of human structure, could have existed through any of the phænomena of those times, except by especial providence. The great ship was directed through the waters by steady and regular winds, and none of the destroying elements were permitted to approach her path. The wild and irregular winds were the sons of the monster Typhœus, but not those ⁴² which blow from the cardinal points. And, when we read, that the terrific *whirlwinds* which the Argo encountered on her voyages were driven away by the winged sons of Boreas, we perceive that the deluge had it's winds and that the ark had her's. Else it could not have been said that the king of Plots, the floating island, was moderator of the winds,

Imperio premit, et vinclis, et carcere frenat.

Once indeed the whirlwinds, having ravaged the kingdom of impious Phineus, approached the Plotæ or Floating Isles, but Jupiter immediately sent the ⁴³ Rainbow to them, with orders to turn their flight in another direction.

Rain first descended upon the earth in torrents, to immerge it, and has ever since been one of the phænomena of ordinary nature, falling more or less violently in different climates and seasons. Before the deluge the exhalations were scanty and the return of them to the earth was but a gentle dew. In

⁴¹ See this vol. part I. p. 152—7.

⁴² Theogonia, 870.

⁴³ Serv. in Æneid. iii. v. 209.

like manner the blasts that issued from the womb of the Pleiad Electra were the most violent and extraordinary ever known to mankind, and they were the commencement of that tempestuous system, which has ever since continued to buffet the lands and seas with varying degrees of violence. Those turbulent "blasts" which scatter ships and drown their crews" and those whirlwinds "which tear up the labours of the husbandman" were children born of Typhœus after the overwhelming of the Titans. But in the Saturnian ages of the world

airs, vernal airs

Breathing the smell of field and grove attuned
The trembling leaves, while universal Pan
Knit with the Graces and the Hours in dance
Led on the eternal spring.

or, in the language of St. Basil, πνευμα μετρίον λεπτὴν τινα καὶ ἡδύαν ⁴⁵ παρεχόμενον αὔραν.

VI. Iris was another daughter of the Pleiad Electra, and sister of Dardanus and of the Whirlwinds. She was a deification of the Rainbow, and all the heathen superstitions concerning her arose out of God's covenant with Noah. Styx, for her promptitude in raising up her waters against the Titans, obtained a memorable reward from Jove, she was made the ⁴⁶ oath of the gods; and when any god would swear it, Jove sends Iris ⁴⁷ the daughter of Thaumas to the Horn of the Ocean (round which Styx flows nine times, and through which her tenth channel is poured) in the purlicus of Tartarus, to fetch the Stygian waters in a golden ewer. God's oath concerning Styx, that she should never again be roused from her infernal bed, was strangely transformed into an oath by Styx; and that was sufficient reason for Moses to insert

⁴⁴ Theog. v. 875—80.

⁴⁵ Orat. de Hom. Struct. 3. p. 349. ed. Garnier.

⁴⁶ See this note at the end of the chapter.

⁴⁷ Theog. 780—810.

his confuting narrative. But a stronger reason existed in the neighbouring orgies ⁴⁸ of Baal-Berith or the Lord of the Covenant, which proved a dangerous seduction to the Israelites. The cave of Mithras was adorned ⁴⁹ with a figure of Cupid or Divine Love, riding upon the Rainbow over the heads of the giants, and worshipped by an aged patriarch. Again, another daughter of Electra, and sister of the Rainbow, was *Arca* ⁵⁰ who assisted the Titans in their war against Jove; which clearly denotes that those antediluvians, who did escape from the divine wrath, escaped in *the Ark*. The ship *Argo* was overtaken by such an indescribable tempest (χειμων ἀφαιρος) that it's inmates were in extreme terrour; but Apollo *stretched out his bow* ⁵¹ over the ship, and presently an island emerged from the deep, to which they moored their vessel, and it was called Anaphè because it was the first land upon which (after that gloomy storm) the sun shone. The isle of the western Cimmerians to which Homer conducts the necromancer Ulysses was called Iris by the Greeks and still bears the name of Ire; and John of Fordun ⁵² believed that the Rainbow was a reflection in the skies from an hexagonal rock in that island. All which arises from the comparison, which Homer himself probably meant to institute, between his own seafaring grandfather and the patriarch Noah.

VII. The Daughter of the Ocean, the wife of Thaumas, the Pleiad, the Comet, the mother of Dardanus, the Whirlwinds, the Rainbow, and the Ark, has surely an abundance of diluvial titles. But there still remain to her some others. Her name Electra is the same (bating the termination) as that of the substance called amber, electrum. Whether that substance be vegetable, animal, or mineral, no one knows. But it is matter of ancient notoriety that it was a production

⁴⁸ See above, p. 274. and Bryant Anal. 3. p. 210. ed. 8vo.

⁴⁹ See Bryant, *ibid.* p. 296.

⁵⁰ Ptol. Hephæst. L. 6. ap. Phot. Bibl. p. 152.

⁵¹ Conon Narr. 49. p. 52. ed. Kanne.

⁵² Scotchron. 1. c. xviii.

of the flood year, and of the violent decompositions which then took place. The son of Electra sailed upon the deluge of Deucalion; and upon occasion of that deluge Phaethon drove his fiery car too near the earth and perished. For his death the daughters of the Sun⁵³ wept amber. The perfect and essential amber seems to be confounded with the produce of the Tree of Life; to eat of it gives immortality; it is ambrosia. But the gods (as the Indians fable) obtained that precious drug by employing the dæmons to stir up or churn the waters of the deep; the purest particles of amber flew up from the agitated waters into heaven and formed a new and perfect moon.

Electra was one of those stars called Peleïades or Doves. And she was so called in the spirit of a superstition, which pervaded Babylonia and Syria, and surrounded upon every side the little colony of the faithful, that of the *Alba Palæstino sancta Columba Syro*. Under the name of Venus the Dove, of Semi-Ramis or the Cœlestial Dove, and of Babylonian *Thisbe* (which, I believe, means *Dove*), the great mother was worshipped; and under the same a bloody strumpet set the world in arms, and at last obtained dominion over it. The mutual enmity of Orion and the Pleiades is famous in mythology, and it is remarkable that the daughters of Orion were⁵⁴ *the Ravens*. It was imagined that the ship Argo was guided safely through the untried perils of her navigation by a dove, which the prophet Phineus advised them to send forth,

quum rudis Argus⁵⁵

Dux erat ignoto missa columba mari.

The crow whom Apollo sent forth to fetch⁵⁶ some *fresh* water, but who did not return, and the raven which Minerva used

⁵³ Ovid. Met. 2. 305. See Pliny, L. 37. c. xi. xii.

⁵⁴ Anton. Lib. Metam. c. xxv.

⁵⁵ Propert. 2. eleg. 26. v. 40. Ovid. Ibis, v. 266.

⁵⁶ Ovid. Fast. L. 2. p. 255. Hygin. Poet. Astr. p. 492.

to exclude⁵⁷ from all her temples, are vestiges of the like superstition, which (as I have⁵⁸ observed) no doubt prevailed at Thisbè, the birth-place of the raven-fed Elijah. It is the scheme of Paganism to ascribe all the judgments of God and miracles of his prophets to the art magic, and to treat them as being essentially the same in kind as the præstiges of it's own impostors; whenever it does not pass them under mere silence. The mystics⁵⁹ acknowledge that Moses wrought wonders *against* Ægypt, but he did them *by* the arts he had stolen from the priests of Ægypt. Those Rabbis, who admit the power of Jesus, maintain that he obtained it by stealing⁶⁰ out of the temple the cabala of the Tetragrammaton. And so, it was the fiction of more ancient knaves that Noah and his companions obtained from Lamech the sorcerer that occult knowledge, which enabled them to steer the first ship and triumph over the turmoil of the elements. For the Argonautical Phineus is the Teiresias of the Odyssey; he is Lamech. Phineus was aged, and blind. He was a prophet, affecting a love for mankind, but odious in the sight of heaven,

⁶¹ Fata loquax mentemque Jovis, quæque abdita solus
Consilia et terris subito ventura parabat,
Prodideram miserans hominum genus; hinc mihi tanta
Pestis et offusæ media inter dicta tenebræ.

He was a tyrant who had⁶² *two wives* at the same time, Cleopatra and the wicked Idæa, daughter of Dardanus; and he committed the most cruel outrages upon the two sons of the former, putting out their eyes, scourging them, burying them alive, and exposing them to wild beasts. For which atrocities the bigamist was tormented at his banquets by the Harpyes

⁵⁷ Plin. *L.* 10. c. 14. Apollonius Dyscolus, c. 8.

⁵⁸ Above, vol. ii. p. 251, 2.

⁵⁹ Above, vol. iv. Part I. p. 9. p. 103, 4.

⁶⁰ Toledoth Jesu ap. Bartolocci, tom. iv. p. 423-5.

⁶¹ Val. Flac. iv. 479.

⁶² Diod. Sic. iv. c. 43. Apollodorus, p. 368. Orph. Arg. 674.

or Whirlwinds; but the arrival of those monsters *at dinner-time* always denotes God's judgment against anthropophagy, as displayed first in the flood, and secondly in the dispersion and blowing away from Babel. Among the various accounts of his crimes and punishments nothing is any where to be read of *the death* of that prophet; some say that the whirlwinds⁶³ carried him off to the land of the Galactophagi. But Jove had given him his choice between death and blindness; and he answered that he preferred⁶⁴ *not to see the Sun*, by which he grievously offended that luminary. The relation in which he stands to the Argonauts is inconsistent and complicated; they drove away the whirlwinds that molested him, but dethroned and punished him for his crimes, yet to him they were indebted for the knowledge how to guide their course and find a passage through the Symplegades, and especially for the contrivance of sending the Dove⁶⁵ out of the Ark. Moses informs us the whole truth of the matter was this, that forty days after the flood had begun to subside Noah sent out a Raven, which continued to go forth and return until the waters were dried. And that he sent out a Dove which returned to him, finding no resting place; and seven days afterwards he sent her forth again, and she brought him a leaf of olive; and in seven days again she went out and returned no more. Upon this simple statement of facts, the raven has obtained a very bad reputation; his fault being, as it seems, that as soon as he found dry land for his own use he returned no more, leaving Noah to shift for himself; whereas the dove thought of him first, and did not go her own way till she had brought him good tidings. There is no mode so natural and obvious for ascertaining whether land be near, as sending out a bird, and these may be only facts of the most ordinary kind, stated as such, in order to demolish the idle superstructure of Ionism; and merely elenctic or confutative.

⁶³ Strabo, vii. p. 436. Oxon.

⁶⁴ Eustath. in Od. xii. 70.

⁶⁵ Ap. Rhod. ii. 328. Ovid. Ibis, 266. Eust. in Hom. Od. xii. 70.

But, on the other hand, they may belong to the class of symbolical⁶⁶ actions, and have been intended to show the selfishness and bad faith of the evil spirit as opposed to the loving-kindness of the Spirit of Truth. And I form the latter conclusion, both from the circumstance of the Holy Ghost descending upon the Jordan in the likeness of a Dove, and for another reason to which I am about to advert.

VIII. The Dove returned to Noah with "in her mouth an olive leaf plucked off." The word *καρφος* has been interpolated by the Seventy, in the hopes of explaining that transaction. But it is evident that if a *withered* leaf was brought, nothing could be inferred from it, when millions of leaves were drifting on the waters; and if the circumstance of its being *dry* was the argument, that should have been expressed in the text. The truth of it is, that the history of the Armenian olive was above the course of nature. And the tree from which it was "plucked off" had not suffered from the violence of the flood. Homer supposed it to have lain during the whole year under the water, without shedding or withering its leaves, and therefore he styled it *ταυφυλλος*. But the Athenians had a better account of it. They regarded their city as the most ancient place in the⁶⁷ world, that in which the human race was first propagated, and in which Deucalion lay buried; and in their forum they showed a small chasm through which all the water of Deucalion's deluge had subsided. Neptune and Minerva agreed that whichever should produce the most useful gift⁶⁸, should give a name to the city. Neptune struck the earth with his trident and brought forth a horse; but Minerva planted her spear in the ground, and it turned into an olive tree, *quæ res est melior comprobata et pacis insigne*. Like amber, the olive was a

⁶⁶ Gen. c. xxii. 11. Chron. c. xviii. v. 10. Ezek. c. iii. v. 1. c. iv. v. 1. c. v. v. 1. Hosea, c. i. etc. etc.

⁶⁷ Theodorit. de Gr. Affect. L. 5. fol. 60. b. ed. Antw. 1540. Serv. in Virg. Æn. i. 535. Pausan. L. 1. c. xviii. s. 7.

⁶⁸ Serv. in Georg. i. v. 12. etc. See Varro, cit. above, p. 311.

production unknown before the deluge, and like amber it became in some degree confounded with the elixir of the tree of life. Jove conferred these honours upon the Doves⁶⁹, to be messengers of summer and winter, and to fly through the dangerous Symplegades⁷⁰, bringing him ambrosia in their mouths; and Homer⁷¹ calls Jove's oil of olives *ambrosium*. It was indeed an excellent gift, highly conducive to health and pleasure, and consecrated to the uses of sacerdotal and kingly unction, "wherewith they⁷² honour God and man;" its branches were the badges of peace and reconciliation, and were used in ceremonies of lustration by the priest,

Idem ter socios purâ circumtulit undâ
Spargens rore levi et ramo felicis olivæ.

It is needless to expatiate on all the tales in which that tree was celebrated, how Hercules fetched it from the Hyperborean hills, how Latona leaned against the olive tree of the Floating Island in her hour of travail,

Magna progenies Jovis⁷³
Quam mater prope Deliam
Deposivit olivam,

how the rooted and immoveable olive was the bedstead of Ulysses and Penelope, or how the wild-olive (or oleaster) was *nautis olim venerabile signum*.

⁶⁹ Homer. Od. xii. v. 63. *Mæro Byzantia*, cit. Eustath. schol. ibid.

⁷⁰ It is very puzzling to know what is meant by the Symplegades. I regard them as a mythical expression of those general convulsions which broke up the earth, and hurled mountains from their bases, and from the effects of which nothing but Divine Providence could have preserved the great ship. But I do not despair of seeing that curious fable explained in some more appropriate manner.

⁷¹ Iliad. xiv. 172. See above, vol. i. p. 271.

⁷² Judg. ix. v. 9.

⁷³ Catull. xxxiv. v. 7.

One observation, already made, may by repetition here be better explained. Minerva Pallas produced the olive at the same time when Neptune (surnamed ⁷⁴ Erechtheus) shook the earth and produced the horse and the ⁷⁵ *Sea in the Acropolis*, and she held the raven in abhorrence. From which we should suppose the dove was sacred to her, but we find it was the owl. And the reason is, that the bird sent out of the ark was falsely regarded as its *guide*, and, as the voyage of the ark was performed in a year of chaotic night, they inferred that its guide must be such a bird as could see in the dark. In the like manner other trees were substituted for the olive in theurgic uses. That is the story of the

Primus amor Phœbi Daphne Peneia.

Apollo slew the serpent Python whom the wet earth,

diluvio tellus lutulenta recenti,

had brought forth ; and in order to purify himself with the water of the Peneus, after that act of slaughter, he went and plucked a branch ⁷⁶ from a bay tree which grew at Tempe in the vale of Thessaly, from whence he repaired to his newly-conquered oracle of Delphi at the foot of that very mountain, Parnassus,

ubi Deucalion, nam cætera texerat æquor,
Cum consorte tori parvâ rate vectus adhæsit.

The laurus, therefore, was only a badge of *victory* in as much as peace follows the decision of a contest, but it was *properly* a sign of peace, reconciliation, and (as it's name signifies) ⁷⁷

⁷⁴ Lyc. v. 158. Tz. ibid.

⁷⁵ Herod. viii. c. 55.

⁷⁶ Ælian. Var. Hist. iii. c. 1.

⁷⁷ Above, vol. iii. p. 295. n. 874.

ablution ; ipsa pacifera ⁷⁸, says Pliny, ut quam prætendi etiam inter armatos hostes quietis sit indicium, although (he adds) less honourable in that respect than the olive. The reason was that in the most ancient times of Greece there were no olive trees there, except perhaps the sacred tree ⁷⁹ at Athens, and therefore they used bay for a substitute. At the date, when Tarquinius Priscus is *said* to have reigned (a real date, but a fictitious character ⁸⁰, as my former volumes have explained), there were no such trees either in Italy, Spain, or Africa. Hercules in his famous voyage to the Hyperboreans had to *persuade* them that the olive was a plant made for the common use of mankind, ξυνον ⁸¹ ἀνθρώποισι. For, after the apostasy of the Noachidæ, it was but slowly propagated, being monopolized by a selfish superstition. There are a variety of oils both vegetable, animal, and mineral, and no doubt some substitute was in early times made use of. The common *lips elaius*, of which every body in Homer's time seems to have made daily use, is different from that more valuable ointment which Achilles had kept for ⁸² nine years. And the lips elaius, with which Hesiod says that every country lass used to anoint her whole body ⁸³ before she went to bed, was certainly not the lips (or *fatness*) of the olive ; because that old poet only knew of the olive tree by false report, and pronounced the most extravagant mistakes concerning ⁸⁴ its growth and fructification. As the branch of bay was an early substitute in the Greek and Roman ceremonies of lustration, so the Druids who had neither olive nor bay trees used the ⁸⁵ misletoe, and carried branches of it from one house

⁷⁸ Plin. N. H. xv. c. 40. Franz.

⁷⁹ See above, vol. i. p. 192, 3.

⁸⁰ Fenestella, cit. Plin. N. H. L. xv. c. 1.

⁸¹ Pindar Olymp. iii. v. 28—32.

⁸² Iliad. xviii. v. 350, 1.

⁸³ Op. et D. v. 520.

⁸⁴ Hesiod. Bucolic. cit. Plin. L. 15. c. 1.

⁸⁵ See above, vol. ii. p. 661, 2. The unsworn misletoe by which Balder died is a mystery concerning the Tree of Death or Knowledge. But that is an invention of the fifth century, when the revived Druidism was blended with Scythism or Buddhism, and with Manichæan heresy.

to another upon the first day of the new year, in memory of the new year of the world; a practice which continued in France to modern times, with the cry ⁸⁶ *Anguilaneu ! i. e. au guy l'an neuf !* The olive tree was a conspicuous token of peace held out by God to men, as its branches have been in after time by one man to another. And the production of it under such circumstances ought to persuade us that the emission of the Dove and the Raven was not a merely natural but a symbolical action. ✓

IX. Only a little remains for me to say on the history of the flood in general. It has become a very general notion that at that epoch only a small part of the globe was inhabited by men, because people are apt to fancy that little is done in a period of which they read the history in a few brief lines. Primogeniture was never a part of the divine counsels as relating to the scheme of redemption, but election was, as we see in the histories of Cain and his brothers Abel and Seth, of Esau and Jacob, of Joseph and Judah, of Manasseh and Ephraim, and of Jesse's seven elder sons and David. The command given to Adam and Eve to increase their species and replenish the earth was of course immediately complied with, and it is absurd to suppose that the marriage which God had solemnized was not consummated for 105 years. And, if Adam did not wait 105 years, it is impossible to conceive why his son Seth should do so. But in all the genealogy of Christ there is not a word about the *marriages* of His ancestors, or about any given person being the first, second, or hundredth child of his father. It is a mere fact stated, that such and such names form His pedigree. Rabbinical authors have eagerly fastened upon the 129 years between the birth of Cain and Abel and that of Seth; making believe that Adam in his grief had separated from his wife during that period, and devoted it to the procreation of devils and hobgoblins. But the whole basis is as weak as the superstructure is vile. Eve did not infer that Seth was appointed in the stead of

⁸⁶ *Chevræana*, i. p. 186.

Abel, because he was her next eldest son ; if she had done so, she would indeed have been a mere idiot, for the very crime, to which she in those words adverted, had shown her that priority of birth was no test either of human merits or divine election. But the same spirit of prophecy which taught her that his name was Seth, or the Appointed, taught her why it was ; or, rather, when the name was given her, she did not this time miss it's application and meaning. Adam gave their names to all the birds and beasts ; but God gave their name to the man and woman, Adam. And it appears to have been usual for the Lord to give such names to children, when they were born, as suited with the future actions and events of their lives. Upon the firstborn the name of *Gain*⁸⁷ or Acquisition was imposed, because he was about to lay the foundations of worldly grandeur, and build cities, and multiply possessions ; λεγεται ὁ Καὶν, Κτησις. To the first-fruits of death the name Abel or *Mourning* (as it is explained by some) was given. Various other names of the patriarchs have doubtful significations, because it is uncertain whether the names are given us in the original language, or translated, as I have above remarked⁸⁸ of Enoch. But we know that Lamech called his son *Noah* or *Comfort* in the spirit of prophecy. And in different instances we discern the system of prophecy⁸⁹ in the setting of names. Homer asserts that it was⁹⁰ an universal custom to affix names to children soon after their birth. And in his time the names given were always either laudatory, or expressing good fortune, or at least something indifferent and not of bad omen. Yet in the Homeric language a name signified, by no conjectural etymology, but by it's analogy and the every-day formation of it's words, a *vituperation*, ὀνομα. Which shows that the superstitious people, who then gave

⁸⁷ Καὶν, new, additional, acquired.

⁸⁸ P. 302.

⁸⁹ Gen. xvii. 5. xxi. 6. xxxv. 10. Exod. ii. 10. Isai. viii. 3. Hos. i. 6. 9. Luke, i. 63. ii. 21. Matt. xvi. 18. etc.

⁹⁰ Od. L. 8. v. 553.

sugared epithets to their children, had once been subject to a more severe and true-spoken Nomenclator. It is therefore much more probable that Seth was the 130th, than that he was the 3d son of Adam. With respect to the Cainite kings, it might have been doubtful whether they would adhere to primogeniture in honour of Cain, or succeed each other by similar election. But the latter is manifest from the small number of their successions. Noah is the last person to whose birth a date is assigned ; nothing is said of the time when his three famous sons were born, but they are mentioned to correspond with their cotemporaries the *three sons* of Lamech. And if we take the generations from Seth to Noah inclusive, and those from Cain to Lamech, we shall find in the first instance nine generations in 926 years, and in the other only six in 1056, so that if the family of Seth waited each 102 years (on the average) before marriage, that of Cain waited not less than 176 years! Proper stuff. But none of these scriptures have any thing to do with either the marriages of the patriarchs or with the first conception of their wives. The only cases that have, are studiously defined by the words ⁹¹ *and A. or B. knew his wife*.

Therefore the question of the antediluvian world's population is merely one of time and number, aided by the health, long youth, and long life incident to that dispensation, and checked by the great moral turpitude which marked it's later period. I say *long youth*, because we know that Eve bore a child when 130 years old, and have no reason to imagine it was her last. Mr. M. Paul Christian Hilscher ⁹² in his calculation assumes that the patriarchs did not cease to procreate till within one hundred years of their death. It is true that Noah survived the flood 350 years, yet had no children afterwards, and that all the families of men are from his three sons. But the sterility of his wife, and the impossibility of his having issue by any

⁹¹ Gen. c. iv. v. 1. v. 17. 1 Sam. c. i. v. 19.

⁹² De Adami Reliquiis ed : Fabr. p. 66—9. See Browne's Religio Medici. p. 49. ed. 1659.

other woman, are sufficient to account for that, without supposing that in 600 years he was become infirm. And the allowances he makes in his calculation are liberal in other respects, and I suppose he does not violently err in saying that Adam, in the 714th year of his life, may have been the ancestor of forty-two thousand five hundred and sixteen millions of living souls. And at any rate, when the flood took place, *i. e.* more than as long again, mankind may have been of that number; a number such as we do not pretend to now a days. And if it be true that Lamech was their king, and exercised any supremacy over the nations, the attempt made at Babel was no vain, new, or impracticable one.

Much speculation has been raised, because the earth has not been found as full of dead men's bones, as of dead beasts and fishes. And some have surmised that if philosophy were to extend her search into Armenia and Persia, and the other countries which were first inhabited, she would find a sufficiency of dead men. But the foregoing remarks discredit any such idea; there is not a pretext for believing the earth is more generally peopled now than then. But it is worthy to be considered, what are the intentions and counsels of Providence concerning the dead. It is well observed²³ by Leibnitz "that Moses did not offer any revelations concerning a future state, as concerning a thing manifest, known to all, and never doubted by any body among them;" and it was not his commission to enlarge upon such a truth to people already corrupted and bewildered by the Ægyptian fable of the soul's immortality, but to enforce the laws of the Present God who had led them out of bondage. In like manner, the prophet who had conducted them out of the den of mummies and sarcophagi, of pickled men, pickled ibisses, and pickled crocodiles, was not instructed to give them any laws concerning sepulture. Nevertheless, every allusion to the subject throughout Scripture implies the notorious undoubted duty of burying

²³ Op. vol. i. p. 37.

the dead ; and in the great act of the world's great tragedy burial was duly performed and had been predicted by the prophets for ages. It was especially necessary to bury any person who died by the hands of justice for his crimes on that very day, lest the land ⁹⁴ should be defiled ; and the land of Palæstine will not be cleansed from the slaughter of Gog and Magog until " the buriers have buried every ⁹⁵ bone of a man." Did the Lord, then, leave the earth polluted with the unburied bones of men, which are an abomination ? multitudes of those very men being the children and grandchildren who during 600 years had sprung from the loins of Noah himself, and their total number being too great for any diligence to bury even with " the burial ⁹⁶ of an ass ?" No doubt He did not.

It does not appear for what reason the earth was visited during the deluge by a number of ferocious sea-monsters who were not intended to form a part of the postdiluvian inhabitants of the sea ; the same immense fish and reptiles and dragons which were upon the earth, while *the Sea* ⁹⁷ was Queen of it, and which Jupiter Belus destroyed. Having been reared in the oceanian caverns below, and having disported themselves above only under the thick clouds of darkness, they were killed by the reappearance of the Sun ; which I take to be the natural sense (independent of it's mystical meaning) of the death of Python, whom

Ποθει γαία μελαινα καὶ ἡλεκτωρ Ὑπεριων.

Their business was to devour the bodies of the drowned, so that no trace should be found of them. But we are in no way instructed, that all the people who perished in the deluge were drowned. " He shot out lightnings ⁹⁸ and discomfited

⁹⁴ Deut. xxi. 23.

⁹⁵ See Ezek. xxxix. v. 12—16.

⁹⁶ Jer. xxii. v. 19.

⁹⁷ Above, vol. iv. part i. p. 124.

⁹⁸ Ps. xviii.

“them.” “The lofty mountains shall be troubled, and the exalted hills depressed, melting like a honeycomb⁹⁹ in the flame. The earth shall be immerged and all things which are in it perish.” “His lightnings enlightened the world . . . ¹⁰⁰ the hills melted like wax.” From all which it appears that the high grounds were the scene of fiery judgments; and as all those who could do so, would of course take refuge in the mountains, it is to be supposed that vast congregations of men were consumed both flesh and bones by “the fire of the Lord,” like the mutineers at Taberah¹⁰¹, and the congregation of Corah, Dathan, and Abiram. Birds would in most instances escape an early drowning and would be congregated upon the summits, and that helps to account for the small number of the fossil remains of birds as compared with quadrupeds and fish; while, at the same time, such as did chance to be drowned would leave their bones in the earth, as the monsters of the oceanic year had no commission from God for eating up brute creatures.

However, let us say what we will, the disappearance of the millions who existed upon the earth can not be explained upon any of those theories which are (no matter in what sense) termed *natural*. God did not in this, or any other of his past judgments, defile the earth with human carcasses unsepulchred. Neither did he permit their sepulchres to remain for monuments of their former greatness and temples of creature-worship. But He determined to remove from the sight of succeeding generations every trace and vestige of their existence. The hypothesis of the land and sea having just changed places, so that the earth we tread shall be the bottom of an antediluvian sea and the bottom of the sea shall be the old earth, is, when applied to this particular quæstion, a glaring instance of philosophic imbecility. Dead bodies become buoyant, and float with the more rapidity the more violent the currents are. And

⁹⁹ Song of Enoch, above, part i. p. 84.

¹⁰⁰ Ps. xcvi.

¹⁰¹ Num. xi. 1. xvi. 35.

so, their having been drowned in a given territory affords no reason for expecting, that their carcases would all be deposited in that country, unless they all happened to have millstones round their necks at the moment of their death. A cumbersome fashion, and one which no tradition warrants us in imputing to them. But let us suppose that they were all burnt upon the hills, as many no doubt were. And let us farther suppose, that the entire combustion of both flesh and bone was the mode of sepulture employed from the death of Abel down to the deluge. Still, had they no articles of raiment, no wooden utensils, no hewn plank, or other goods and chattels that were of a nature to float, no

Arma virôum tabulæque et Troia gaza per undas?

It is most plainly evident that a *general dispensation* of Providence has destroyed every memorial of them from the monuments of kings to the walking-stick of an old peasant. The metallic reliques¹⁰² of Tubal-Cain, which were a subject of Pagan superstition, cannot any way affect the quæstion. Because they were either the forgeries of a later time; or were left in Enochia by a *particular dispensation*, as a stumbling-block for the wicked family of Cham, who went thither in quæst of the abominations of Cain. The grand truth is, that the dried earth was left thickly strown with animal and vegetable remains, but without the remnants either of human nature or of human art.

X. The renewal of the vegetable race remains under a still greater obscurity than most points relating to that great epoch. The title of father Saturn, *the Sower*, seems to have relation to it; and the wonderful chariot in which Triptolemus travelled round the earth and sowed it may allude to the ark. Noah had in the ark all¹⁰³ food that is eaten, which

¹⁰² See vol. i. p. 207, vol. iii. p. 278.

¹⁰³ Gen. vi. v. 21.

includes the seeds and fruits ¹⁰⁴ of every herb and tree, except that of Knowledge which yielded no seed, and that of Life which he was not permitted to approach. It may be thought that he took them for himself and the animals to eat during their voyage. But I should rather be of opinion that he took them in merely as *future food* for himself and the other creatures ; and that they were all exempted from the appetites of hunger and thirst, as we must suppose the brute creatures to have been from the passions ¹⁰⁵ of ferocity and lust, during their confinement and for the requisite time afterwards. As the waters were retiring from the earth, and consequently the summits of the high hills were nearly uncovered, I suppose that he gave the seeds to the winds, choosing the proper latitudes on his voyage for giving out the suitable vegetation of the various and now materially altered climates. By those means the ark, when venerated as Ops or Rhea wife of Saturn, might deserve her Roman title of Ops *Consivia*.

I say, that he took them in for future food for himself and the other creatures ; because I suppose, that no seed ripens at this day, that is not food to some animal. And we know that in times to come the creatures, which seem most carnivorous, will ¹⁰⁶ return to their paradisaical diet. That of man in Paradise consisted of the fruits of trees and herbs, while that of animals consisted of herbs ; but his exclusion from Paradise made a change in that respect, the fruit of trees (*ἄκροδρνα*) was no longer yielded in sufficient abundance and quality to supply the wants of mankind, and they were reduced to “ eat “ the herb ¹⁰⁷ of the field” or, in plain English, to the labours of corn cultivation. But no permission was given to mankind to feed upon such creatures as have life with locomotion. Nevertheless, it is believed that many of the people whom the

¹⁰⁴ Gen. i. v. 29, 30.

¹⁰⁵ See above, Part I. p. 150, and Lucian de Deucalionē, in Deā Syriā, c. 12. καὶ μὴ οὐκ ἴσταντο, ἀλλὰ σφίσι μεγάλη Διοτὴν φίλην ἔγνωτο.

¹⁰⁶ Above, part i. p. 149—151.

¹⁰⁷ Gen. iii. v. 18.

deluge destroyed were even cannibals. God gave a new law to Noah,—“ Every moving thing that liveth shall be meat for “ you, *even as the green herb* have I given ¹⁰⁸ you *all things.*” As these words expressly allude to the former limited grant of vegetable food, and contrast it with this more liberal concession, it would seem impossible for any man to have doubted that the former grant *was* so limited to the exclusion of flesh meat; yet it is as true, as it is strange, that volumes of stuff may be read about it. Hesiod was in my ¹⁰⁹ opinion (for as much as that is worth) a poet of considerably more ancient date than Moses; his remote antiquity is manifest from a remark which we have recently ¹¹⁰ made, but had overlooked in the former volumes. The men of the brazen age, he says, “ followed the cruel ¹¹¹ and insolent pursuits of Mars, and “ *would not eat corn bread*, but had stubborn hearts of adamant.” His saying so at all evinces his knowledge, that anterior generations had been accustomed to “ eat the herb of “ the field,” and his mentioning the contrary among the *crimes* of the brazen generation equally implies that the custom had been one of law and duty.

By the new law of victuals, the system of Sacrifice as performed by Abel was altered. That system had given no benefit of the victim to the sacrificers, except it's skin, for clothing and other uses; but the fire consumed all the flesh. It will of course be asked why Abel devoted himself to feeding sheep or any other sort of cattle, if they yielded him no food. The answer is that he lived upon milk and cheese, and such vegetables (whether herbs or mast) as came spontaneously; being contented to live upon what nature with moderate exertion still afforded, rather than to seek a more abundant supply of wealth for his family by worldly cares. The only right of mankind, to *destroy* any creature which God had made having

¹⁰⁸ Gen. c. ix. v. 3.

¹⁰⁹ See above, vol. ii. p. 527-9.

¹¹⁰ Above, p. 337.

¹¹¹ Op. et D. 145.

life and increasing in it's kind, arose out of the divine concession ; and consequently that was as necessary in order to entitle them to pull up a turnip and eat it, or to crush a ripe seed of corn, as to roast a fowl or boil an egg. But milk (which is a burthen to her who yields it, and no part of her) is not a living creature, but a mere inanimate production like water. And therefore it never required to be the subject of any permissive grant. We do not know what the children of Jonadab son of Rechab did drink, but as they had neither houses, nor vineyards, nor tilling, nor sowing, they must have been cattle feeders, and I suppose that milk was their favourite beverage and cheese one of their principal nutriments. They regarded themselves as strangers in the land, and sojourners ; and the principle of their institution was that of Abel, who knew that he was become subject to death and a mere sojourner in a land where he could lay up no lasting treasure. Abel and those who followed his ways were a pious race

Γλακτοφαγών¹¹² ἄβρων τε, δικαιοτατων ἀνθρώπων.

But the author of that verse confounded them with a far less pacific and virtuous though in some respects not a dissimilar class, the tent-dwelling caste of Jabal the Cainite, and their postdiluvian imitators the Nomad Scythæ ; these were Hippemolgians. Phineus the bard of the Argonauts (i. e. Lamech the Cainite) was hurried away by the whirlwinds to the land of the *Galactophagi*, by which we must understand that of the antediluvian Arimasps or Hyperboreans. Such were the viands of Abel and Enoch, in memory of which a ¹¹³ *milk-drinker* became a phrase for an innocent simplicity of character. But the sacrifice (under the new law), whether daily performed or seldomer, was a repast of meat for those who attended it. For we must not suppose that the concession to

¹¹² Pseud-Homer in *Iliad*, xiii. v. 6.

¹¹³ See Eurip. *Electr.* v. 169.

Noah introduced any banquets of flesh, but such as were sacrificial. Killing a beast for dinner is invariably called *sacri-ficing* it in Homer, and the language in which he describes it includes certain of the mysteries of piacular sacrifice, especially the anarrhysis or lifting up of the victim, *ἀν ἐπυελν*.

The antediluvians had adopted the ferocious practice of devouring living creatures, and feasting upon their hot blood, in which the principle of their life resided. The prohibition given by God to Noah and by him to his subjects is the humane legislation of Orpheus,

sacer interpresque Deorum
Cædibus et victu fædo deterruit Orpheus.

Orpheus¹¹⁴ was the fabulous author of the Bacchic rites in Greece, which he brought out of Ægypt. And we must not suppose that his diabolical orgies were in harmony with this or any other divine commandment. They merely prohibited the general and popular use of live flesh ; but on certain occasions, and to those persons whom the God most highly favoured, he used to furnish a worse than Abyssinian banquet. Their phrensy was so terrific that with their mere¹¹⁵ hands they would tear cattle to pieces and devour their quivering limbs, and would even eat up the living snakes with which they were entwined ;

Thebanus juvenis superatis fit Deus Indis¹¹⁶

Atque avidus vini pleno se proluit haustu,
Gemmantis pateræ spumis mustoque Falerno
Perfundens bijugum rorantia terga ferarum.
His nunc pro meritis Baccho caper omnibus aris

¹¹⁴ Apollodorus. p. 17. Diod. Sic. L. 3. c. 64. Theodoretus de Græc. Affect. fol. 3. a. fol. 14. b.

¹¹⁵ Eurip. Bacchæ. 139. 735. ets. Stat. Theb. L. 2. v. 83. Arnobius adv. Gent. L. 5. c. 19.

¹¹⁶ Prudent. contra Symm. L. 1. 123—130.

Cæditur, et virides discindunt ore chelydros
Qui Bromium placare volunt.

These extraordinary excesses were called the ὀμοφαγία, and I should rather refer that obscure and controverted epithet of Bacchus, ὠμαδιος¹¹⁷, to the same source, than to ὠμος, a shoulder. Indeed there is no slight connexion between *wine* and *blood* in the mysteries. Even when the bloody rites were in use, the eucharistic elements, the mola, and the wine, were employed; and the peculiarity of Melchisedech's offering to Abraham consisted in using only the symbolical elements, by which among other things Abraham did (as Christ says) *see His day*. Since the wine of the orgies was the symbol of blood, their omophagous banquets were a return from the shadow to the reality; and as the consecrated beast was but a symbol of the perfect sacrifice, their human sacrifices or Symbacchi and, I fear we must add, their anthropophagy were on the same principle. When we perceive that the Bacchic abomination prohibited "carnage and foul victuals" in general, upon the strength of the Noetic law, but encouraged them in the highest degree among the God's own ministers, and that the eucharistic wine is denied to the generality of Christians but swallowed by the clergy, in a sect who esteem the said wine to be the real and very *blood* of Christ, and therefore the *life* of Him, the resemblance is more than we can either account for easily or contemplate without some regret.

XI. The last topic regarding the deluge is the fate of para-

¹¹⁷ Orpheus Hymn. xxx. v. 5. lii. v. 7. The other construction of it perhaps suggested to Manes his ὤμοφορος or Shoulder-Bearer of the world. Disp. Archel. et Man. p. 11. p. 21. The killing and stewing of Pelops, and the subtraction of his shoulder by Ceres, present us with the subtraction of Adam's rib, as recorded in the jargon of certain cannibal mystics; those who were more accurate spoke of Pelops and his *costa eburnea*. But why did those mystics substitute the *shoulder*? because ὠμον ἰφαγῖν is equivocal for eating his shoulder or for eating *him raw*, and so they concealed the specific form of their anthropophagy, while they signified to the more discerning that the *coction* of Pelops was to be rejected from the fable.

dise or the garden of Eden ; and upon that ¹¹⁸ I have already made frequent remarks. The altered sources of the four rivers afford a proof that the flood broke up the site of Paradise, and the position of the Lake of Van between the sources of the Tigris, Euphrates, and Araxes indicates that it covers the site of that garden. When Christ was about to descend, in the soul or spirit, into Hades, and preach to the prisoners of the tartarosis, he declared that he would be that day in the Paradise. Which is a direct and positive confirmation of the opinions entertained or knowledge possessed by the ancient heathens, who placed in Hades the four mysterious rivers and the

locos lætos et amœna vireta
Fortunatorum nemorum sedesque beatas,

and taught that neither air nor light were wanting to the inmates of Elysium,

Largior hic campos æther et lumine vestit ¹¹⁹
Purpureo, solemque suum, sua sidera nôrunt.

Thither was removed the golden age, which had once been upon earth, and there was the rich tree of the Hesperides, consecrated to Proserpine ¹²⁰, and always loaded with fruits of vegetable gold. The garden of Eden was taken down into the interior chambers of the earth, to be a dwelling place for Abraham, and Lazarus, and the penitent thief, and others who had found favour with God, but it was surrounded by an impassable chasm, which divided it from that place of compensation in which the proud and wealthy, who "received good things in their life-time" without gratitude to the Giver and abused his gifts, are punished ; between the one and the other "there is a great gulph fixed."

¹¹⁸ See vol. i. p. 261—5, and above, p. 190. The passages previously cited in vol. i. are not again referred to in the notes here.

¹¹⁹ Æneid, vi. 640. Claudian Proserp. ii. 282.

¹²⁰ Claudian, *ibid*, 290—4.

Quam vellent æthere in alto
Nunc et pauperiem et duros perferre labores !
Fas obstat, tristisque palus inamabilis undâ
Alligat, et novies Styx interfusa coeracet.

In the centre or umbilicus of Paradise there was an high-place, the prototype of all high-places of worship, Mount Olympus, to which man in his unfallen state was to repair in order to pay his homage to the Presence of the Lord and to partake of the Tree of Life. That sacred mountain was not removed into Hades, but into the skies. Enoch was there previously, but Elijah *went up* thither in a whirlwind. But "no man ascended into heaven;" the terrestrial heaven was therefore not removed beyond the sublunary region. Mount Paradise was near enough to the earth for Satan to transport our Saviour into it, as an elevation from whence to show him the four monarchies. St. John was carried in the spirit ¹²¹ up to that high mountain, upon which he saw the city of New Jerusalem, and the Tree of Life, and beheld them descending to the earth. That vision is to come to pass when the deluge (which was the cause of it's being taken up) is removed, and "there is no more sea." Homer describes Olympus as a fourth term, besides the ætherial Heaven, Hades, and the Earth, but he connects it with the ¹²² Earth rather than with the other two; but his Olympus is paradise ¹²³ or the fortunate region. The submersion of the garden, and elevation of the mount, are the circumstances of that legend, according to which in Saturn's reign the Ocean covered the Olympian Heaven, but not the *highest part of it*. From mistaking those two very different things, the actual raising up of it, and it's being too high to ¹²⁴ be flooded, the anomaly of Jove's heaven being a mountain of this globe arose. The same corruption of a truth

¹²¹ Rev. c. xxi.

¹²² Iliad, xv. v. 193.

¹²³ Od. vi. v. 42.

¹²⁴ Lactant. Phoenix. v. 13, 14.

became more barbarous among the scholastic divines, who held that Paradise was a mountain of the earth ascending in perpendicular height ¹²⁵ up to the sphere of the moon! Some books, which Albertus Magnus ¹²⁶ had seen and termed *ancient*, ascribed the doctrine, that Paradise usque ad lunarem globum ascendit, to St. Thomas the apostle. The carrying up of the Mount of God, the Invisible Jerusalem, in which are the two great witnesses of the patriarchate and the law, Enoch and Elias, is moreover told in the hæretical, absurd, and falsely termed ancient books of the Hindoos, as the flying up of the moon from earth into heaven (not the original moon of the creation, but a new and purer moon, composed of ambrosia, that is to say, containing the fruit of the tree of life) at the time of an universal deluge. And the same idea prevailed in more early writers, who thought that the moon was another earth, or in some sense a part of this earth, and that it might by magic be brought down to the earth; an idea which the heathen poet Mr. Henry Moore more correctly gives, by calling the moon the Pangaëum, or *Paradisaical Mount of Orpheus and Midas*,

And oft *Pangaion* as it turn'd I read
In mighty characters decyphered.

Theophilus ¹²⁷, bishop of Antioch in the second century, justly observes (as regards the mountain) that Paradise “exists between the earth and the heaven, having eternity.” It was identified with the moon in order to account for its being (otherwise) invisible. But those who applied that reasoning to their minds did not consider how infinite are the attributes of the Creator, and how unknown are those of creatures, and of none more so, than of light in it's relations with itself and

¹²⁵ Strabus et Rabanus Maurus cit. ab Alphonso Tostato in Genes. fol. 13. a. Postel de Universitate part I. p. 25. Peter Comestor fol. 6. a.

¹²⁶ Albert. Theol. part II. tr. 13. qu. 79. cit. Malvenda de Paradiso, p. 27.

¹²⁷ Theoph. ad Autol. L. 2. p. 101. Paris, 1615.

with other sorts of bodies. The City of the Lord on high, *although it is composed of gold and a variety of beautiful substances*, has the clearness of pure and *diaphanous* ¹²⁸ *glass*. The explanation of these things is equally impossible with that of the Transfiguration, of the promised *glory* to be conferred on our material bodies, and of the visions of this very mount in heaven (whereof we speak) seen in the spirit by men yet living in the flesh. St. Paul knew a person who was ¹²⁹ carried up into Paradise (whether bodily, or in the spirit, he could not tell) and heard certain things which it was not lawful to repeat, that is to say, received certain disclosures of futurity, useful for that man to know, with a view to his ministry, but not meet for mankind in general to know beforehand. The Paradise into which St. Paul (for no one doubts he was the person) was carried, and the Paradise into which our Saviour and the thief descended, are the glorious Mount Olympus, and the delightful Elysium, respectively ; the former of which Homer ¹³⁰ describes in the sixth book of his *Odyssey* and elsewhere as a mountain, and the latter in the fourth ¹³¹ book as a plain, but in terms otherwise nearly equivalent.

However it seems that Homer did not know the real form and distribution of the earth, or (perhaps) rather affected not to know it out of hatred for the person and philosophy of Palamedes, *upon* which latter those truths did not depend, but *to which* they were indispensable. His isle of Syria where are the *turnings of the Sun* relates to the diurnal phænomena of that luminary, and does not imply that he had a correct idea of the tropics. But on the contrary his theory of the earth was similar to that which Cosmas Indicopleustes main-

¹²⁸ Rev. xxi. v. 11. 18. 21.

¹²⁹ 2 Cor. xii. 4.

¹³⁰ V. 41 etc.

¹³¹ V. 566. etc. One or other of these is the *Tellus Olympica* to whom the Athenians had a temple. Plutarch *Thes.* c. 26. Pausan. *L.* 1. c. 18. And the Vesta Deorum Dearumque whom the Arval Brethren used to distinguish from Vesta Mater. See *Inscr. Frat. Arval.* tab. xxxii. tab. xliii. ed. Marini.

tains. According to Cosmas the earth was an oblong quadrilateral plain surrounded by the Ocean, beyond which again there was another earth surrounding the Ocean on all its four sides; and the eastern region of the transoceanic earth was Paradise, and the *northern* ¹³² was the country which the antediluvians had inhabited, and from which Noah was carried in his ark across the Ocean to the earth we inhabit. With respect to the rivers of Paradise, that is accounted for, by their flowing pure under the ocean, and re-emerging at their apparent sources here. The system upon which Cosmas has laboured was certainly much more ancient than his time, for Ephraim Syrus had maintained ¹³³ that Paradise was in a country beyond the Ocean, that Noah had built his ark in that country, and sailed over to this earth, and that the four rivers of Paradise flowed under the Ocean. Homer does not intimate to us, that the Hades inhabited by the dead is under ground, nor does he speak of *descending* thither, but only of *going*, or *sending* thither, or *passing its gates*; for I need hardly say that ¹³⁴ *κατελθειν* does not, in his idiom, denote a downward motion to any place, but simply an arrival at it. It is true, that a *place* called Hades was according to him under the earth and above the tartarus, and that a *person* so called had the dead in his custody and barred their return to the earth. But the place in which the dead actually resided was an island in the western Ocean, evidently meaning Ireland, concerning which Homer told strange stories. In like manner, the "Elysian plain," Hades of the blessed, or Paradise of the thief, was situated at the extreme boundaries of the earth, and upon the margin of the ocean. The words

Ἠλυσιον πεδιον καὶ πειρατὰ γαίης ¹³⁵

¹³² See COSM. Indic. tab. geogr. fig. 1. p. 188. ed. Montfaucon.

¹³³ Ephr. Syr. cit. Moses Bar-Cephas in Paradisum Bibl. Patr. 1. p. 414. 418.

¹³⁴ Od. x. 560.

¹³⁵ Od. iv. 563.

might well signify a citra-oceanic station, or part of this earth; but in that case any body might go to it; and there can be no doubt that "the Immortals were to send" Menelaus to some fortunate region in the ocean. But Eustathius is hasty in concluding that Homer meant a western isle, because others have talked of an Hesperian paradise. Homer's *West* is the region of night and death. The situation of his Elysium, though not exprest by him, is probably north; where

Claustra nitent, quæ secreti per limitis umbram ¹³⁶
 Elysios ducunt campos. Hic turba piorum,
Nec Stygio in regno, cæli sed postea sub axe,
Verùm ultra Oceanum, sacro contermina fonti,
 Lethæos potat latices.

The Argonautics of Orpheus were written by one of the Messapian bards of Calabria and the last of the Homeridæ, and in his poem ¹³⁷ the Homeric Elysium is called Hermione, a champaign and fertile country inhabited by the pious, who dwell on the shores of Acheron, and near the gates of Hades. It's situation is beyond the Riphæan mountains and in the polar Ocean. The Hyperboreans or Macrobian ¹³⁸ who live a thousand years each, in great wealth and felicity, upon delicious fruits and ambrosial dews, and inhabit the polar circle, are a mythic people, whose fable is compounded of the traditions of the Garden of Eden and of the longevity and splendour of the antediluvians. They were a pacific race, descended from the blood of the Titans, dwelling ¹³⁹ under the luminous palace of Boreas (i. e. at the North-pole of Earth and under that of Heaven), and governed by King Arimasus. Noah (who survived the antediluvian Titanes and attained to their longevity) and his family are here indicated. But other nar-

¹³⁶ Silius. 13. 551—5.

¹³⁷ V. 1140—8.

¹³⁸ Above, p. 347. Orpheus Arg. 1113.

¹³⁹ Pherenicus cit. Sch. in. Pind. Olymp. iii. 28.

ratives inform us that the Arimaspi were a fierce and covetous race of giants ; and Aristæas of Proconnesus made them quite a different people from those gentle Hyperboreans whose memory was cherished in Delos. The truth is, that these northern lands of fable are the lands of the antediluvians, sometimes spoken of collectively, and sometimes distinguished (as they well might be) into pious patriarchs and cruel Titans. It is certain that the North Pole was accounted paradisaical ; a circumstance which, misunderstood, gave birth to the unreadable Atlantis of Olaus Rudbeck. Sais in Ægypt was spiritually the same city as Athens in Greece ; their mysteries were the same, and Sais is the Ægyptian name for the goddess Athena. Sais was hieratically (that is, in the jargon of the priests) placed under ¹⁴⁰ the North Pole, not, says Proclus, because it is so, nor because it's climate is cold, but because it partakes of a certain peculiar emanation from God. Mount Meru, according to the Puranas ¹⁴¹, is a glorious habitation lying to the north of India. They sometimes mention places lying, again, to the north of Meru, and yet they continually speak of it as being the North Pole itself. The reason of those contradictions will appear from the very reason of the north being held sacred. Babel was a type of Eden, it's four rivers, of those of Paradise, and it's tower, of God's Mount Olympus ; but the garden of Eden, in which the source of those rivers, and the Mount of God, had been situated, lay nearly due north of Babel. And as every symbol is, in the symbolical language, that very thing which it symbolizes, the Tower of Babel was called "the Mount of the "Congregation in the sides of the North ;" and other seats of pagan witchcraft, that were built in the same idea, had the same hieratical title. Athens (according to some author ¹⁴² whom Fray Luys de Urreta had read) boasted of being the

¹⁴⁰ Procl. in Plat. Tim. p. 30.

¹⁴¹ Asiat. Res. viii. p. 287, 8.

¹⁴² Hist. Etiop. p. 20. I do not perceive it in the 5th book of Theodoretus Cyrensis de Græcorum Affectionibus, to which he refers.

first country that emerged out of the deluge and *the centre of the earth*; but the pole of the sphere is the superficial centre of the hemisphere. The isle of Cyzicus in the Propontis was anciently called Arctonnesus or Isle of the Great Bear, because¹⁴³ the nurses of Jove sojourned there and were transformed into bears; and, at the time of the Argo sailing, it was inhabited by insolent and cruel giants (the Arimaspi, Cyclopes, or Gasterocheires) whom the Argonauts killed and *flung into the sea*. Arctonnesus did likewise affect to be the umbilicus or superficial centre of the earth.

Ἦγαρ δὲ συ μὲν ἀγχι πολυτρούβοιο θαλάσσης¹⁴⁴

Ἄρκτον ὑπ' ὀμφαλοεσσάν ἐνασσαο,

says Nicander to Protagoras of Cyzicus; and the very Tower of Babel or Pyramid of Jupiter Belus, though hieratically called the *Mount in the Sides of the North*, was at the umbilical point of the city of Babylon. That phraseology of symbolical appropriation is carried still farther in the strange writings of Giordano Bruno, who¹⁴⁵ speaks of "the North, "the Great Bear, the place where the sailors take counsel in "the devious and uncertain ways of the sea, towards which "all those who suffer tempests lift up their hands in their "distress, towards which the ambition of the Giants aspired, "the place where the proud generation of Belus piled up the "Tower of Babel, where the magicians of the steel mirror "seek the oracles of Floron one of the great princes of the "Arctic spirits, where the Cabalists say that Samael wished "to exalt his throne in order to assimilate himself to the first "high-thunderer."

The navel of Paradise, and Holy Mount and City of God, are reserved for a future day, and will descend to the earth, as foreseen in the visions of the saints. They will not how-

¹⁴³ Schol. Ap. Rhod. i. v. 936.

¹⁴⁴ Nicander Alex. v. 7. Schol. ibid.

¹⁴⁵ Spaccio dial. i. p. 46.

ever return into Armenia from whence they departed. But to Jerusalem. At least it is my supposition, that the *new* earth to which it will descend means a *renovated* earth, or one restored to that condition in which this earth was, before it was cursed and sterilized by the fall of Adam, and shattered and inundated by the general deluge, that of Sodom, and various other local calamities. Why it should be any thing *more than*, or any thing *different from*, the perfect work of the original creation, I cannot conceive; and, if it were any thing *less*, the triumph of the Redeemer would be incomplete in the eyes of his creatures. For those reasons Jerusalem may be accepted in this instance, as in all others it is, for a geographical term or definition of place. As the glory of the second temple exceeded the first, so that of the new and heaven-descended Jerusalem without a temple will far exceed all the glories of the postdiluvian earth. Mount Paradise is also the Mount Zion of certain prophecies. Zion was the mountain upon which the *southern*¹⁴⁶ part of Jerusalem was built; it never foiled the attacks of any confederacy of kings, though twice destroyed by single kings; and God was never either a king or a refuge in that place, nor was there any theocracy there, except for one nation. Yet the Psalmist says, "Beautiful for situation, the joy of the whole earth, is *Mount Zion on the sides of the north*¹⁴⁷, the city of the great king. God is known in her palaces for a refuge. For "lo! the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away." The king of Babylon said "I will sit on the mount of the congregation on the sides of the north," falsely, or at least allegorically, but the Lord may say literally, "I will sit upon the very mount *that was* on the sides of the north." But, as regards its position with respect to the residue of the New Jerusalem, built in an exact square, no doubt it will be in the centre of it, as the Tree of Life was

¹⁴⁶ Reland Palæstin. p. 846—50.

¹⁴⁷ Ps. xlviii. v. 2—5.

in the centre of the garden of Eden, the Tower in the centre of the Hanging Gardens at Babylon, and so¹⁴⁸ forth. The dimensions of the æquilateral Jerusalem, as broad as it is long, and *as high* as both, are given in our version of the apocalypse to be 12,000 furlongs, or 1500 miles, a monstrous and ridiculous measure, the whole extent of Palæstine being only 160 miles long by forty-six broad! I know not how that could be so. But then I can as little imagine how the words *twelve thousand furlongs* can be elicited from the Greek ones ἐπὶ σταδίου¹⁴⁹ δώδεκα χιλιάδων. The Greek for 12,000 furlongs is σταδιοὶ δώδεκα χιλιοὶ or δώδεκα χιλιοί. The English of the words of St. John is "for twelve stadiums of chiliads." The stadium was a hundred twenty-five paces, or six hundred twenty-five feet, and it was not a chiliad of any measure, nor expressive (as to its etymon) of any number whatever. But it was the common measure wherever Greek was talked, and the prophet using the Roman measure of length annexes to it the common denomination; so that "twelve stadiums of "chiliads" signifies "twelve long measures, not however "such as we use, but such as the Romans use, namely, chiliads of paces, or miles." If we wished to express the soundings of any coast where the people used a different standard of depth from ours, we should say "so many *fathoms* "of seven feet or nine feet," as it might be; notwithstanding that our fathom was six feet. And *stadium* strictly means nothing more than the positive or *standard* length of which the number or the part is to be found. When it is said, "he measured the city with a reed, twelve measures of "a thousand, the length, and the breadth, and height of it "are equal," the sum of those three dimensions is probably stated; because the height is equal to the length and breadth, and twelve miles is a greater height than can reasonably be ascribed to the mountain whose elevation forms the city's

¹⁴⁸ See above, vol. i. p. 306—10.

¹⁴⁹ Apoc. xxi. 16.

greatest altitude. The New Jerusalem is therefore a square of ¹⁵⁰ four Roman miles.

The sanctuary of Paradise which was caught up into the sky is the link of connexion between this old earth and the new, being a constituent part of both, and the only part of the former which the transgression of Adam did not consign to ultimate destruction.

¹⁵⁰ The dimensions given by the prophet Ezekiel are different. The Jerusalem of his vision was a square of twenty-seven thousand cubits and as many hands, that is to say, of more than ten miles. But that was a different city from the one which St. John speaks of. That was a city with a temple upon the model of Solomon's; but as to the latter, he "saw no temple therein." Rev. xxi. v. 22. That was a city upon the earth in its present state, and near the Mediterranean sea, as appears from many minute descriptions. Ezek. xlvii. 10. 15—20. xlviii. But the latter was shown to St. John after the passing away of the heaven and earth, upon a *new earth*, which had *no sea*. The first of these two was, therefore, the city of Jerusalem as rebuilt for the use of the Israelites, during the fifth monarchy of this present earth, commonly called (on account of its alleged duration) the millenarian kingdom, by human hands, but under the same divine superintendence as directed Moses in constructing the tabernacle. And the latter is the eternal city of God (not of this foundation, nor built with hands, save those which built the heavens and earth), in the new world which shall remain for ever. Isai. lxi. 22.

The mensuration of the city by the angels of Ezekiel and John will perhaps solve the question as to the stature of the antediluvians. St. John informs us that his angel was *a man*. Rev. xxi. 17. I suppose he was the same man as Daniel's angel, "even the man Gabriel." As Elias is called by his own name in the New Testament, when he makes his appearance, I infer that Gabriel who appeared to Zachariah is not him, but the other ancient man, Enoch. He measured the height of the walls of the Apocalyptic Jerusalem "144 cubits, the measure of a man, *that is, of the angel*." So that the angel's cubit was different from an ordinary man's. Now, Ezekiel's angel measured the temple wall with "a reed of six cubits, *by the cubit and a hand-breadth*." C. xl. v. 5. If the cubit of the angel was three inches more than an ordinary cubit, then, allowing four cubits of eighteen inches for a man's stature, Enoch would have been seven foot high where a man is now six, or eight foot two inches where a man is now seven. If the stature of those days was about seven foot, the degeneracy which various changes have produced is by no means excessive.

NOTE 46 TO PAGE 329.

See Pseud-Hesiod. Theog. v. 400. Iliad. 2. v. 755. I am indebted for a large portion of the citations and observations contained in this Section, to the notes subjoined by my friend, Mr. William Herbert, to his Latin poem *Iris*, privately printed at York in 1826. He has been so kind as to give me permission to publish that poem, in a more corrected form than it was originally printed.

I R I S.

| | |
|--|----|
| SPECTRUM beatæ lucis, amabili | |
| Dum pingis arcu cœruleos sinus | |
| Refracta nimborum, procellam | |
| Oppositam decorante Phœbo, | |
| Septemque legis non variabilis | 5 |
| Semper ligatas servitio tenes | |
| Vincloque cognato sorores, | |
| Intuitu veneror silenti | |
| Cœleste signum te! rapidus licet | |
| Auster coactis ingruat imbribus, | 10 |
| Diusque mugitu volutis | |
| In nebulis equitetur ignis. | |
| Qualem fugatis te tenebris pater | |
| Grandævus olim vidit, ut æquora | |
| Jam nube defluxere cœli | 15 |
| Per liquidos abeunte tractus; | |
| Caliginoso obducta silentio | |
| Quæ nuper amplo fonte retexerat | |
| Ortus aquarum, altasque latè | |
| Diluvio cumulârat arces. | 20 |
| Quo tutus almi pignore fulgidum | |
| Aspexit orbem solis et æthera, | |
| Montesque, camposque, ac vireta | |
| Non iterum violanda fluctu. | |
| Hinc et gigantum sæcula bis novem | 25 |
| Te complimentem sub pede barbari | |
| Pinxere Persæ, et sanctum Amorem | |
| Vertice in aerio sedentem. | |
| Te namque fama est, primùm ubi Tartari | |
| Juraret atram per Styga Jupiter, | 30 |
| Neptem procellosi venustam | |
| Oceani caput extulisse, | |

| | |
|---|----|
| Nondum fugatis terrigenis ; tua Queis Arca pulsus auxilium tulit Germana, cùm flamman te cœlo Viribus oppeterent Tonantis. Thaumantis, illo tempore, filia, Te victor udo fixit in æthere, Dis consciis Terræque matre, Prodigium venientis ævi. | 35 |
| Ergo, Iris, isdem viva coloribus, Dum magnus orbis permanet, irritum Ex arce nimbosâ laborem Despicias hominumque nisus. | 40 |
| Sic rauca venti flamina, sic tibi Cessabit imber turbidus, et dies Ridebit aspectu serenam Docta tuo renovare lucem ; Ex quo vetustam, per vada concitis Vexata ventis, arcus Apollinis | 45 |
| Servavit, æthrâ extensus, Argo, Lethiferam reprimens procellam. Utcunque fulges, fœdere luminis Dulci venustum tu jubar implicas, Nectisque subtilem colorum Haud dubiâ specie catenam. | 50 |
| Ceu fila certâ lege vibrantia Reddunt canorem, dum tremulâ vice Concordium ad tactus sonorum Subsequitur modulatus ordo. | 55 |
| Hinc mira, septem tincta coloribus, Rex Medus olim mœnia dicitur Struxisse, et internas gradatim Egbatanis posuisse turres. | 60 |
| Ait, revulsa ad saxa Niagaræ Magno strepentis vortice, pendulo Venator aspexisse clivo Inter aquæ fremitus minaces | 65 |
| Te dormientem, pronus ubi intonat Laurens tremendum, et spuma ruentibus (Effusa ceu nubes) ab undis Sursum agitur, reboante fundo ; Te sæpe colles inter, ubi breves Sol altus umbras demeret, humido | 70 |
| In vallis angustæ recessu Rupe sub imbriferâ nitentem : Montisve celso culmine imagines Sub mane primo multiplices tui, Gyrosque distinctos, suamque In medio obstupuit figuram. | 75 |
| | 80 |

| | |
|---|----|
| Te, pulcher arcus, nocte sub algidâ | |
| Pallentiorum qui vigil excubat, | |
| Dum luce collustrat serenâ | |
| Roriferos vaga luna nimbos, | |
| Cernit ; benignq cœrula sidere | 85 |
| Dum saxa rident, et nemorum avia | |
| Velantur humenti vapore, et | |
| Purpureus requiescit annus. | |
| Sæpe et beatis Hesperiae in plagis | |
| Velina visis marmora, gestiens, | 90 |
| Dum Phœbus in cœlo relucet, | |
| Sub gelido lavere ora fonte. | |
| Spes alma vultu nascitur ex tuo ; | |
| Quocunque sub sole, aut quibus in locis | |
| Te cunque contemplabor, addes | 95 |
| Pacem animæ memori Deorum. | |

A M M O N.

I. NOAH was the patriarch of such of the Sons of God as still remained unapostate. And in his days the decree went forth for the destruction of all men, including all his subjects, and even the progeny of his own loins during six hundred years. That is the reason why Saturn, whose family prevailed, by fire and the ocean, over the Titanes or Ophionidæ, was represented as a cruel father devouring his own children ; and the heathen mystics, whose practice it was to propitiate their false gods, by imitating their real or supposed enormities, used to offer their own children to him.

Three only of his sons, and their wives, were admitted by him into his ark. Those three were all *begotten* by him when he was 500 years old ; and therefore we must suppose that all three were produced at one birth, or else, that two were begotten and born in that year, and the youngest begotten in the same and born in the following year. Japhet was the eldest, Shem the second, and Cham the younger of the three.

It may be doubted whether Noah intended to preserve all those three ; or whether he was not deceived by the artifices of his wife. It is certainly matter of wonder, how the youngest of those persons should have come to be one of four men, elect out of all the human race, quos velat Argo *delectos heroes*. Long ago¹ I promised that I would enter into some explanation concerning his history. Saturn had determined to swallow up Jupiter the youngest of his children, as he had done all the others, for which cause he was abominated by the

¹ Vol. i. p. 182.

heathens, although they worshipped him with bloody rites. But his wife, the mother of Jove, deceived him by ³ giving him a stone dressed up in the swaddling clothes of a child, which he ate up without discovering his mistake. Meanwhile, Jupiter was safely concealed in a certain cave called the Arkesium. That stone was entitled ⁴ Abaddir, Bætylus, whence the adage καὶ ⁵ Βαιτυλον ἂν καταπινοῖς, and simply Lapis, whence that the most sacred of all oaths ⁶, per Jovem Lapidem. There is no doubt that this history alludes to the introduction of Cham into the ark of Noah; how far it is literal (as if, for instance, he had been introduced in a stone coffer), or, if allegorical, why they used that particular mode of describing his mother's contrivance and his own, I cannot pronounce. But before I conclude this volume I will throw out a suggestion. The introduction of that bad man into the Ark, and the fatal consequences thereof, are shadowed in another mystery; that, in which Pan ⁷ is said to have corrupted the chastity of ⁸ Luna, by the bribe of a white ram whose tongue was black, and who in process of time spotted her whole flock.

Munere sic niveo lanæ, si credere dignum est,
Pan deus Arcadiæ captam te Luna fefellit.

Pan, be it observed, was (according to Nicander from whom Virgil had it) *himself* the fictitious ram, and dressed himself

³ Apollod. *L.* 1. p. 7. Lycophron. 1198—1203.

⁴ Abadir Deus est; dicitur et hoc nomine lapis quem Saturnus dicitur devorasse pro Jove. Priscian. *L.* 5. p. 42. a. ed. Aldin. *Abaddir* in edit. Putsch.

⁵ Erasm. *Adag.* p. 235.

⁶ Aul. Gell. *L.* 1. c. 21.

⁷ Pomponius Sabinus in Virg. *Geo.* 3. p. 190. ed. Basil. 1544. Nicander cit. Macrobian. *Sat.* *L.* 5. c. 22.

⁸ That she is *the Ark*, see (among many other authorities) Plutarch; who describes her as a floating island in which the righteous were protected from the furious waves of Styx, while the wicked in vain sought refuge in her from drowning. *De Genio Socratis*, p. 591. and see Faber *O. P. I.* passim.

up⁸ in a white fleece, in order to look prepossessing. It reminds us of the adage of the wolf in sheep's clothing; and also of our Saviour's parable of the sheep and the *goats*.

By whatever means he purchased his admission into the floating asylum, he defiled it by his impiety and his schemes of ambition and superstition. During their confinement in the ark the commandment given to men and animals to increase and multiply was suspended; as to the latter, it is evident that in the course of one year and seventeen days they would have multiplied in a degree incompatible with their narrow dwelling, and as to the patriarchs, St. Ambrose observes⁹, *justus consortio non delectabatur uxoris, nec filii justī petebant copulam conjugalem. Quam enim indecorum, ut quo tempore viventes morerentur, tunc perituri generarentur!* But the same father signifies, that he was well aware how Cham had violated that rule of continency, although he forms the absurd and impossible supposition, that Canaan was the son begotten in the ark. Cham autem pater erat Canaan Injusti ergo prius generatio¹⁰ quam justī comprehenditur Sed ad concervandum delictum addita est ejus generatio, quia cum haberet filium, et pater esset, solus ipse patrem non cognovit, qui magis cognoscere debuisset. Postel declares that he had learned in the Secret Theology, that Cham begot his eldest son Cush in the ark, ut hāc fraude primogenituræ jus, quoad sacerdotium et regnum, filio suo ex nefario illo concubitu nascituro astrueret. In my first volume¹¹ I

⁸ Nicander cit. Philargyrius in Geo. 3. v. 392. Valerius Probus, or whoever wrote the scholia which bear his name, gives a different solution, viz. that Diana demanded, as the price of her affections, one half of Pan's flock. Pan divided it in two parts, and she chose that which had the most beautifully white but the coarsest wool. Prob. in v. 391. He quotes no authority, and seems to have framed his explanation to suit the word *niveo* in the text. Those more ancient scholia which Maio has published from the Veronese palimpsest are unfortunately mutilated and not intelligible in this place.

⁹ S. Ambr. de Noe et Arcā, c. xxi. p. 192. Paris. 1614.

¹⁰ Ibid. c. xxviii. p. 200.

¹¹ See vol. i. p. 167—182. p. 493. vol. ii. p. 54.

have shown, from the history of Cush and his sons and their claiming an antiquity above all other men, and from the various traditions of the fact itself, that Cham was really guilty of such a transgression, and for the very motives which Postel (one of the foulest of his disciples) ascribes to him. Orus the immediate ¹² successor of king Osiris, and the immediate predecessor of the deified tyrant Sesostris, was Cush, and was even called upon some occasions Cush-Orus. And I have here to add, that Isis and Osiris ¹³ were married to each other before they were born, the womb of their mother Rhea Cybele was their bridal chamber, and in it they engendered Orus; but the womb of $K\upsilon\beta\eta$ or $K\upsilon\beta\eta\beta\eta$ was the quadrangular ark. Ammon, Mouth, and their infant son *Khous* (says Monsieur Champollion ¹⁴ Figeac) are Osiris, Isis, and *Horus*; and perverseness itself cannot misunderstand that Ægyptian fable. The waves of the sea (saith Himerius) were the nuptial couch of Jupiter Pelops. In modern times the dark Valentine Andrea, from whom few secrets were secret, wrote these lines upon Cham in his *Lemmata* ¹⁵ *Sacra*,

Unicum patris malefactum,
Ipsa in salo salax,
 Nova purgati orbis macula.

II. That sin of Cham is not mentioned in the brief Mosaic narrative. But another is mentioned, the nature of which has been so deplorably misunderstood, as to cast derision upon the sacred historian.

Noah was the first Bacchus, the inventor of wine,

'Ος την πολυβοτρυν ἀμπελον φνει βροτοις,

¹² Vol. i. p. 172.

¹³ Plutarch de Isid. et Osir. p. 373. Xyland.

¹⁴ 11th Letter on Ægypt. *Literary Gazette*, 1829. p. 584.

¹⁵ Selen. August. p. 516.

and a different person from that Bacchus son of Semele whose wars and expeditions were so famous in mythology ; the latter did not even pretend to be the ¹⁶ same person, except by re-incarnation or avatar. The Bacchic mysteries were co-extensive with all paganism, except that of the Magian or Scythistic peoples ; they were the same as those of Adonis, of Osiris, of ¹⁷ Ceres, of ¹⁸ Cybele, of ¹⁹ Pan, and of ²⁰ Apollo, and they were celebrated from ²¹ the Ganges to the Hebrides, including all possible phrenzy and madness, every sort of cruel and bloody act, all the vices to which nature is prone and all those from which her laws are abhorrent, and every symbol that is most obscene to be named or exhibited. So that, of all his explanatory declarations, Moses scarce ever made one so important, as in saying that Noah was the planter of the vine, and in relating that fatal circumstance which occurred in his tent.

It is commonly supposed that the words, and Noah “ began “ to be a husbandman ²² and he planted a vineyard” describe actions done by him after the flood. But that is not so. They are inserted parenthetically, in order to account for his being drunk with wine, which required some mention of how he became provided with wine. That Noah began husbandry *after the flood* need scarcely be said, for there was nobody else to begin any thing ; and that he began it *originally* would be a direct contradiction of c. iv. v. 2. But the ancient Sons of God, or votaries of the *faith* of Abel and *repentance* of Enoch, were tenders of cattle and galactophagi, living upon milk, curds, and spontaneous herbs and fruits, like the murdered saint in whose place Seth was appointed. And Noah, before the flood, departed from the customs of Abel and Seth so far

¹⁶ See Eur. Bacch. 466. 496. 650.

¹⁷ Orph. Hymn. 40. v. 10. Fragm. p. 475. ed. Herman. etc.

¹⁸ Eur. Bacch. v. 79.

¹⁹ Pausan. L. 2. c. 24. 5. 7.

²⁰ Eur. Bacch. 306. Ion. 550.

²¹ Dion. Geogr. 570—579.

²² Gen. ix. 20.

as to cultivate the vine, which he did by divine command, in expectation of the deluge, and in relation to that change of sacrificial rites which was about to be introduced. The nations were not wrong in thinking that the gifts of Bacchus were heavenly gifts. Neither in that, nor in any other general and widely diffused belief, were they fundamentally wrong; because ancient truth was the only foundation their original deceivers had, whereupon to build up their lies.

Lamech his father called him *Noah*, saying, in the spirit of prophecy, "this same shall comfort us concerning our work" and the toil of our hands, because of the ground which the "Lord hath cursed." These words have been interpreted²³ as a prophecy of the Messiah, who was to be descended from Noah. An interpretation so vague and improper, when compared with the remarkable and specific nature of the words, that I look upon it only as a last resort of critics, who, as Heidegger says of himself, *nihil aliud videre possunt*. The Messiah is not more descended from Noah than from Jared, or Methuselah, or Lamech himself. But the comfort and recreation promised, in Noah, to the weary husbandman, is the juice of the grape; which taken in moderation recruits the forces of the body, and sheds hilarity and contentment over the mind. "The vine said, shall I leave my wine" which cheereth²⁴ God and man?" "Wine maketh glad²⁵ the heart of man, and bread strengtheneth man's heart." "Give wine²⁶ unto those that be of heavy heart. Let him drink and forget his poverty and remember his misery no more." "I say unto you, that I will not drink henceforth of this fruit of the²⁷ vine, until I drink it new with you in my Father's kingdom." We see, that the Lord does not think lightly of that precious gift, which "comforts us con-

²³ See Heidegger Patriarch. 1. p. 231, 2.

²⁴ Judg. ix. 13.

²⁵ Ps. civ. 15.

²⁶ Prov. xxxi. 6, 7.

²⁷ Matt. xxvi. 29.

"cerning the toil of our hands," and that it was no mean or unworthy subject of such patriarchal prophecy, as used to attend upon the imposition of names. Nobody should here repeat against Holy Writ the silly observation,

Laudibus arguitur vini vinosus Homerus.

The Lord never taught mankind to reel about with ivy on their heads and snakes in their hands, nor did He pour into the stomachs and brains of drunkards "the poison of misused wine," any more than He has misled them into the other paths of vice and folly. If the critics will look round upon the profane writers, they will find the same idea, which is express in the song of Lamech the Sethite, predominant in their praises of Bacchus. His name *Λναιος* i. e. *λυνων*²⁸ *τας μεριμνας*, is expressive of easement or relaxation. Hecuba says to Hector "wine greatly recruits²⁹ the spirits of a wearied man." Hesiod called it "the boon of Bacchus³⁰ giving joy." The Orphic hymns call the god Bacchus "a medicine appearing to mortals to relieve them from³¹ their labour, a sacred flower, a joy to men, taking away grief." In the poem of Nonnus³², the vine is miraculously created by the Fates to be *βροτεης ἀμπαυμα γενεθλης*, which strikingly resembles the words of Lamech in the Septuagint *όντος διὰ νάπαυσε ἡμας*. But the declaration made by the prophet Teiresias to Pentheus embodies the whole spirit of Lamech's prediction, together with the same verb, *πανεῖ*,

A dry repast did Ceres bring³³,
But he contrived another thing.

²⁸ Phurnut. de N. D. c. 30.

²⁹ Iliad. vi. 260.

³⁰ Opera et Dies. 612.

³¹ Orph. H. 50. 6, 7.

³² L. 12. v. 159.

³³ Eur. Bacch. 277—83.

To mortals he did introduce
 The cluster'd grape with flowing juice,
 That man's afflicted weary kind
 In tasting might some easement find,
 And lull to sleep their daily woes,
 Since toil no other medicine knows.

If there be, in Lamech's prophecy, another meaning purely religious and rising above the medicinal uses of wine, it must be sought for in the eucharistic sanctity of that liquor. Such being the allusions in Lamech's song, it is evident that the invention he speaks of was to be made in his own life-time, and in that of many of his hearers ; because, in speaking of a *temporal* advantage to be conferred on men, he could not otherwise say, " this same shall comfort *us* concerning *our* work and the toil " of *our* hands ;" but Lamech died five years before the deluge. The invention of wine was considerably anterior to that calamity and to the death of Lamech.

Wine was not originally given to men for such intemperate uses as they now apply it to ; but only to be drunk in a diluted form. " Mix three parts of water and a fourth of wine," says Hesiod. Others used five parts of water to two of wine, two to one³⁴, or an even mixture. But all these were regarded as vicious innovations. Palamedes warned³⁵ the Greeks that, if they wished for a prosperous voyage against Troy, they must not drink a higher mixture than one to three ; knowing, probably, that such was the beverage of Noah and his family.

Homer mentions certain wine, that of Maron, son of Evanthes and priest of Apollo, the existence of which was kept a profound secret save only from three persons, and which required twenty³⁶ waters to one wine ; but that must be a

³⁴ Athenæus, *L.* 10. s. 28. s. 36.

³⁵ Ion Chius, *ibid.* s. 28.

³⁶ *Od.* ix. 209.

strength as fabulous as the stature of Polyphemus whom it intoxicated, unless indeed some powerful and dangerous drugs had been superadded to the fermentation of the grape.

The number of cups or measures of wine seems also to have been limited to three, sacred to Jupiter the Saviour, Hygeia, and Agathodæmon ; a practice originating in those early times when all repasts of meat and wine were sacrifices held in the name of the Great Triunal, and

Mos erat ad mensam credere adesse Deos.

By persons less abstemious the triad was multiplied, but it does not appear that even so the quantity of mere wine exceeded one pint and an eighth, always understanding that wine to have been of a stronger kind than we commonly brew ;

tribus aut novem

Miscentur cyathis pocula commodis.

But, with all the temperance of patriarchal manners, a difference existed between ordinary diet and their festivals of great rejoicing, in which latter they were wont not merely to comfort themselves concerning their work and the toil of their hands, but to warm their hearts into hilarity and mirth and song. Upon which the noblest of poets observes,

He who of those delights can judge, and spare
To interpose them oft, is not unwise.

Nor did those days of open rejoicing want for higher sanction. If a lost child was recovered to his family " it was meet that they should make merry and be glad," and the first act of the Lord was to replenish the exhausted wine pots at a wedding feast.

The extent of license used upon festal days would usually depend upon the importance of the occasion, and the degree of

excitement it raised in grateful or exulting minds. When a nation or a family had been saved from utter destruction, by any great and unexpected good fortune, their feelings of joy and acknowledgment were of course at the highest ; and setting the solemn feast of such a day as that, was what Homer calls "*planting the Goblet of Liberation* ;"

ἄικε ποθι Ζεὺς³⁷

Δῶν ἐπουρανίοισι θεοῖσι δαιγενετησι

Κρητηρὰ πησασθαι ἐλευθερον ἐν μεγάροισιν

Ἐκ Τροίης ἐλάσαντες ἑὺκνημίδας Ἀχαιῶς.

The first act we read of Noah after his coming out of the ark, himself the eighth man, saved with his family out of the ruins of the world, is "that he drank wine and was drunken." *Θυσας*³⁸ ἐν ἐνωχίαις ἦν. And the first act of Lot when he arrived at the cave above Zoar, he only with his family preserved out of a flood which had swallowed up whole cities, was to drink wine to excess, at the suggestion of his daughters. The circumstances coincide so wonderfully, as to force upon us the conviction, that those holy men were betrayed into that excess of drink, in their hour of joy, when they were planting the Goblet of Liberation. The three Corybantes are the three sons of Noah ; and the following tale adumbrates the very truth of this matter. Some time after that Bacchus had discovered the use of the grape, he went and concealed himself in the *cave*³⁹ of *Cybele* or *stables*⁴⁰ of *Rhea* (i. e. in⁴¹ the ark) ; and while he was still there, Jove sent the Rain-bow on a message to him, bidding him come forth, and teach his orgies and the use of wine to all the world. Iris came, but out of awe and deference to mother Rhea was silent. Rhea or-

³⁷ Iliad. vii. 526.

³⁸ Joseph. Ant. L. 1. c. 6. s. 3.

³⁹ Nonn. L. 12. 396.

⁴⁰ Nonn. L. 13. 1.

⁴¹ Above, p. 368.

dered the Corybantes to give her drink from the "*goblet of the holy table*," of which she drank with surprise and delight, became as drunk as a Bacchanal, and delivered to him the commands of Jove with a prophecy of his future apotheosis. The idea that Noah was indebted to the wine he had drunk for the prophecies he delivered, is a beginning most worthy of the wisdom of the gentiles, so far as we know it. The sea is said by Homer to *have the voice of wine*, *ὄνοπα ποικτον*, and wine, to *have the voice of fire or of light*, *αἰθοπα φοινον*. Bulls (which are the animal symbols both of Bacchus and Neptune) are also styled by him *βοε φοινοπε*. The Brahmens mysteriously declare⁴² that their sacred work called the Veda is *wine*. In that dialect of the Graic or Pelasgic tongue which retains so many antique phrases, we find that sacred poetry or vaticination is termed *Καμουνη*, the *Work of Wine*, to which I may add (in passing) *ἀμουνος*, *accompanying wine*, and used generally for pleasure or comfort. *Μεθυ*, and *μεθυω*, are pure and analogical Greek words of the highest antiquity, of which the etymon is "after the rains" or "after the water."

III. When Noah was in liquor, it happened naturally enough that sleep overtook him without a decent composure of his person. "And Cham the father of Canaan saw the nakedness of his father and told his brethren without. And Shem and Japhet took a garment, and laid it upon both their shoulders, and went backward and covered the nakedness of their father, and their faces were backward and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan, a servant of servants shall he be unto his brethren. And he said, blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japhet. And He shall dwell in the tents of Shem, and Canaan shall be his servant. And Noah lived after the flood 350 years."

⁴² As. Res. viii. p. 50. ed. 1808.

Monsieur Le Clerc reports the following mythology ⁴³ in his *Bibliothèque Universelle*. *On raconte* qu'un jour Myrrha épouse ou, selon d'autres, nourrice d'Ammon, étant accompagnée de son fils, trouva Cinyras qui dormoit dans sa tente tout découvert et dans une posture indecente. Elle court aussitôt en donner avis à Ammon. Celui-ci en avertit ses frères, qui pour sauver à Cinyras la honte de se trouver nud à son réveil le couvrirent. Cinyras ayant appris ce qui c'étoit passé, donna sa malediction à Adonis, et poursuiva Myrrha dans l'Arabie ; où, après avoir erré neuf mois, elle fût changé en l'arbre qui porte la myrrhe. And he adds Ammon étoit Cham, et Adonis Canaan. I am unable to state from what sources that story is derived. Mr. Noel, author of a French *Dictionary* ⁴⁴ of *Fable*, publishes nearly the same account upon the authority of Phurnutus, in whom there is not (to the best of my knowledge) a syllable on the subject.

The transaction in quæstion is commemorated in the Ægyptian, Greek, and Orphic theology, as the mutilation first of Uranus by Saturn and the other Titans, who (Oceanus alone excepted) combined for that purpose

Γ υ μ ν ω σ α ν τε βιη και ἀτασθαλα λωβησαντο ⁴⁵,

and secondly the mutilation of Saturn by his own son, called Zeus by the Greeks, and Hammon in Africa and the Land of Cham ; the same matter being twice told according to the plan of the Cyclics. The latter, which is the real, transaction is thus narrated in one of Porphyry's tracts. " We read in " Orpheus that Saturn was ⁴⁶ over-reached by Jove with " honey (i. e. mead), and became dizzy as with wine, and fell " asleep For as yet there was no wine. And, in the " same Orpheus, Night addresses Jove, and suggests the stragem of the honey,

⁴³ Bibl. Univ. vol. iii. p. 8.

⁴⁴ Art. Ammon. n. 3.

⁴⁵ See Orpheus cit. Procl. in Plat. Tim. p. 296. Basil. 1534.

⁴⁶ Porph. de Antr. Nymph. p. 16. ed. Van Goens.

“ When thou shalt see him underneath the trees
 “ Drunk with the labours of the buzzing bees,
 “ Bind him———

“ And he was bound, and being bound he suffered the same
 “ as Uranus had suffered.” These fables have been supposed
 to arise out of a mistake of the Hebrew word vajagged nunci-
 avit for vejagod⁴⁷ exsecavit. But I conceive they were known
 among the gentiles at an earlier period than suits with any
 verbal criticisms on the Hebrew text of Genesis; and that
 Moses, on the contrary, delivers a summary of the facts in
 order to dissipate the then already existing fables. Another
 version of the story is as follows. “ Chem nactus opportuni-
 “ tatem⁴⁸ cum Noa pater madidus jaceret, illius virilia com-
 “ prehensens tacitèque submurmurans carmine magico, patri
 “ illusit et illum sterilem, perinde atque castratum, effecit,
 “ neque deinceps Noa foemellam aliquam foecundare potuit.”
 And that will unfold to us the real source of the heathen
 notion. *The whole earth*⁴⁹ was peopled from Japhet, Shem,
 and Cham. From which it follows that during the remaining
 350 years of his life Noah had no children. That was attri-
 buted to an absolute when it really arose from a relative in-
 capacity, viz. the age of his wife, and the non-existence of any
 other woman, except such as were of his own lineal issue;
 and, as Cham was known to have offended in re obscenâ, the
 supposed absolute incapacity was furthermore supposed to
 have been his crime.

The perverse and raving Herman von der Hardt, observing
 that to uncover the nakedness of the father's wife was (in the

⁴⁷ Chevreauana, 2. p. 94. Bochart cit. ibid. It would be superfluous
 trifling to introduce such a history as that which J. F. Borri quotes from
 certain Secret Books, to which he says the learned Postel had never had the
 benefit of obtaining access. Chiave del Gabinetto, p. 74—6. Colon. 1681.

⁴⁸ Pseudo-Berosus, L. 2. p. 80. Liber Tanchuma cit. Heidegger. vol. i.
 p. 629.

⁴⁹ Gen. ix. 19.

phraseology of Leviticus) to uncover the father's⁵⁰ nakedness, and signified committing adultery with her, inferred that the sin of Cham⁵¹ was committing incest with the wife of Noah. In that case, it would be truly puzzling to comprehend what Cham went out and told his brothers, or what Shem and Japhet did with the garment they carried. But it is a waste of words to do more than mention such stuff; when it is clear from the words of Moses that Cham *did not* uncover his father's nakedness!

The common tale is that Cham seeing his father in an indecorous attitude was much amused, and laughed, and ran to tell his brothers of the fun. In which case he retained a good deal of the schoolboy in his composition, considering that he was a hundred years old. If he laughed and encouraged others to laugh, he committed a culpable act of disrespect, which might induce an offended father to curse the author of it rashly, and in his sudden indignation. But it would not induce God to inspire him with a prophecy making no allusion to the act, and not even naming the offender, but relating to the whole scheme of religion. What has the descent of the Messiah from Shem to do with a man's laughing at a casual, a risible, and a totally unimportant occurrence? It is difficult to find in all Scripture a misfortune of less moment and more devoid of natural bad consequences than that which befel Noah, or an offence of a more minute character and more unworthy to be recorded than that which vulgar misconstruction imputes to his son. Yet the momentous nature and consequences of both are apparent, first in their being at all recorded in a history of such extreme brevity, and secondly in their giving rise to predictions so general and important; not to mention the way in which they were commemorated in the Orphic mysteries. The levity imputed to Cham is a trifle beside the offence of Reuben; and any body by comparing the

⁵⁰ Lev. xviii. v. 8.

⁵¹ Hardt Ephemerides Philologicae cit. Act. Erudit. Lips. October, 1693.

qualified malediction pronounced upon the latter, will more strongly feel how disproportionate is the magnitude, and how inapplicable the topics, of Noah's song, to the pretended occasion of it. The book of Genesis says not one word about any laughter or derision, and those who have made themselves busy in supplying the omissions of that brief text should not have resorted to such a puerile interpretation.

The sin of Cham was a defection from God, and a relapse into the abomination of paganism, sufficient to call forth a prediction concerning those acts of the great drama, which remained to be acted between the Lord and his adversaries. Those who, since the deluge, have held the eternity, divinity, and periodic changes of *the world*, have attributed to that creature the faculties of generation and fœcundity. Such an opinion pervades all heathenism, and almost all the hæretical sects. At certain periods the world returned into it's state of night and slumber, it became a turbid chaos ; and nothing was to be discerned, except the ship of the great mother sailing upon the abyss with the mast of the great father. Those were dark sayings. Noah (says ⁵² Postel) caused people to worship the active and passive spirits under the similitudes of male and female. That it was so done in the days of Noah, Postel *knew*, but he was not mistaken in saying it was done by Noah, *he lied*. Bacchus ⁵³ Protogonus Ericepæus wandered over the whole world in darkness, regenerated all things, was born out of the mystic egg, was the father and the son of gods and the source of the human race, presided over wine, and was called King Priapus. Priapus (says ⁵⁴ Athenæus) is a mere epithet of Bacchus, as Thriambus and Dithyrambus are. The Phallophoria were cæremonies peculiarly belonging to the worship of the Pater Vitisator. Pudor me habet (says ⁵⁵ Arnobius)

⁵² Origines, p. 50.

⁵³ Orph. Hymn. 6. Hymn. 52. ed. Herm. Orph. cit. Procl. in Tim. p. 99.

⁵⁴ Athen. L. 1. s. 54.

⁵⁵ Adv. Gent. L. 5. c. 20.

Alimuntia illa proferre mysteria, quibus in Liberi honorem Patris ithyphallos subrigit Græcia. Amphictyon king of Athens, to whom the nations of Greece looked up as to their ⁵⁶ common king, and in whose name the great council of Greece was held from beyond all memory, was the *youngest son of* ⁵⁷ *Deucalion*, and learnt from Bacchus the proportions for mixing wine ; after which he erected an altar $\tau\psi$ Ο ρ θ ψ ⁵⁸ $\Delta\iota\omicron\nu\nu\sigma\psi$. Philochorus, ignorant of the mysteries of that altar, imagined that the firm posture and gait of sober people was signified in that epithet. But he little knew the youngest son of Deucalion when he thought that. Cham, and his disciples after him, “ changed the glory of the incorruptible God into “ an image made like to corruptible man,” “ wherefore God “ also gave them up to uncleanness through the lusts of their “ own hearts, to dishonour their own bodies between themselves.” He was that filthy ruffian called Jupiter, to whom all antiquity bowed the knee. And when he beheld the unusual attitude of his father Saturn he was moved not to ridicule, but to impious superstition, called in his brothers to show them the manifest type of the Deus Pantheus, the self-regenerating world, and invited them to exclaim in the language of the Arval Brethren (as the Romans styled those two patriarchs and their representative priests)

Lumen sali ! Sta Berber !

The truth of my observations is attested by a man in whom (as in Postel) these things were not opinions, but rather knowledge, for there have in all times been some who knew what they worshipped and whom they hated, and have ever trimmed and kept burning their dark-lantern. Giordano Bruno says that, Noè, imbiaco per l' amor divino, ⁵⁹ mostrava il prin-

⁵⁶ Harpocraton in *Amphictiones*.

⁵⁷ Steph. Byzant. in *Beotia*.

⁵⁸ Philochorus cit. Athen. *L. 2. s. 7.*

⁵⁹ Spaccio de la Bestia Triomfante, p. 232. Paris, 1584.

cipio organico della lor generazione a figli, per far gli intendere insieme dove consistea il principio restorativo di quella generazione assorbita et abissata da l'onde del gran cataclysmo. And Aquarius (one of the characters in his dialogues) is instructed to inquire whether this was not a symbol of something which ought to be occult. The daughters of Lot were inflamed with similar notions which they had learnt in Sodom, but I quæstion if they were so far deceived as to suppose the human race had all perished from the face of the earth on that day. But they looked upon their father as a second Noah in regard of his preservation, and hoped to obtain from him another Jove, in short to become the mothers of Anti-Christ; and the name given to one of those children of incest, *Ammon*, shows that the behaviour of Cham to his father was present to their minds while they were insulting their own.

IV. The prophecies of Noah, when he awoke and declared the future destinies of his descendants in the three lines, are the *Lots of the Three* ⁶⁰ *Brothers*, that were cast immediately after the rebellion of Jove against Saturn. His knowledge of what had passed in his sleep was not derived from any communication with his sons. What need can a prophet prophesying have of such derivative information? It was a dream, or vision of sleep. Noah (says the author ⁶¹ of the *Paschal Chronicle*) a just man and perfect in his generation fell unintentionally into drunkenness, and in it he saw a vision of mysteries. Tertullian (speaking of ⁶² *præternatural dreams*) intimates, that Aristotle had contended, *quod prior omnibus Saturnus somniârit*. X

Prophecy is not given as a vehicle for human passions and resentments. The man whose conduct had merited the maledictions of his father was not even mentioned by the organ of divine revelation. But Canaan was. Canaan was the youngest of the four (or five) sons of Cham, and he was not born at the

⁶⁰ Lucian de Salt. c. xxxvii.

⁶¹ P. 24. Paris, 1688.

⁶² Tert. de Animâ, c. xlvi. p. 310. Semler.

time when this business happened, viz. at the feast of thanksgiving when they came out of the ark. The fable of the *Rain-bow* being silent, and delivering no prophecies⁶³, till the goblet of Bacchus had inspired her with drunkenness, alludes to the prophecy of Noah and fixes the time at which it was delivered. The wine was made from⁶⁴ vineyards over which the waters had passed, and was in the stores of the ark. For that reason the ark was called allegorically the *Goblet of the Sun* and of *Hercules*, in which they sailed over the Ocean into the realms of Night, and the grave (of which the ark was a similitude) was called the Goblet of Bacchus. Noah blesses the Lord who should sojourn in the tabernacles of Shem. He observes on the greatness and numbers of Japhet's posterity, which does not mean that they were peculiarly aggrandized; it means that Japhet was one of the three great regenerators of the human race, the father of many nations, and was not remarkable in any other respect. And of Cham,⁶⁵ whose posterity were about to enjoy an unparalleled share of worldly greatness, but whose horrible relapse and apostasy made his very name odious, he says no word. But he foretells how one of the nations of his posterity should strive against Israel, in the same spirit which at that moment animated their ancestor, *the same* not only by conformity but by direct causation and derivation, and should be conquered and enslaved by the fugitive bondsmen of Pharaoh. It is a quibble worthy of Rabbins to infer that Canaan was *then born*,

⁶³ Above, p. 374.

⁶⁴ Invenit Noah vitem quæ evulsa erat atque allata ex Paradiso, et botri in illâ crant. R. Eliezer, Pirke, p. 53.

⁶⁵ St. Anastasius of Mount Sinai gives a very satisfactory reason why there is no curse of Cham. The benedictions and maledictions in this song relate to the *temporal* fortunes and relative situations of the tribes that were to spring from the three brothers. But God had *already blessed them all three* in their capacity of "replenishers of the earth," i. e. fathers of nations. How then could the Lord curse not only the same person whom He had just blessed but in the same respect? He directed his malediction towards Canaan as being *exsequuturus eos qui ex ipso nascituri erant*. Anast. Sinaita in Hexaem. Bibl. Patr. l. p. 331.

because it is said in the explanatory parenthesis "and Cham was the father of Canaan." At that time there was none born except Cush the eldest son of Cham, whose birth fell upon that great crisis of coming out of the ark, *σκοτιον δε ε γειναιτο μητηρ*. Yet Mr. Faber has been induced to lend his support to the dreams ⁶⁶ of some Rabbinites concerning Canaan's guilt and the innocence of Cham, contrary to the whole stream of mythological evidences, to the opinions of the Seventy and of Josephus, and to all the results to be drawn from the general tenour of rabbinism itself. He uses these words: "Why should Ham throughout the whole prophecy be called the father of Canaan, rather than the father of Cush, of Mizr, or of Phut? Why should this long unmeaning title be repeated? Why should Ham be particularized as the father of Canaan, rather than Japhet as the father of Gomer ⁶⁷, or *Shem as the father of Elam?*" I read this interrogatory with the most profound astonishment. It is written in Gen. c. x. v. 21. "Unto Shem also, *the father of all the children of Eber*, the brother of Japhet the elder, even to him were children born." Those memorable words signify the course of the descent of the Israelites from Shem, a descent corresponding with that of Canaan from Cham, and not only furnishing, but plainly intended to furnish, a commentary on the song of Noah. The same writer observes "if Ham were the sole guilty person, why was Canaan ⁶⁸ exclusively cursed and Ham suffered to escape?" *Escape* indeed! Is it possible that the learned author can suppose, that the word *Canaan* in Noah's song is used as the name of a man? that the man Canaan, brother of Cush and Phut, was alive at the time of the conquest of Canaan? or that upon any other occasion he was, personally, a servant of servants? The life of that

⁶⁶ Which same had the sanction (such as it was) of Origen, who never let slip a fair opportunity of undermining the Christian and under-propping the Pagan church. Origen cit. Theodoret. Qu. in Gen. 57.

⁶⁷ Pagan Idolatry, l. p. 90.

⁶⁸ Pag. Idol. p. 95.

man may have been tolerably innocent and perfectly prosperous, he was educated in delusion, and the curse which clove to his posterity was not primarily derived from his wicked machinations, but from his father's. Because it was by his father's turpitude that they were placed in collision with their Maker, when He was marching from Ægypt a present God in the tents of Shem. He has morally no more to do with that prediction than the son of Isaac has with the denunciations against *Israel*, or the son of Joseph with those against *Ephraim*. But Cham was Canaan's father, and therefore the future destinies of the Canaanites were a topic strictly applicable to the profession, he was then making, of the vilest pagan mysteries. And Shem was father of Heber and the Hebrews, by which means his blessing appeared in his distant posterity, as did the shame and reprobation of Cham in his. Certainly a general opinion has prevailed that Cham was cursed in that verse. And so he was. In express terms there is no malediction of any man, because no *man* is named in it; but the evil conduct and fortunes of a certain nation are denounced in it, in rebuke of *him*, because *he* was their progenitor. The prophecy given concerning the nation Canaan but *against* the apostate Cham was remembered among the gentiles, when the plagues fell upon Ægypt and the children of Cush and Mizraim, and when the Canaanites, Philistines, Phœnicians, Anakim, and Rephaim were scattered before the swords of Moses and Joshua. Those calamities were termed the emigrations of Cadmus and Cecrops, that is, emigrations ⁶⁰ of Cham, or of Danaus, that is, of Cush. In all this the gentiles showed a right æstimate of the spirit of the prediction; which was not that Cham's posterity should in general be obscure or miserable, but that ruin and confusion would attend upon them in one part of their career, namely, in their efforts against God and His chosen people. I suppose that the *servitude of Jupiter*, concerning which the author of the Orphic

⁶⁰ See above, vol. iii. p. 121—152.

Argonautica insinuates that he had written something, is the same servitude which was threatened to Jupiter's posterity in Syria ;

Θητεῖαν ⁷⁰ τε Ζηνος ὀρεσσιδρομον τε λατρεῖαν
Μητρος.

V. The conduct of Cham shows that his mind was imbued with the evil doctrines of the antediluvians. But the total ruin of those people seems sufficient to prove beyond doubt that the supreme power was hostile to them and their notions. Some explanation is therefore necessary, to show how it was possible for him to cleave to their errors. They had themselves been divided, for many years before their end, by furious sects ; and the prevailing power, at the last, was that of Naama daughter of Zilla and the hybrid race of warriors who were sprung from the Nephilim and the turbulent daughters of Cain. The Sabian doctrines of Enos and the Sethites, corrupted still farther by Naama after the death of Eve, and introduced by her among the Cainites, were those which Cham in his philosophy condemned. His idea was to revive the ditheism and fire-worshipping magic of Cain, and to assert the essential or at least predominating virility of the Deity against the unnatural hæresy of the Magna Mater. The name Ophion belongs more strictly to Cain, who was of that wicked one, than to the Serpent himself ; and Cham or Jove is the person called in Lycophron's riddles " the king of the " thrones of Ophion." I have previously observed that Jupiter was not only assisted by the family of Saturn or Noachid patriarchs in destroying the Titanes, but also by the three Hecatoncheires or Cainite ⁷¹ Lamechidæ, in which it is signified that heathenism, as it first raised it's dripping head out of the waters, was the revived system of those elder Cainites, who flourished before the fall of the Sethite Nephilim. Cham

⁷⁰ Orph. Arg. 21.

⁷¹ Above, p. 310—2.

was the *Zoroaster*⁷² from whom the Persians derived their art magic, who obtained that title at the time when mankind erected a sepulchre⁷³ in honour of him, and whose bones were bequeathed by him to the Persians as a pledge of the perpetuity of their empire⁷⁴ or were (in other words) the *palladium of the Trojan Pergamus* and the precious reliques entombed in the Tower of Babel. We have seen⁷⁵ that he was Phrixus or Phryx the founder of the Phrygian name, a name properly belonging to fire-worshippers, that Jupiter-Hammon was the Phrixæan ram, and that his remains were the palladium of Scythia. The doctrines of fire-worship and arrhenotheism, in their oldest form, are the proper *Scythismus*; and those who divided paganism into Scythism and Hellenism declare that the former bore date from the flood. Rabbini Chamum idola at *ignis cultum*⁷⁶ reperisse produnt. It dated from the awful period of Noah's inebriation, of the birth of the ark-begotten Cush or Scythia, and of Cham's open relapse. Mr. Faber's⁷⁷ explanation of the genealogy of Sanchoniathon is very satisfactory in most respects, and nothing can be plainer than that *Amyrus* son of Agruerus and father of Misor is Ammon son of Noah and father of Mizraim. But it should be added that throughout that genealogy double names are given of each person, as if they were names of two brothers, as Agreus and Halieus, Agruerus and Agrus, and so Amyrus is likewise *Magus*. The word *magic* has acquired a sense different from that of the *magian* religion. Yet it takes its name from the latter. The magi who deified the evil spirit were the first who dealt with him by sorcery, and the black art has been more practised in countries of magians, or of Sabians strongly tinctured with magianism, like the persons

⁷² Clem. Rom. Recogn. L. 4. p. 537.

⁷³ Martin. Polon. L. 1. p. 20.

⁷⁴ Above, vol. i. pp. 498, 9.

⁷⁵ Vol. i. p. 499, 500. vol. ii. p. 479—483.

⁷⁶ J. H. Ursinus de Zoroastre, etc. s. 3. p. 19.

⁷⁷ Myst. Cabir. i. p. 39.

called *Chaldees*, than in those of the Hellenists. Magic (by one account) was an art invented by Marmar⁷⁸ of Babylon ; we know nothing more of him, but we often hear of the Marmaridæ in Africa, a nation of sorcerers with familiar serpents, whose name is a patronymic meaning *the lineal descendants of Marmar*, and in whose territory the temple of Jupiter-Ammon stood. By another account Dardanus⁷⁹ wrote books of magic that were deposited in his sepulchre, and it was therefore called the Dardanian art ; the same was also the inventour of the heathen mysteries. He was honoured as the first founder of the mysterious Ilion, although it was not actually constructed in his life-time. During the cataclysm of Deucalion⁸⁰ he made a boat of skins and got into it, and floated to Mount Ida, where as soon as it was dry he disembarked and founded Dardania, higher up towards the mountains than the subsequent Ilion. Æneas, who by his worshippers was styled Jupiter Indiges and Jupiter Chthonius, also obtained the title of⁸¹ Dardanus. The same day of the week that we signalise as Thor's day, and the Romans as Dies Jovis, is called by the Irish *Dia Dardain*⁸² or Dies Dardani.

Of Cham, therefore, it may be said that he abhorred both the Sons of God, or faithful, and the Sabians alike, and regarded their God as the evil principle ; that he looked upon Satan as the good spirit, the giver of the forbidden gnosis, and destroyer of the corrupt antediluvians ; upon himself as the theanthrope, to whom the sign exhibited in his father's tent was a pledge of the truth of Scythism ; and upon Cush, his male child, as an heir of his theocracy and theanthropy, having primogeniture over all the children of the renewed world.

⁷⁸ Plin. Nat. Hist. 30. c. 2.

⁷⁹ Plin. ibid. Columella, v. 358.

⁸⁰ Eudociæ Viellarium, p. 398.

⁸¹ See above, vol. ii. p. 9.

⁸² Ware in S. Patricii Opuscula, p. 98, 9. Lond. 1656.

There was however a difference in Cham's circumstances from those of Cain, in whose place he desired to stand, which gave rise to a novelty of doctrine in the former. Cain and the Cainites living in the first created state of the world, or nearly so, had no doubts of its essential immutability, as well as eternity. But Cham, having seen the deluge, was compelled to judge otherwise of the world's eternity, viz. that it was destroyed and reproduced in a somewhat similar form, or at least submerged and desolated, at recurring periods. He interpreted what he had learned concerning the original waters upon the face of the earth, and the subsequent appearance of Adam and Eve and the animal tribes, as being an account of the last preceding mundane cycle. And concluded that from time to time all animated nature was destroyed except the Great Father and his family, and such specimens of the animal world as were preserved by them. Even the numbers of the two families (so different in reality) were artificially made to correspond, by selecting out of Adam's many sons the triad of Cain, Abel, and Seth. In the philosophy of similitudes it was imagined that the world began, as it was renovated, with eight persons; and in like manner those who knew of Adam's extracted rib and the creation of Eve, did in after times invent the excision of Saturn to correspond with it, and called the former the excision of Uranus. It could not either escape him that the Great Father, although clothed with the powers of reproduction of which the symbols had been revealed to him in the tent, and had also been revealed by Adam before the day of the Wild Fig Tree, was not an illuminated or sapient personage. On the contrary he was aware that Cain had established the worship of the Devil, and perfected the gnosis, at a distance from his father. And that he himself was the preserver and restorer of a glorious and illuminating wisdom of which his father, otherwise great and powerful, could not comprehend a syllable. Upon which basis he raised this superstructure, that the energies of the

world were several and that the Son was the ⁸³ *Novus* or Intellect of it, the Great Father the Power of it, and the Holy Ghost the Life of it ; all of them truths, which he had rightly learnt and wrested aside from their true sense. That title of the Son, *Mimrah* or *Logos*, the *Word*, *Mouth-piece*, or *Medium of Oral Communication* with created beings, has always been tortured by the atheist mystics into *Reason*, *Intellect*, or the like. It was a consequence of this doctrine, that, as soon as the Great Father had performed his task of opening the cycle or *æon* and renovating the animal creation he was *functus officio*, and the *Great Intellect* his son was entitled to push him from his seat and assume the management of human affairs. The Cainite Magic, then, was revived, and embellished with the system of the *cyclic* ⁸⁴ *Saturn* or *Prologonus*.

VI. Cham was now to Shem, as Cain had been to Abel, and as Satan was and is to Michael the Chief Messenger of the Father's covenant. He asserted to his son Cush the right of primogeniture and supremacy over all the world, in defiance of the superior age of Japhet, and the election of Shem. And he bred up all his children in the wisdom, which the Devil and man had contrived, after they had plundered the Tree of Final Causes. It was a general and, in the days of Johannes Cassianus, an ancient ⁸⁵ tradition, that Cham before he entered into the ark had taken measures for preserving the superstitions and profane arts of the antediluvians and transmitted them to his posterity as a seminary of perpetual wickedness. Of which same there ⁸⁶ are also various Pagan memorials. One notion is, that he wrote or procured books, and another that he made inscriptions upon stone or metal which he did not take into the ark but found when he came out. And his great learning and memory effectually enabled

⁸³ See Theodoret. de Græc. Affect. p. 27. b. ed. Acciaoli. Numenius and Plotinus cit. ibid.

⁸⁴ See Macrobi. Saturn. L. 1. c. 8. p. 245.

⁸⁵ Cassian. Collat. 8. c. 21.

⁸⁶ See above, vol. ii. pp. 471—3.

him to complete and recompose his system of abominations after the flood. He gave to his son Cush the ritual books of ⁸⁷ natural magic, and Cush imparted them to Mizraim and much more amply to Nimrod, who by means of them *venator potens factus est*. Cush was thereby constituted grand-master of the ophite brethren, and to him was committed for execution the greatest and fairest scheme of antitheocracy, of the kingdom of the Prince of this World, or kingdom of Anti-Christ, that has yet been produced into the light, that of the Tower-building. Cush, the steward of those mysteries, gave to certain of his children more knowledge of all sorts than was conceded to other men ; and by those means, although castes were only formed by Nimrod after the building of the Tower, degrees of diabolical illumination prevailed among the architects before his time, and while it was a building.

VII. That Cham not only educated his own children in error, but seduced into like error the Semitic and Japhetic families, is manifest from the early and universal prevalence of heathenism. But it is uncertain how much was done by himself, or left to be completed by his son. No number ⁸⁸ of years is assigned for the life of Jupiter ; but it is no where intimated that he died at a very advanced age. And those characters in mythology by which Cham is the most evidently designed are neither remarkable for youth nor old age, such as Pelops, Dardanus, Phrixus, Cecrops, Cadmus, and Hellen ; and in general there is a profound silence as to the *modes* of their death. The death of Cham, the Corybant or Satrap of the mysteries, was ascribed to the machinations of his two brothers ; he is said to have been transformed into a serpent. And as much is related concerning Jupiter-Ammon, Cecrops, and Cadmus. But, however fine a romance it may be, that is no real account of a man's death and evinces no great eagerness to give one. The only probable account of it is

⁸⁷ Postel de Novâ Stellâ, p. 1.

⁸⁸ See Natal. Com. L. 2. c. 1. p. 96. Ed. 1651.

that which we read concerning the fabulous ⁸⁹ Pherecydes, whose prophecies were those of Cham, and whose skin was the palladium of Lacedæmon. He was destroyed by lice or worms, which were formed in his flesh and devoured it. The remains of that patriarch are "the wonderful worm-eaten seal"⁹⁰, with which the Gemini (his two brothers) are said to have sealed Attica. Euhemerus of Tegea, who incurred so much blame by exposing the real origin of the deasters, did not venture to give any detail of the loathsome sufferings of the god Jupiter; he merely said *atate pessum actâ*⁹¹ in Cretâ vitam commutavit; but even those are very remarkable words. The death of the Corybant, *ἀιμαχθεις κασιγνητων ὑπο δισσων*, is that death which seems to be commemorated in all secret orgies, and which the Baron de Ste Croix termed *la mort Cabirique*; and is the same which the Freemasons swear to revenge. The Abbè Barruel⁹² justly observes that, although the biercovered with a black pall is, in certain initiations, pretended to be that of the Grand Master of the Templars, it is too ancient a ceremony, not to bear a much more ancient signification to the supremely initiated. The day on which those more illuminated brethren deplore the founder of their creed is ⁹³ *Thursday*, the *Dies Jovis* or *Dies Dardani*; the *Thursday* in *Holy Week* being selected by way of insult to Christ. The grand mystery of it is (according to them) summed up in the words *Mac Benac*, which to the higher graduates is interpreted, "the flesh comes away from the bones." Barruel explains it of the flaying alive of Manes or Manichæus, by the cruel Persian king Baharam; he might have added the mention of another of their saints, Julian the Apostate, whose ⁹⁴ skin was stripped from his body by the king of Persia, dyed

⁸⁹ See above, vol. i. p. 500—3, where this is more fully explained.

⁹⁰ Lycophron, v. 508.

⁹¹ Ennii Euhemerus in Lactant. L. i. c. 11.

⁹² Mem. du Jacobinisme, tom. ii. p. 402.

⁹³ Ibid. p. 403.

⁹⁴ Gothofred. Viterb. p. 394. Vit. S. Fabian. cit. ibid.

red, and used as a covering for his throne. But the whole of the Abbé's explanation is a slip; for the cruelties practised upon Manes consisted in a separation of the skin from the flesh, and not of the flesh from the bones. A much fitter person to be lamented in the cry of Mac Benac is ⁹⁵ Rabbi Akiba the standard-bearer of Anti-Christ, whose flesh was ripped from his bones with steel combs; and I have no sort of doubt that his martyrdom is sometimes remembered in that sacred formula. But its primary meaning is that innermost of all the secrets of Paganism, the ignominious death of Great Jove. The scheme of Antichristian hæretical paganism, which was deposited in the lodges of European masonry, was that of the Essenians of Engaddi, at Zoar, on the Sea of Sodom; and the same was a sect combining a knowledge of all heathen literature with that of the Jews, and also with the traditions of the daughters of Lot. But the superstitions of Lot's family, so shamefully displayed by them during their sojourn in the purlieus of Zoar, had an immediate relation to the history of Cham, and argued their acquaintance with it.

VIII. Whatever was the duration of Cham's life he did not live to conduct the emigration of the seventy-two apostate tribes into the plains of Babylonia. That journey was undertaken (as I am persuaded) in the view of restoring the *Enochia* of the Cainites, and completing the redintegration of the cycle or great year, by making the site of that city once more the capital seat of the Magi;

Atque iterum ad Trojam magnus mittetur—Ophion.

The death of Cham was an event calculated to præcipitate the execution of that scheme, because the great temple of the metropolis of mankind was destined to contain his body, and his body was promised to the nations as a pledge of their

⁹⁵ Concerning him, see part I. p. 11.; and this part, p. 219.

united empire, and a talisman which would for ever preserve the city.

Few as are the mythi which inform us touching the death of Cham, which was odious, we often hear of his sepulture⁹⁶, which was highly honorific. When Jupiter was dead the Curetes or Corybants took charge of his remains⁹⁷, and interred them sumptuously, and erected his sepulchre in a city which Vesta built. The Satrap of the Corybants⁹⁸ was buried by his brethren under Mount Olympus; and that is the key to the Babylonish inscription *columnam, templum, statuam, Jovi Belo in hoc Olympo Semiramis dicavi*. Democritus found the principles of magic deposited in the tomb of Dardanus, and published their contents in certain books of his; but it is known that the Babylonian Discourses of Democritus were taken from the inscriptions which he decyphered upon the *column* of the god Achaicharus or Acicarus at Babylon. It is manifest that the Olympus of Jupiter Belus was the magic tomb of Dardanus; and that both are the same as that tomb in Babylon where the body of Jupiter Belus lay buried, to the days of Xerxes, and for how much longer no man can say. Olympia at Elis was the temple and tomb of Jove and the tomb of Pelops. The Pergamus of Ilion was the *tomb* of Jupiter Agamemnon; it contained the bones of Pelops, or of Laomedon, or the skin of the giant Pallas, father of Minerva and the Moon, and those human relics (whatever name you give them) were its palladium, as the skin of Jupiter Ammon was that of Scythia. Jupiter Osiris was the son of Saturn⁹⁹ and Rhea Cybele, and when he was dead his mother made a number of artificial mummies of the size and shape of his body, and distributed them among the different families of priests under the sanction of an oath, and making each believe they were the chosen depositaries of his reliques; and this she did

⁹⁶ See vol. i. p. 267—271; p. 487—498. etc.

⁹⁷ Euhemerus ap. Lactant. 1. c. 16.

⁹⁸ Pausan. vi. c. 25. s. 5. Euseb. Præp. p. 41. ed. 1544.

⁹⁹ Diod. Sic. 1. c. 13, and above, p. 368.

in order that all might adore his sepulchre ¹⁰⁰, and yet nobody know where it was. This is a striking illustration of the mode in which the Babel mysteries were diffused through the temples and high-places of the nations, simulataque magnis Pergama, without ever naming to them that city of confusion, or suffering them to know who their gods really were, and in what places their infamous lives had been spent.

Cush proceeded to carry into effect the schemes of his father, according to the knowledge which was deposited in his hands. He assembled the disciples of the Magi in their tribes and families, and caused them to emigrate into the countries lying upon the southern parts of the Euphrates; and in the course of that operation they settled a great part of Asia, and founded four considerable cities, three of which were in honour of the three great families, and the fourth was the seat of his own hierarchy. At this latter place they built the pyramid of Bel, for a universal temple of Magianism, and deposited therein the body of Cham, which had made the journey with them from Armenia, the Διὸς ὄδον παρὰ Κρονίου Τυρσιν. And from that time forth the Indi did (as Clement of Alexandria observes) worship the god who was buried in the base of the pyramid.

IX. At the summit of the Tower there was a shrine, and that shrine was ¹⁰¹, as has been previously explained, *an ark*, of which in the case of another flood they might knock away the fastenings, and suffer it to be “lifted ¹⁰² up” by the waters. In it the hierarch of the world and a few of his family were to be preserved. It was constructed as a refuge from dangers which were not to recur. But the prince of lies thought God was a liar, judging from himself, which mode of judging has been the source of many of that infatuated angel’s errors; and, when the Lord said there should be no more a flood to destroy all flesh, he immediately thought it

¹⁰⁰ Diod. Sic. 1. c. 21.

¹⁰¹ Vol. i. p. 306.

¹⁰² Gen. vii. v. 17.

was a trap to catch him in. Therefore the capital of Cush was constructed, not only with every convenience for the religion and policy of Satan, but with an ark to save the depositaries of the gnosis and all their treasures; and ever since then the palaces of Oriental kings have been called their Arks.

X. Before it was named Babel or confusion, that place was undoubtedly called Bel or Belus. But in what sense may not be so easy to pronounce, because it is difficult (if not impossible) at so remote a period to discover primary significations. Bel was a title of Jupiter, and of the Sun, and it seems to be the same word as Baal; as, for instance, in the words Baal-zebul and Belzebul. And Baal is known to mean *Lord*. However, in the language of Homer, the most ancient of extant authors, and of the Homeridæ, Belus signified ¹⁰³ *heaven*, or rather the floor or threshold of heaven ¹⁰⁴, or of any mansion of the gods. In the Greek dialect of the Dryopians (whose name evinces their pure Pelasgic origin) *Belus* ¹⁰⁵ was the same as *Olympus*, that is to say, the Mount of Paradise, of which the Tower was symbolical. For these reasons, and as the word *bebel*, profane, formed from *bel*, heaven, seems to contain an allusion to the formation of the word Babel, I conclude that heaven, olympus, or paradise was the primary meaning of the name *Bel* as given by Cush to his sanctuary, and that *Lord* is the secondary sense, rather than the converse. I will add a remark upon the profound dissimulation with which the history of the name Babel was concealed. That of Belus was prominent in every narrative concerning those countries. Herodotus visited them, and conversed with the Chaldæan priests; and he found the temple to be called that of Belus, but the city, Babylon. Berosus, one of the Chaldees, published as much as he thought expedient of their sacred books, in the Greek language, and said much concerning king *Belus* and the flood; but the city

¹⁰³ Quint. Calab. 13. 483.

¹⁰⁴ Iliad. 1. 591. 23. 202.

¹⁰⁵ Etymol. Magn. in *Belus*. And see above, vol. i. p. 194, 5.

he called *Babylon*, and entirely dissembled the existence of any connexion between those two words. We could not account for the *y* or *u* psilon, even by supposing that the *on* was a termination added in order to make it declineable in Greek; but no such supposition is admissible, because *ων* is not a common termination in Greek for the names of cities, but was so in Asia and Africa, as Sidon, Ekron, Ascalon, Ctesiphon, On, Noammon; and the example of a few such names as Colophon and Brauron would never have been imitated to the prejudice of the usual forms. *Belus*, father of *Ægyptus*, was the first king of *Ægypt* as well as of *Assyria*, and *Ægypt* also had her *Babylon*, but again without giving a hint to any body that those two names were connected. The latter is pronounced ¹⁰⁶ Babelyoun by the Arabs, Lioun by the *Ægyptians* and *Æthiopians*, and Lioui by the *Copts* of *Cairo*; and an ignorance of its meaning and etymology seems to have prevailed at all times. By a desperate attempt of ignorance or *Chaldee* deception, it was derived from one *Babylon* ¹⁰⁷, a prince of great antiquity; and, as that story seems, from the expressions of *Stephanus*, to have arisen subsequent to the foundation of *Seleucia*, I suppose it was a figment of the priests of *Belus* to evade the inquiries of the *Greeks*. These remarks are chiefly important in this point of view, that if any one were disposed to question what is stated in *Scripture* concerning the city of confusion he would find a convincing proof of it, in the behaviour of those who well knew the history of its name and antiquities, and who were openly challenged by the publication of the *Greek bible* in

¹⁰⁶ H. A. Hamaker Annot. in Pseudo-Wakideum Medinensem. p. 92, 3. Lugd. Bat. 1825. The whole of Africa is called Lyonoi, Lynoa, and Lynthouin. Serapion in Dioscorid. cit. Urreta Hist. Etiop. p. 1. The *Romancers* gave the name of *Lionesse* sometimes to *Cornwall* itself, and sometimes to the submerged country which is thought to have formerly existed in that direction. The meaning of these barbarous titles is uncertain; but it is obvious to suspect some allusion to the *Mithriac Lion* of the *Magi* and the *Red Lion* of the *Alchemists*.

¹⁰⁷ Steph. Byzant. in nomine.

the reign of Philadelphus to offer some explanation on the subject.

XI. The first peopling of the world was by the intermarriage of brothers and sisters, and, as we find that such marriages were not permitted under the laws of Noah or Moses, being unnecessary, we are bound to conclude, that they were lawful only to the first generation of Adam's offspring, being then only necessary. But an intercourse in the direct ascending and descending line, between fathers and their children, or progenitors and their offspring, was in every period unnecessary, and alike intolerable, and subversive both of domestic and patriarchal subordination. Cham had, from the first landing of the family, declared himself an ithyphallic magian, and a pantheistic cyclic atheist. And, as his brothers entered not into his views, but abhorred them, it is evident that the first generations of Iapetic and Semitic youths would not have been permitted to enter by marriage into the polluted dwellings of Cham. He must therefore of necessity have introduced into his family the system of collateral marriage, as it was practised in that of Adam. But the direct line was ever illicit.

I am aware of what several authors have written to the contrary. But it must be remembered that *Magus* is an equivocal term, properly meaning one of the high priests and mystagogues of the Scythistic communion, and only in the second intention a Magian or person professing that religion. Xanthus Lydus in his *Magica* said that "The Magi" *μῦννται*¹⁰⁸ *μητρασι καὶ θυγατρασι*. Sotion, as cited by Diogenes¹⁰⁹, accused the Magi of thinking it lawful to marry their mothers and daughters. But the same Diogenes¹¹⁰ explains that the Magi were an order kept up regular in succession one after another, Ostanes, Astrampsychus, Gobrias, etc. down to Alexander's time, and the first inventors of *philosophy* among the Persians, which proves that he is treating of the priests or

¹⁰⁸ Xanth. Fragm. ed. Creuzer. p. 223.

¹⁰⁹ Diog. Proœm. c. 6.

¹¹⁰ Ibid. l. 1. c. 2.

sorcerers and not of the people. Strabo is more explicit; the Persians in general, he says, are interred, "the Magi however "are not buried, but exposed to the birds, and to them"¹¹¹ it "is permitted to cohabit even with their mothers." Tertullian, Theodoret, etc. who speak generally of the *Persians* as opposed to the Roman empire in which no such practices existed, will not bear the test of such exact criticism; and as regards Quintus Curtius, if he were an author of credit, still there is nothing more likely than that Sysimithres¹¹², who made the last stand against Alexander in Bactriana, and whose name is compounded from that of Mithras, was one of the Magi. Cambyses inquired of the Royal Judges whether he could marry his own sister, and they replied that the laws¹¹³ did not warrant it, but that a law did say the king might do whatever he pleased, and so they gratified the king without mistating the law. Whether that tale be true of Cambyses, or not, it shows that in the time of Herodotus neither king nor subject was considered at liberty to practise even that milder incest, which to Adam's first children was none. And Herodotus¹¹⁴, in a chapter expressly dedicated to the domestic manners of the Persians, charges them with extensive polygamy and concubinage, and also with a crime which he says they learnt from the Greeks. But he says no word of their incest there or elsewhere. If ever the maxim *expressum facit cessare tacitum* had application, it is here. That which we speak of was a sacerdotal rite, one of the *teletæ*, and as it were a sabbath of Satan, such as the heathens were used to regard with religious awe in their deceivers, while in their own society they abhorred the very same. As the Greeks acknowledged in their Gods what their laws did not tolerate among themselves. Terach father of Abraham was a heathen,

¹¹¹ Strab. xv. p. 1043.

¹¹² Curt. L. 8. c. 2. Mithres is a sacerdotal title, meaning the Sun.

¹¹³ Herod. 3. c. 31.

¹¹⁴ L. i. c. 135.

and was reputed to be a founder¹¹⁵ of idolatry among those Pseudo-Magi who were called *Chaldees* from their ascendancy in Chaldæa, and from whom the Sacellar Sabians are derived. That man had the same principles as the Persian Magi, and married his own son Abraham to his own daughter Sarah. And his grandson Lot seems to have undergone a similar pollution in Ur of the Chaldees, if we may judge by the actions of his wife and of those whom she had brought up and educated.

Among the offspring of Cush there sprung up a young woman, of beauty and genius so remarkable, as to produce the most fatal results. She appears to have been in some manner employed in the Pergamus, i. e. the Temple of Jupiter Belus, and to have obtained full possession of the literature and occult wisdom deposited there by Cush. Her charms may have been the price by which she purchased from her incestuous forefather that which the Scythistic laws denied to women. She became by her talents and occult knowledge the pythoess and sibyl of the Babylonish temple; not that I propose to controvert the reality of the infernal inspiration to which she pretended. Her actual incest with her patriarch and progenitor Cush, and that which she pretended to have preternaturally with her yet earlier father Cham, are probably the sources of that licence which (as we have just seen) the Zoroastrian Magi affected to use.

The temple of Bel was her residence, connected with the kingly palace by a tunnell which passed under the bed of the Euphrates, and forming one system with it; and the hypervium or chamber at the summit of the tower, symbolical of heaven, seems to have been her chamber. I believe that the lust of the sacerdotal caste introduced into the sacerdotal order a class of handmaids, such as the principles of Scythism ought to have excluded. They pretended that the God used to con-

¹¹⁵ J. Malal. p. 65, 6. Suidas in *Seruch*. The Mahometans call him Azar, and bestow the name of Terach upon the principal god of the Chaldees. Mahomet Rabadan, p. 99.

sume costly banquets, which (if we may believe the story told about Daniel) they used to eat up themselves. And it was also the practice for beautiful women to sojourn in the same temple as concubines of Jupiter ¹¹⁶ Belus, but in reality to minister to the luxury of his priests and magicians. That is the meaning of what we read in Homer, about ladies dwelling in the hyperovia and having commerce with the Gods.

In the Temple of Bel (allegorically termed the Bull's-hide or Byrsa) Cush begot the youngest of his sons, or rather the youngest of those six out of whom his seven phylarchies (the first and greatest division of his immense family) were composed; for of the total number of his children we have no information.

XII. Under such circumstances did the Princess of the Rising Sun raise up the war-king Memnon to disturb the kingdom of the aged Tithonus; thus, Myrrha defiled the gray hairs of Cinyras and brought forth the huntsman Adonis Eous, the son of the morning. Nimrod, her child, was the hero of almost all those fables which formed the poetry and exterior theology of the different gentile tribes. And if we had access to their interior theology, as it was partially revealed in the works of Onomacritus, Democritus, Pherecydes, Epimenides, Euhemerus, etc. and in the books of the Basilidians, Marcionites, and other such brotherhoods, we should certainly better understand why his birth was so important an event as it was.

There are reasons for believing that fear, inspired by prophecies and their expected fulfilment, operated in conjunction with shame to make the old man desire the child's extinction, and that certain ambitious plans of imposture in conjunction with natural affection induced the mother secretly to rear him.

Eleus-Inis, the Son Shall Come, was a name of the mysteries, not only in Attica, but, from the most ancient times, both in Laconia ¹¹⁷, and Arcadia; their hero was the anti-

¹¹⁶ Herod. 1. c. 181.

¹¹⁷ Sainte Croix. Mém. pour l'Histoire de la Religion Secrète, p. 291, 2.

christ, and the kingdom of this world to be by him founded was the object of their patient and taciturn expectation ; it was so, it is, and it will continue for a while so to be. " Here " is the patience of the saints ! " The name of *Nin* or *Ninus* (to which the sacred writers affixed a syllable of rebuke as they prefixed another to that of the Temple or *Bel*) is said to mean *Son*. And the Jews understand his pretensions to have been of that kind ; for they give us an account of his saying¹¹⁸ to Abraham (i. e. to Chaber or Heber, with whom he really was cotemporary) " I am he who by my power did create the " heavens and the earth." He was the son of Jupiter Hammon, begotten by that person, not while he lived and was a man, but after his departure, when he was a god and a dragon, and held a præternatural commerce with his daughters in the sanctuary where his bones were deposited ; and Nimrod was the first, though not the last, warrior who grasped at universal empire under that blasphemous pretence. He was spiritually identified with and yet distinguished from his deified father, according to the notions which the pagan magicians had borrowed from the mystery of the Cherubim and the Holy Trinity. He was Hercules, not indeed *Jove* but

Clara deùm soboles, magnum Jovis incrementum ;

and the Drusians, Sutanolaters of Syria, who reverence Jupiter by his true title of *Cham ibn Nouh*, and style Nimrod *Cham ibn Cush*, form a beautiful connecting link between ancient paganism and modern fraternization. One of those Rabbins, " who call themselves Jews, and are not, but are the synagogue " of Satan," relates that the Old Serpent shed his skin presently after the fall of man, and God made a garment of it for Adam. That garment was preserved in the ark, and worn, by Cham¹¹⁹, who afterwards gave it to Nimrod, and whenever Nimrod put it on all the birds and beasts worshipped him.

¹¹⁸ Medrasc. in Gen. xv. 7. cit. Bartol. 1. p. 642.

¹¹⁹ R. Eliezer, Pirke. c. 24. cit. Morin. Ex Bibl. 10. c. 28. p. 381.

His magic art was transmitted to him from Adam, to whom God had given it, and it had power¹²⁰ over all the spirits of the earth, and the heavens, and even those who are above the heavens. It cannot be disputed that in all these things we perceive not a king merely, but a theocrator, the Lord of heaven and earth reigning in his own proper person, a man over men ; his kingdom, however, being of this world and of the spirit thereof. And that is antichrist ; the kingdom upon the coming of which all Israel have set their hearts, and with respect to which that nation may be said to exist in a permanent conspiracy against the human race.

When Nimrod was mature, he became a *mighty hunter* before Jehovah. We took early occasion to point out that proverbial title of Nimrod in the principal deities, dæmons, and heroes, of the exterior paganism ; in¹²¹ Orion, Hercules, Tityus Panopeus, Pan, Python or Typhon, Dercylus, in one of the legends of Teiresias, in Actæon, Calydon, Meleager, Theseus, Ion, Hippolytus, Adonis, Cephalus, Talos or Perdicas, Iasion, Amphion, Milanion or Hippomenes, Cyanippus, Æsculapius, Perseus, Arthur son of Pendragon, Habides¹²² the giant, Parsondas¹²³ of Persia, and that heroic huntsman¹²⁴ in whose honour the fire-worshipping kingdom of Cappadocia was erected ; in all of whom the Great Hunter appears under various circumstances of strange superstition and crime, various, but agreeing in so many essential particulars as serve to demonstrate their common signification. And some others may be added ; the giant Ganymede of Ilion,

puer frondosâ regius Idâ¹²⁵,
 Veloces jaculo cervos cursuque fatigans,

¹²⁰ G. Postel cit. above, part i. p. 9.

¹²¹ See vol. i. p. 39 to 104.

¹²² Vol. i. p. 217, 8.

¹²³ Vol. i. p. 75. 359. 385.

¹²⁴ Porphyrogenet. Them. p. 8. ed. 1588. Polybius cit. ibid.

¹²⁵ Æncid. v. 252. See Stat. Theb. i. 548.

who is said to have been killed out a hunting¹²⁶, and buried under the Mysian *Mount Olympus*; Endymion king of Elis¹²⁷, who was so devoted to the chase that he used to hunt all the night long (because at that season the beasts came forth from their lairs), and slept in a cave by day, of whom the Moon was enamoured, and who (by some accounts) was translated to heaven and admitted to be Juno's paramour, and (by others) was hurled down to hell for violating the cloudy semblance of that goddess; Suantovit¹²⁸, or St. Vitus of Rugen, whose nocturnal horsemanship was the terrour of ancient Sclavonia; St. Hubert of Ardennes, the patron of huntsmen, and the Wild Jager of Belgian superstition; but, above all, Myuns the Huntsman¹²⁹, to whose memory the Little Mysteries were held sacred at *Agræ* or the *Place of Huntings*, which was like the antichamber of Eleusin. *Agræ* was the favourite scene of Diana's hunting. And if Nimrod was a mighty hunter, his mother was as certainly¹³⁰ a mighty huntress; and he usurped the power of his father's kingdom by her aid and contrivance.

Castes were a part of the antediluvian wisdom of the Lamechidæ, and he revived them in the kingdom of Babel. Not, however, that I mean or ever¹³¹ meant to contend that the nomadic, learned, and handicraft societies of the three Lamechid brothers were in form and character precisely the same as the Babel castes; or that the latter again did not materially differ in their character from those which were imitated from them in Ægypt, India, and other countries, after the breaking up of the Babel institutions. On the contrary, the ambition of Cush's family seems to have concentrated as well the war-

¹²⁶ Eudociæ Violarium, p. 95, 6. ed. Villoison.

¹²⁷ Eudoc. Viol. p. 142. Sappho, Epimenides, Nicander, et Ibycus cit. ibid. He is the same personage, beyond dispute, as Ixion father of the Centaurs.

¹²⁸ See Saxo Gramin. L. 14. p. 321.

¹²⁹ Clem. Alexandrin. Cohort. p. 10.

¹³⁰ See vol. i. p. 56. 64. 67. 68. 307. 457.

¹³¹ See vol. i. c. 3.

like, nomadic, or gymnastic, as the sacerdotal, learned, or musical life in its own hands; leaving the other professions to the other families of mankind. †

Nimrod atchieved another mystery of the false theocracy, the dividing of the dominant Æthiop family into *seven* tribes, ¹³² according to the five sons of Cush and his two grandsons, sons of Raamah. That number was chosen for the purpose, in honour either of the seven planetary heavens or cœlestial azurim, of the seven spirits of God, of the seven days of the Hexaameron and Sabbath, or rather of the sanctity which for a combination of reasons has attached itself to that number, and has made it be used in Holy Writ as a sign for what is complete and perfect; but chiefly under the first-mentioned notion. In the cabala of numbers (which is a vanity thus ancient) even numbers were ¹³³ fœminine and uneven numbers masculine; but of these respectively seven and eight were the most excellent, and the procession of the Anima Mundi was from those two numbers. Παρικη και ἀμνηρω ἡ Εβδόμας, says ¹³⁴ Proclus; and that was a cabala suited to the feelings of the magian arrhenotheism. Nimrod was the youngest of the seven heads of the Cushim. The hebdomad described ¹³⁵ by Gen. x. v. 7, in the five sons and two half-sons of Cush, and illustrated in the five sons and two half-sons of Keturah, by Gen. xxv. v. 2, 3, is presented to us at every turning. Seven brazen-armed Curetes were the sons of Socus. Seven Hellopians sallied forth from the birth-place of Orion. Memnon marched from Assyria to Troy with an army led by seven ¹³⁶ chieftains. Seven confederated warriors besieged Thebes, and the seven Epigons destroyed it. One of seven wonderful brothers begotten in one night was king of the Lombards. Seven warriors sleep in a cavern in the north of Germany. St. George of Niniveh and Antioch set out on

¹³² Above, vol. i. p. 166. Vol. ii. p. 22.

¹³³ Macrob. Somn. Scip. i. c. 6.

¹³⁴ In Plat. Tim. L. 3. p. 202.

¹³⁵ See vol. iii. p. 68. and n. 175.

¹³⁶ In vol. ii. p. 142. the name of Asiades is omitted by a slip of the pen.

his adventures, armed by a sorceress with enchanted armour, the seventh and youngest of seven champions. It is said to be a fact toti Galliæ notissimum that, if seven *male*¹³⁷ children be born in succession *without the intervention of a daughter*, the youngest of those seven has a virtue to cure fever and king's evil; because he is to his family what Nimrod was to his father, the last of the Virile Hebdomad. The Flemings also (says Martin¹³⁸ Delrio) give credit for the cure of fevers to quod nullo fœmineo fœtu intercedente *septimi masculi* legitimo thoro sunt nati. Seven sophists organized that system of wisdom in Greece which became so glorious or so infamous, so beautiful or so hideous, according to the taste and moral sense of those who pronounce their judgments on it; the variety of opinion which has prevailed as to the precise names which fill up that hebdomad, while all are agreed upon the number itself, shows that it was not casual. As it is certain that they acted in concert, it is not improbable that upon death, or even illness or other inability to attend, some other illuminate of the first order was substituted, and so there may have been more than seven septem-sophi in Greece, as well as more than fifteen quindecim-viri at Rome, and more than a hundred Cent-Suisses in France; but still those machinations (such as they were) belonged to the superior conclave of seven. Terebinthus, otherwise called Buddha, one of the three founders of Manicheism, used to invoke certain dæmons, the names of whom it is said solos *septem electos*¹³⁹ didicisse. Seven horses elected the king of Persia out of seven candidates. The kings of the Saxons, who were likewise elected by horses, were called a heptarchy even when their number was eight. The origin of the seven tribes of Curds in Assyria is thus¹⁴⁰ de-

¹³⁷ Renati Benedicti Vita S. Marculphi cit. J. Roberti Hist. S. Huberti, p. 327.

¹³⁸ Disquis. Magic. L. 1. c. 3. qu. 4. p. 22. ed. 1608.

¹³⁹ Turbo Manichæus cit. Disp. Archel. et Manetis. p. 97. ed. Zacagni. S. Epiphan. i. p. 646.

¹⁴⁰ See Walter Scott's *Talisman*, c. iii. p. 65, 6, 7. The author, although engaged in works of which the main narrative is fabulous, would

scribed. Seven sisters were kept imprisoned by Zohauk in the vaults of Istakhar ; when suddenly their dungeon opened with an earthquake and the sound of thunder, and in walked Cothrob the king of Hades and Ginnistan, and his six brothers, *arrayed as huntsmen*, and armed with bows and arrows, they carried off the seven sisters to an enchanted castle in Curdistan, and they were never more seen. But in process of time seven youths, tall, swarthy, and ferocious, made their appearance, and taking wives they became fathers of the seven tribes of Kurds. *Cothrob* is explained by Herbelot to mean a goblin, an evil spirit, or a lycanthrope ; and in this legend an incubus god is clearly signified. The amours of the goddess *Nature* with the demigod *Man*, son of *Nous*, gave birth to seven ¹⁴¹ giants, respectively endowed with the virtues of the seven planets ; according to the jargon of the Hermetics. If there be any truth in the narrative written by Facius ¹⁴² Cardan, father of the noted Jerome, the atheism, magic, secret books, and other enormities of the Averroist college were deposited in the management of seven persons representing the seven Cushim, at the close of the fifteenth century.

Of the seven who conversed with Facius Cardan, two were more conspicuous than the rest, and one of those two was tall and ruddy, the other less tall and pale. These are evidently the representatives of the Sun and Moon, the two greatest of the Septem-stellars. And the first of them is Nimrod. It is true that the Magi did not hold polytheism, astrolatry, and angelatry, as the Sabians did, promiscuously. They acknowledged two Gods, the moral essence of whom was good and evil, and the natural essence of the former was cœlestial fire ; but that existed in seven azurs. Besides the two principles they (nominally at least) acknowledged a third, who was mediator between ¹⁴³ the two, *Mithras*. Mithras was the Sun,

perhaps better consult the public convenience by giving references on occasions of this sort.

¹⁴¹ Herm. Trism. p. 5.

¹⁴² See Hieron. Cardan. de Subtil. l. xix. p. 363, 4. Norimberg. 1550.

¹⁴³ Plutarch. de Is. et Osir. p. 369.

or properly to speak, he was the azur of the solar sphere. And he was the Son ¹⁴⁴ of Oromazdes, but yet he was not in substance different from Oromazdes, for Oromazdes increased his own unity into a triad, ¹⁴⁵ *τρεις ἡνέχσεν ἑαυτον*. Mithras was the second person of that Trinity, and the Mithriac Lion was the *Lion* of the Cherubim, according to the Magi. It must be remembered that in all the infidel or pantheistic trinities there are four terms, the supreme unity, and the emanating triad; with them, the Father is not one of the Trinity, but the producer of it. Mithras the mediator between Hormuzd and Ahriman was wont to appear in human form, and was then called a Zoroaster; and the rabbinical account given of Cain the first fire-worshipper, that he reconciled and made peace between the two contending angels of Light and Darkness, does in effect describe him as a mediating Mithras and a lawgiving Zoroaster. Nimrod ¹⁴⁶ declared "I am he who did create the heavens and earth," and Mithras is "the maker of all things ¹⁴⁷, the demiurge of the world." Dr. Cudworth observing, that in the orgies of Mithras there were mimic battles of armed men and mimic chases of wild beasts, and that the hunting javelin (as well as figures of wild beasts) was a symbol used by the Mithriacs, formed the opinion that he was a valiant king who delighted in horses, dogs, and hunting wild beasts ¹⁴⁸, and who had been deified. Eubulus's *Historia* ¹⁴⁹ *Mithræ*, from which Porphyry borrows what he says of that deity, is unfortunately not extant. But the

¹⁴⁴ Plato Alcib. i. p. 42. Bipont.

¹⁴⁵ Plutarch, *ibid*.

¹⁴⁶ Above, p. 401.

¹⁴⁷ Eubulus cit. Porph. Ant. Nymph. c. 6.

¹⁴⁸ System. Intellect. vol. i. p. 421, 2. n. iv. ed. Mosheim. The Abbé Foucher says, il est vrai que la chasse est assez clairement indiquée dans les combats simulés que nous avons décrit plus haut. But explains it of the Sun hunting away the darkness! 4me Mem. Sur la religion des Perses. Acad. des Inscr. vol. xxix. p. 132.

¹⁴⁹ Porph. Abst. iv. c. 16. That History, no doubt, furnished the legend of Mithras being born from a rock, without any natural mother, as Orion and Erichthonius were from the earth. Jerom. l. Adv. Jovin. tom. ii. fol. 8. a. S. Justin cum Tryph. p. 289. Thirlby.

latter author names him ¹⁵⁰ *Perses*, from which we may infer that he is the classical Perseus or Perses, son of the *aour* or infinite golden æther, by whom hunting ¹⁵¹ was first invented,

Ζηνος χρυσειοιο πᾶις μέγας ἑυρατο Περσεύς.

Perses was the Sun incarnate as a man, and therefore the ceremony of a being accepted a *Perses* ¹⁵² was very properly the next step below being accepted an *Helios*. His rites were most atrocious; Commodus has been charged with sacrificing a man to him, and when George the Arian desecrated his temple at Alexandria he ¹⁵³ found an abundance of the skulls of immolated men and children. Cush was undoubtedly revered as the solar Azur, but he was superseded by his youngest son; who was the Æthiopian prince Phaethon, and did not even acknowledge the old Merops, king of the Cushim, to be his father.

This attribute of Nimrod coupled with the new superstition of the Zodiac gave rise to a second division among the higher and dominant castes, or free builders of Babel. We know not of any sort of sanctity ascribable to the number twelve, anterior to the call of the twelve tribes of Israel; but it was probably a number occasionally mentioned by the early prophets in allusion to the wonderful destinies of that duodenal nation. And if it was so, it certainly was misapprehended and profaned by the apostates, and as certainly in reference to the twelve signs of the ecliptic. It is true that the twelve heroes, or incarnate Duodecim-Stellar Spirits, do not keep recurring (as the seven do) in the ancient historical mythi, and that they must rather be sought for in the modern mysteries, in the twelve knights who sat at the round table of Arthur the goblin huntsman, in the twelve satyrs or wild ¹⁵⁴ men whom the

¹⁵⁰ Ant. Nymph. c. 16.

¹⁵¹ Above, vol. i. p. 74. ets.

¹⁵² See Jerome ad Lætam de Inst. Fil. tom. i. fol. 19. a. Paris, 1546.

¹⁵³ Anon. Græcus, Vita S. Athanas. in Athan. Op. vol. ii. p. 539. ed. Commelin.

¹⁵⁴ Seven Champions, part 1. c. i. However, the Persians proper were divided into twelve tribes. Cyrop. L. 1. p. 9. Hutch.

witch Kalyb selected to attend upon the person of *St. George*, and in the electoral chapter, consisting of twelve, of the Knights of the Temple. The date of the Zodiacal superstition cannot be carried higher than Cham and Nimrod, nor was it's first origin in all probability quite so recent as the latter of those philosophers, because it was an invention for dividing the year in it's progress through the tropics and æquinoxes and for better observing the changes of the seasons. The dogmas of the earliest physicians were many of them neither deduced nor deduceable from argument, but received from of old in the shape of facts. Such was that of Anaxagoras, *τα ἴσθρα κατ' ἀρχας μὲν θολοειδῶς ἐνεχθῆναι* ¹⁵⁵, *ὑσερον δὲ τὴν ἐγκλισιν λαβεῖν*. And tradition combines with reason to show that the deluge was the epoch of that change.

Another division of the tyrannic family was into fifty inferior tribes; those of the fifty sons of the *Πεντηκονταπαῖς*, and their wives, the fifty daughters. This division ¹⁵⁶ has been fully illustrated and established, it's connexion with the hebdomad of the six superior phylarchs has been shown, and also the observance of that sacred number by the nomad Scythæ who were composed of fifty tribes. To the instances there cited, we should add the fifty daughters ¹⁵⁷ of Endymion and the Moon. As the Seven represent the spheres or azurs of ætherial fire; and as the twelve represent the signs and seasons and lunar mansions of that obliquity, which

Per duodena regit mundi sol aureus astra;

so we are led to imagine that the fifty sons (or lineal progeny) of Cush were appointed in respect of the weeks. The number indeed is not accurate, but rather taken as a round number. But perhaps even that inaccuracy may be reconciled. The system of castes was that upon which this aspiring family

¹⁵⁵ Diog. Laert. p. 89. Krause.

¹⁵⁶ Above, vol. ii. p. 33—7.

¹⁵⁷ Pausan. Eliac. 1. c. i. s. 2.

founded their power ; and that system, and that power, were the tyrannis or imperium which overthrew the pacific forms of the basileà or patriarchate. As, however, that happier state of human affairs could not be consigned to oblivion, it ¹⁵⁸ was the policy of Nimrod and the fraternizing builders both to commemorate, and also in so doing to hold up to ridicule, the days of peace, and of equality before God. That was the origin of the Babylonian *Sacæa* or feasts of freedom, and of the week of Saturn or *Septem Saturnalia*. But there were two golden ages, that of Adam, before the Magi of Cain and the Sabians of Enos had introduced ¹⁵⁹ disorder, and that of Noah, before the Magi of Cham had overturned patriarchal manners. These two were called those of Uranus and of Cronus. The same two were likewise the golden ages of the more ancient Janus, and of Saturnus, of whom Janus was the exact prototype, and who, in after time, completed the universal voyage of his wonderful ship by landing at the Mount of Janus,

Thuscum rate venit in amnem
Ante pererrato falcifer orbe Deus.

And, as there were two ages of gold, the harmony of the cyclic system demands that there should, in the original scheme of the gentile apostasy, have also been two Saturnals, Yules, or Sabbatical Weeks. Such is the fact ; there were two Saturnalia. We find the one among the Eastern or Graic Pelasgi, in the summer, and the other among the Western or Latin, in the month of Janus ; and so, there were two

¹⁵⁸ Above, vol. i. p. 151—8.

¹⁵⁹ The Golden Age of some poets is Paradise itself, the state anterior to doubt, to sin, and to the law, to modesty, to immodesty, and to contention, and also anterior to the earth's cursing and sterilization, to the alternation of the seasons, and to the sweat of husbandry. But the prosperity of Noah's latter days was merely one of righteousness and purity under the law, and such as the Original Sin has left attainable to all men. And it follows that, upon the cyclic scheme, the first age of happiness is the pure patriarchate of Adam, under the law, and previous to any defection from it.

Yules among our northern ancestors, that of summer, and that of winter now consecrated to Christ. The *two* Sacæan weeks formed a short exemption from the laws of the Magian tyranny, and together with the *fifty* weeks they made up the year.

Three hundred were the chosen satellites of the war-god Quirinus and were denominated his *Celeres* or *Quinctilians*, and three hundred warriors chosen from out of the noble youth (at New Ilion of the Seven Hills, a City, and a Mystery, Babel the Great) were TROY,

TROJAque nunc pueri, Trojanum dicitur agmen.

Such was the warlike *Troja*; and three centuries of victims also were the assassin *Troja*, as immolated by Octavius to the Moloch Spirit of the god Julius, and by the sons of Junius Brutus to their father, *Tres primas Thracum pugnas tribus* ordine bellis Juniadæ patrio inferias misere sepulchro. The number three hundred, as applied to selected, sacred, and devoted, or self-devoted bodies of men, is of a somewhat frequent and ¹⁶⁰ certainly not of a casual recurrence.

The belt, girdle, ring, or annus of Hercules, Orion, and Genschild, is the division of tyrannic power and magian priestcraft according to the natural divisions of the sevenfold celestial Azur, or Supreme Fire, and of the Mithriac year. Cingulum fuit ¹⁶¹ Genschildi institutum, quo omnes dæmonas fugavit, fuit enim ex ejus Cingulo et Illuminatione quoddam evacuata fuerint opera diabolorum, nam quicumque cingulo ditatus est ex dimidiâ potestate Diaboli evasit, et in dimidiam potestatem Dei positus est. But that belt was a warrior (say rather, a band of warriors) who co-operated with the greater chieftain; Hercules waged war against the Amazons to obtain their *telamon*, but the hero *Telamon* fought by his side in that

¹⁶⁰ Above, vol. ii. p. 146—9. vol. iii. p. 56, 7.

¹⁶¹ Magorum Liber Sad-der. c. x. ed. Hyde. Cingulum, apud Architectonicos, fratrum unitatem designat; et, apud Templarios, in sensum flagitiosissimæ societatis accipiebatur. Hammer de Mysterio Baphometis, p. 41.

and other wars. In the first volume I endeavoured to give a ¹⁶² rough idea of the belt of Orion. But it has since occurred to me that, as there were not seven besides Nimrod, but Nimrod himself was *one* of the seven greater phylarchs, ἀνδρες ἑπτα θουριοι λοχαγεται, he might also be himself one of the numbers twelve, fifty, and three hundred, respectively; although my first impression was that such an arrangement would be improper. And, upon trying it, deducting the unit from each of the numbers, it appears that $6 + 11 + 49 + 299 = 365$, and so the belt of Hercules is equal to the year. Which can hardly be a casual result; but may rather be called an exposure of the notorious *Abraxas* of ancient and modern times, stripping it of the masque it has always affected to wear of a mere physical and astronomical allegory, and tracing it back to the beginnings of blasphemy, tyranny, and murder, among mankind. *Nature* or *atheism* was the doctrine of the gentiles, to be sure, but by whom established, and how? by certain men and women, impostors, who pretended that they themselves were the several Powers of Nature, coelestial, terrene, and infernal, appearing in the shape of men and women. Modern deceivers studiously keep out of sight the imposture, crimes, and apotheosis of those ancient ones, and they oppose the apotheosis of nature to the apotheosis of men and women (which latter in their jargon they term *Euhemerism*) as if they were two different systems, when they are and always were one and the same. The modern Abraxas is not only formally but *doctrinally* the same as the ancient. “We allege (says a ¹⁶³ clergy-

¹⁶² Have the goodness to turn to vol. i. p. 122.

¹⁶³ The Masonic Manual by the Rev. Jon. Ashe, D.D. p. 145. London. 1828. In Hutchinson's Spirit of Masonry Basilides is called “a religious of the “second century.” Hutch. cit. Preston Illustr. n. p. 157. That *religious* studied at Antioch under Menander the associate and successour of Simon Magus. He published a false gospel, and divers prophecies which he scribed to Cham, to one Barcoph or Barcabbas, and to one Parchor. He said that the Ungenerated Substance produced Mind, Mind produced Reason, Reason produced Prudence, and she produced Power and Wisdom. From them proceeded the Principalities and the Angels. The angels made the first heaven and begot other angels. These angels again made the second

man) : . . . that the Basilidian system of religion furnished "us with *tenets*, principles, and hieroglyphics." And the same author states that *geometry*¹⁶⁴, among his brethren, means nothing more "than the wisdom of the Almighty in his works, "whereby the powers of the *Abrax* are defined." It is better known to the initiate than to me what degree of *personal* connexion their present conspiracy has with that of Basilides the Gnostic. If it has any, they may probably possess the Prophecies, by him ascribed to Cham, and known to his son Isidore. The way, in which I justify the process which yields the Basilidian Abraxas, is this. The Sun in his revolution must always himself occupy one sign of the Zodiac, one week of the year, and one day of the same ; so that in each of those the king Mithras had need of no lieutenant. But, it may be said with truth, the Mithriacs claimed for their dæmon an immoveable and central position. Yes ; but that is the *siege perilous*. The vacant seat at Arthur's round table, which he never dared sit upon, was really (as I am persuaded) at the centre of it, and not a place at it's circumference. *Sitting on that seat*, means publishing the physical doctrines which we have been for some time accustomed to, coupled with assuming

heaven ; and so forth, through a series of 365 heavens. And he called the supreme power Abraxas or Abrasax, i. e. the number 365. S. Iren. L. 1. c. xxiii. S. Epiph. tom. I. p. 62. p. 68—73. Theodoret. H. Fab. L. 1. c. ii. But Jehovah, the maker of this present world, was no God at all, and was numbered by him in ultimis angelis. Tertullian. Præscr. tom. ii. p. 61. Semler. The only fragment of his books, that I am acquainted with, is preserved in the Disputation of Archelaus against Manes. The Archbishop of Mesopotamia justly observes, that the Manichean hæresy did not originate with Scythianus and Manes, but with Basilides, who "finding "other topics preoccupied thought fit to assert the Duality ;" and cites a passage from his Thirteenth Book of Treatises, maintaining that "Light "and Darkness, to which Good and Evil are associated, have no beginning, "but in principiis, ex senetipsis, erant." Disp. Arch. et Man. p. 101, 2. As regards his ethical doctrines, St. Jerome terms him *magistrum luxuriæ et turpissimorum complexuum*. Hieron. cont. Jovin. L. 2. c. xlix. Lugd. 1508. It is not certain when the religious was born or died, but the latter event is supposed to have happened about A.D. 130. See this vol. Part I. p. 157, 8.

¹⁶⁴ Ibid. p. 128.

universal theocratic monarchy as Mithras incarnate, for which latter our minds are not yet ripe. The Testament of Levi ¹⁶⁵ says, that the star of a new priest shall rise in heaven, "like " the star of a king, radiating the light of the gnosis in the " *sun of the days*," that is to say, in the form of Mithras surrounded by the abraxas or number of days in the year.

His policy in forming castes was to render the human race subservient to arms and knowledge, the two great weapons of the wicked, and to regulate their affairs in such a way that popular turbulence might never thwart his designs. Another weapon, most valuable in the hands of an infidel tyrant, and most effectual to destroy patriarchal manners and liberties, was the concentration of people. For that end he built an immense city round about the tomb and temple of Jupiter Bel, fortified it, and filled it with desperate people devoted to him and partners of his ambition. The stations of the three Noachid tribes, Erech, Accad, and Calneh, were treated in a similar way, though upon a smaller scale, and they also were the beginnings of his kingdom ; that is to say, they were the strong-holds of his first or Belian empire.

He was a Cainite and Chamite Magian. The first ¹⁶⁶ invention of fire-worship, astrology, and magic, is falsely ascribed to him, but he organised those hæresies in their greatest splendour ; and, though not the introducer of them, it is true that he first established them by the arm of power. It is difficult to assert what were the institutes of domestic life according to Cham and Nimrod. But, as they were opposed to Sabianism and goddess-worship and looked with disgust upon the orgies of Naamah, it is rather to be supposed that the ordinance of marriage and of uxorial subserviency were established among their subjects. The establishment of lawful marriages

¹⁶⁵ P. 585. See above, Part I. p. 83.

¹⁶⁶ The invention of the bad arts, astrology and magic, attributed to Zoroaster, really appertains to Nembrod the Giant. S. Epiphan. Hæres. p. 7. Nembrod the Huntsman taught the Assyrians to worship fire. Chron. Pasch. p. 29. See Eutychn. or S. ibn B. p. 64. etc. etc.

by *Cecrops* ¹⁶⁷ and his other laws for the due subordination of women plainly indicate the departure of Cham from Naamah's antediluvian harlotry. The latter was an evil which he avoided from no sense of piety or virtue, but because he foresaw that the recurrence of similar disorders among the fair sex would reproduce the like superstitions and crimes of that sect which (next to God and His servants) he most detested. And in reasoning thus he did but anticipate in his mind the misfortunes which actually fell upon his grandson.

Of the Cainite institutes revived by the children of Cham, warlike violence and the coercion of the sword was about the most remarkable. The sword was a god or idol of God, and the deity *Acinaces* was one of the highest objects of pure Scythistic adoration. If it be asked, how was that, since fire or light was the only visible form of the deity among the Magi? the answer is, that the fire burning before the Cherubim was one of the great sources of fire-worshipping, and that it was in the shape and appearance of a sword. I have previously said a ¹⁶⁸ good deal concerning the swords of Orion, Arthur, St. George, Attila, and Ali. It was a Magian superstition so inveterate that *Ares* and *Arimanes*, *Magian* and *Martial*, were indifferent epithets of the Persic religion; Capadocia, the kingdom of the huntsman, was not more wedded to fire-worship than to sword-worship. And it was as old as Nimrod, to whose sword the rites of *Acinaces* were dedicated. "The people said, let us make a tower, and place an image "on it's summit, and ¹⁶⁹ *arm it with a sword* that it may defend us." The spear was held as sacred as the sword, and was likewise honoured by the Persians with the title of *Acinaces*. *Quiris* is ¹⁷⁰ a spear and *Quirinus* is the spear-

¹⁶⁷ See above, p. 311.

¹⁶⁸ Vol. i. p. 45—51.

¹⁶⁹ Beresith Rabba etc. cit. Morin. de Primævâ Linguâ, p. 47.

¹⁷⁰ *Quirinus*, the God of War, and suckled by a she-wolf, "was of that "Wicked One." He also "slew his brother." I suspect that the instrument with which Cain slaughtered Abel was venerated under the symbol of the spear *Acinaces*, as the fiery sword between the Cherubim was under that of the sword *Acinaces*.

king. At Nisibis in Assyria, not far from Niniveh, there once lived a man called Python, said to be descended from those warriors whom Cadmus produced out of the dragon's teeth, the Sparti; in testimony whereof his children had the mark ¹⁷¹ of a spear on their bodies. Odin king of the Asi directed the figure of a spear ¹⁷² to be stamped upon his body, and by so doing he was understood to claim *ut proprios sibi in bello vel armis cæsos omnes*. The spear-head (as I have observed) is the lily of Susa, of the Gods, and of the Franks. Cadmus the learned grandfather of Actæon was not a warrior, but he sowed the old serpent's seed, and the men of blood sprung up.

The scheme of the city-builders went on prosperously. Their feet were planted on the necks of the human race; and the latter had one name, and acknowledged one king, one high-priest, and one universal temple designed ever to continue such, and to be to the remotest parts of the globe as the Vatican is to Mexico and Goa.

But it is not God's pleasure that even those who worship *Him* should do so under a universal high-priest, and such an honour, whether claimed by other prelates or bestowed in flattery upon themselves, justly provoked the indignation of the bishops of Rome, Pelagius ¹⁷³, and Saint Gregory the Great. How much less was it to be endured, that a few tyrannic impostors should bind all the human race in the chains of one atheistical superstition?

The Lord however continued in this instance, as in all, to play fairly in the great game to which the devil and man had

¹⁷¹ Plutarch. de. Ser. Num. Vind. p. 563. The sophist Olympicus speaks of him as of a man lately dead. And so, in the same treatise, Thespesius Redivivus is mentioned as a personal acquaintance of the sophist Protogenes and recently dead. But all that is mystification, and said in some oblique and captious sense. For it is manifest that Thespesius, who declares himself to have been formerly Aridæus, is the Aridæus or Ardiæus of Plato, and that Python the Assyrian is the old tyrant Python son of Demogorgon. See vol. i. p. 60.

¹⁷² Unglinga Saga, c. 10. p. 14.

¹⁷³ See John Fox, Acts and Monuments, L. 1. p. 13—15.

challenged Him, and did not descend ex machinâ until their schemes had undeniably failed and become a derision and an abhorring. The passions of men, which a depravity of doctrine and practice exceeding all subsequent example had rendered violent beyond our comprehension, were sufficient of themselves to ruin the Commonwealth of Satan. If any body could conceive in his imagination the Rabbinical authors of former days emerging from their studies, armed with power, and exchanging a contemplative for an active life, he would obtain a fair notion of the wickedness and madness which tore to pieces the kingdom of Cush.

XIII. Nimrod was prodigiously beautiful, and his names were excepted (¹⁷⁴ μετὰ Μεμνονα διον—μετὰ ¹⁷⁵ γε κλυτον Ωριωνα) when supreme beauty was asserted of any other. And his charms provoked the lust of his own mother. But he did not conform to her impious desires; and she (like the wife of Potiphar) accused him of her own fault, a fact of which many ¹⁷⁶ distinct vestiges remain scattered up and

¹⁷⁴ Hom. Od. xi. 521.

¹⁷⁵ Pseudo-Hom. in Od. xi. 309.

¹⁷⁶ Above, vol. i. chap. *Refugium*. Of seventeen instances cited in vol. i. the first was from Moses of Chorene, who says that Ninus abandoned his kingdom, and went into exile, "when he had learnt the immodesty and flagitious manners of Semiramis," pp. 376, 7. But I neglected to illustrate that fact from the legend of Trebetas. Semiramis is said to have had two sons, Ninus, and Trebetas. The latter is considered by the citizens of Treves as their founder. And his legend is, that Semiramis made love to him, but in vain, and, finding him incorruptible, libidine in furorem odiumque versa, she first endeavoured to poison him, and afterwards took up arms against him and drove him out of the kingdom. He wandered a long time in solitary places, seeking where he should fix his domicile, and at last was determined by sorilege to settle upon the Moselle and found Treves. His son Hero buried him upon the summit of Mount Jura (or, according to Albert of Stadt fol. 4. b. Mount Uranus) and worshipped him as a God, in imitation of the previous apotheosis of Nimrod; adding an inscription, which contains these verses,

Filius hujus Hero patris hæc epigrammata pono,
Cujus ad inferias has cum Jove Mars tenet aras.

Chr. Broweri Antiquit. Trevir. l. p. 6.

I need scarcely say, that Trebetas is a mere duplicate name of Nimrod himself.

down among the Gentiles. That was the beginning of confusion in the City of Confusion. A great tumult was excited against Nimrod, which he evaded by emigrating northward into Assyria and founding Niniveh and the four cities thereupon depending, the second theatre of his tyrannis, in allusion to which Babel and her three cities are called the *beginning of his kingdom*.

The crimes of the whore of Babylon led her into a league and union with the discontented part of Nimrod's subjects, who wished to assert to themselves their share in the inheritance of Noah by maintaining the rights of all his three sons. And in order to effect that purpose they supported her in her detestable calumny, and shook off the yoke of Cush which his warlike son had rendered intolerable to them. But in so doing they did not abrogate the superiority of his family. That was too closely interwoven with the frame of their society, and could not be destroyed without shaking the authority of Jupiter Belus and the whole foundations of their apostacy from the Maker of heaven and earth. On the contrary they vindicated the right of supreme government over the nations to the eldest son of Cush and to his lineal descendants, upon the ground of his possessing the magic wand or sceptre of Cham. The Pelopian sceptre was worshipped in Bœotia not only as a God but as *the greatest of all Gods*; and the succession of theocratic power by the tradition of the wand is a doctrine well known in the arcana of later times. Moses¹⁷⁷ stole from Pharaoh the sceptre which had been handed down to Nimrod from Adam, and seems to have transmitted it to Jesus Christ, from¹⁷⁸ whom it descended to the infernal wizard St. Patric of Ireland. By tradition of the rod, wand, or sceptre of Cham, the lineal representative of Saba the eldest son of Cush pretended to be entitled to supreme power among men; and under the title of the Agamemnon,

¹⁷⁷ R. Gedaliah and G. Poetel, cit. Part I. p. 9.

¹⁷⁸ Colgan, *Trias Thaumaturga*, p. 122.

or successor of Cham who was called in the same language Jupiter Agamemnon, he interposed to settle public affairs. I need not repeat what I have previously said about the treaty which placed the Whore of Babylon in the hands of the confederated tribes, and the manner in which that treaty was violated. The violation of it by the kinsmen of Hercules Thrasy-Memnon occasioned the far-famed siege of Babel, under the Aga-Memnon of the nations. ✕

Having nothing of moment to add thereto, it is of no use for me to retrace my former observations upon that war, and upon Nimrod's unsuccessful attempt to preserve his aged father and the city of Babel. Those readers who do not remember, must do me the kindness to turn back to them. His death requires of us a few more words, as it was the period of his final apotheosis.

We ascertained two facts concerning his death. The one, that it was effected by the explosion or detonation of ¹⁷⁹ chemical fire. The other, that his head was preserved, in the first instance, for purposes of insult, afterwards for those of sorcery, and that it ended in becoming an object of terrour to mankind.

The Gorgon or Gorgèan head was considered by all antiquity from Homer downwards to be such a withering and stupefying terrour, as the senses and understanding of mortals are insufficient to behold without perishing. That famous notion is involved in great obscurity, and I feel myself but

¹⁷⁹ I will borrow this occasion to observe on a Latin verse, of which the German editors make nonsense. That Hercules after his apotheosis presided over *the Night*, we know from a man who was celebrated in his lifetime, and was afterwards set up as a God himself, Theagenes. See Lucian. Peregr. c. 29. Athenag. Legat. p. 55. The Night was the tunic of Hercules, and the stars (except the twelve signs which were the girdle) were spangles upon it, wherefore he was Ἀστροχιτών. See the 40th Book of Nonnus. But Hercules met his death and obtained his apotheosis, by a fiery tunic or shirt, at Mount Cæta. Combining these ideas, or rather finding them combined, Catullus says of the star-rise,

Nimirum Cætaus ostendit Noctifer ignes.—Carm. Nupt. v. 7.

imperfectly qualified to fulfil the promise I once made¹⁸⁰ of illustrating so difficult a subject. It arises out of four sources. First. The head of the Serpent, which the Seed of the Woman was to crush, and which is the Aspidogorgon of the Ægyptians. Upon this particular¹⁸¹ topic I have already bestowed some pains. Secondly. The head of Cain, upon which was imposed that mark, which we have seen was commemorated in the Bacchic and Cybeleian orgies. It is a general notion, that the sign exhibited in Cain's head did not only preserve him by making known the will of God upon that subject, but also by inspiring people with terror. In so much that he also was a gorgon. Thirdly. The head of God. That is to say, the wrathful visage of the Lord. For, as it is certain that He did occasionally converse with men during the days of theocracy in a human form and voice, so it also appears that in his hours of vengeance His aspect was terrible for sinners to behold. The fatal retrospect of Lot's wife is certainly the occasion most nearly similar to the petrifying ægis of the poets. But the most distinct testimony upon the subject is that concerning Pharaoh in the Red Sea, when "the Lord looked unto the host of the Ægyptians through the pillar of fire and of the cloud, and troubled them." This is the greatest of the four sources, because it is the *real* one; while all the others are delusions of sophistry or magic. Fourthly. The head of Nimrod. The virago by whom he was murdered exulted particularly over his mangled head, because she herself affected to represent the great mother Eve and to recognise therein a fulfilment of the original prediction. Her¹⁸² cruel triumph is recorded in the insults offered to Memnon's head at Troy, to that of Orpheus, of Orion, of Argus, of Cyrus, and of Pentheus.

The terrors inspired by the head of¹⁸³ Nimrod, its *gorgon*

¹⁸⁰ Above, vol. iii. p. 208.

¹⁸¹ Above, p. 219—26.

¹⁸² Vol. ii. pp. 170—4.

¹⁸³ Vol. ii. pp. 397—400.

character, appear most plainly in the ghost of the decapitated Argus, whom the vacciform great mother, Isis Io, the type of the Semiramian dispersion from Babel, beheld as she fled pursuing her in every direction, and always beheld *his eyes*; that is to say, it was a phantasma of his head and face and nothing but his head and face,

Γοργειη κεφαλη δεισι οιο Πελωρον.

The worship of his head comes last. And that was the religion of the Ægyptians who idolized the head, and the head only, of Memnon son of the Morning. Of the Phœnicians, whose annual jubilee it was to find the head of Adonis or Thammuz, and of others, whom I will for a short time defer to speak of.

Although those four sources have given rise to the ancient idea of the *gorgon* and to the cruel sorcery of *teraphim*, yet those four are not loose and distinct, but so closely interwoven together as to form an integral part of paganism. The denunciation against the head of the serpent was esteemed so far an honour to that part, as it evinced that therein resided his godhead and essential nature. That idea constitutes the fable of the Aspidogorgon. And among the Magi who deified the Old Serpent, and who viewed the destroying visitations of the Deity as manifestations of Arimanes, the visage of the Lord looking out of heaven in his wrath was all one with the Serpent's head. Again, the head of Cain was supposed to have been affected in allusion to the primæval prophecy, and it possibly was so. Lastly, whatever superstitions existed concerning Cain naturally extended to Nimrod. Cham was to the renewed world what Cain had been to the old, and was the restorer of his religion and policy. But Nimrod was an increment or revival of Cham, and the lesser or filial Jove, miraculously begotten by his father in the Temple. And as he was identified in Magian theology with his grandfather and pretended father, Cham, so it should seem that Thubal was with Cain.

Georgius the Megalomartyr has often been cited by us in our attempts to unravel the Nimrodian secret. *His head* was amputated and is the relique of him which Christians worship. But his name Georgius or *the Tiller of the Earth* derives originally from the profession chosen by Cain; and it was first given to Nimrod when he became a saint, and when the people of Syria and Assyria could no longer safely worship him by his old titles of Triptolemus, Hercules the Ploughman, etc. I am not aware at what date the ecclesiastical historians propose to fix the earliest extant mention of this extraordinary saint and seventh champion; I have met with none earlier than St. Antoninus ¹⁸⁴ Martyr, St. Gregory ¹⁸⁵ of Tours, and George of Pisidia ¹⁸⁶, of whom the two first must have been about cotemporary. They speak of his shrines and convents as established institutions and not as matters of particular novelty. The sanction of Christianity by Helena and her son Constantine, being the epoch at which the orgies of Triptolemus must have ceased to be avowedly solemnized, is probably that at which the *Husbandman's* and Megalomartyr's name, Georgius, came into vogue; for Eunapius ¹⁸⁷, the biographer of the Sophists, mentions that, when Constantine was emperour, and had overturned the more celebrated of the heathen temples, and set up the Christian churches in place of them, all the most learned of the Neoplatonic school betook themselves "to a sort of mysterious silence and hierophantic *reservation, ἐχεμυθία.*" Earlier antiquity knew it not, unless in the crypts, where no doubt both it and it's meaning were to be found. But perhaps we may find some corrupted traces of it in all ages. The Gordiæi or sometimes Cordiæi were named after Gordys son of Triptolemus, and a certain family of them, boasting to be lineally ¹⁸⁸ descended from Triptolemus,

¹⁸⁴ S. Antonini Itinerarium, p. 20. p. 35.

¹⁸⁵ Miraculorum L. 1. c. 101. p. 225.

¹⁸⁶ Vit. S. Anastas. p. 311. ed. Rom. 1777.

¹⁸⁷ Vit. Ædesii, p. 37. ed. Commelin.

¹⁸⁸ Strabo, p. 1066. Oxon.

were brought by Seleucus from Gordiæa to form the priesthood of Antioch ; where, shortly afterwards, Epiphanes began to " worship the strange god whom his fathers knew not," under the form of the ¹⁸⁹ *Charonian Head*. That nation are now called Curds and their country Curdistan. I have already mentioned their descent (as they fable of it) from the Dæmon and his brothers, the seven wild hunters of Assyria. Gordius was the founder of the Phrygian kingdom, father of Midas, and grandfather of the bloody husbandman (or georgus) Lyti-ersas, whose name the reapers used to invoke in their songs. His name is the same as that of Gordys. The reader may at first be shocked to hear that it is also the same as that of St. George. The name Cordiæan was not anciently confined to the mountains which the Curds now occupy ; but it extended to the ridges of the kingdom of Armenia. Josephus ¹⁹⁰ says, upon the authority of Berosus, that remains of Noah's ark were to be seen in Armenia upon the mountain of the Cordiæans. The same is called in the Targum of Onkelos, Mount Cardu. And Xenophon knew the Curds by the name of Carduchi. Joining on to Armenia Proper by the north, lies the small Caucasian kingdom of Georgia. It is a tradition that Japhet had three sons Armen, Aghwan, and ¹⁹¹ *Carduel*, from the last of whom the Georgians are descended. Father Rubruquis ¹⁹² denominates that country Curgia, and it's inhabitants Curgi and Curdi. The proper appellation ¹⁹³ of Georgia are Kurdjistan and Ghurdjistan. Therefore it is plain that there is no radical distinction between the words Gordiæa, Cordiæa, Gorgiæa, and Georgia. " The Georgians (says Jacobus ¹⁹⁴ de Vitriaco, Bishop of St. John d'Acre) " are

¹⁸⁹ Johan. Antiochenus, p. 262.

¹⁹⁰ Ant. L. i. c. 6.

¹⁹¹ Clairault Hist. Pers. i. p. 2. cit. Tychsen de Afganorum Origine in Comm. Soc. Gotting. tom. xvi. p. 50.

¹⁹² Voyage, c. 55. See Marco Paolo.

¹⁹³ Silvestre de Sacy Observations sur le Gardjestan in Mines de L'Orient, tom. i. p. 323.

¹⁹⁴ Hist. Orient. L. i. c. 79.

" a Christian people bordering on the Persians, Medes, and Assyrians, and so named, because they honour and adore St. George with extreme veneration, and worship him beyond all other saints, esteeming him to be their advocate, and patron, and (as it were) standard-bearer in their wars against the infidels." The first king mentioned in the fables of the Georgians is king ¹⁹⁵ Parsman, meaning Perseus or Parseus after whom the small kingdom of Persia or Farsistan was named. But Perseus (son of heaven's burning gold, and the earliest huntsman among men) was the hero who used to petrify all beholders with the *Gorgon's* head. The words Gorgus and Gorgon are formed from *Georgus* not so much, perhaps, from oblivion of their etymon and corrupted pronunciation, as from the wish to disguise the last and most intimate arcanum of the mysteries, viz. their being sacred to the spirits of Nimrod, Cain, and Satan. The vulgar etymology of gorgon, γαιων ἐργω, is quite as remote a one as γαιην ἐργων, *tilling the earth*; and the change into Gordys, Gordius, or the Scotch form of the name George *Georde*, arises out of the change of ἐργω into ἐρδω, the former of which two verbs is no longer extant except in the secondary verb ἐργαζω. The rare adjective gorgus is employed to signify any thing rapid, or in violent and continual motion; and it alludes to the restless agitation of Cain, των μελων ¹⁹⁶ ὁ κλοιος, but more especially to that inflexion ¹⁹⁷ of his head, the imitation of which had become ritual in the orgies of Bacchus and the Great Mother. The story of Perseus and Medusa daughter of Neptune is in a more recent vein of mythologizing, but the gorgean head or gorgon is as ancient a thing as we can attain to. When the giants (i. e. the Titans) were assembled in Phlegra the earth produced the gorgon,

Ἐντραυθα Γοργον' ἔτεκε Γη, δεινον τερας ¹⁹⁸,

¹⁹⁵ De Guignes Hist. des Huns, tom. i. p. 434.

¹⁹⁶ Theodoret. in Gen. Qu. 42.

¹⁹⁷ See above, p. 295.

¹⁹⁸ Eurip. Ion. 989.

but Pallas slew it, and placed it in her breastplate. That Cain "the tiller of the ground," was put to a violent death is a common tradition; and I believe that he was slain by means of Naamah (who is on record to have invented or perfected the arts of weaving and embroidery *ἔργα τ' Ἀθηναίης* ¹⁹⁹ *γλαυκῶπιδος*), when the periods of his seven-times charmed life was complete; and that his head, which had so long been for a sign and a wonder to all who met him, became the first of those oracles of Teraphim, which afterwards figured so conspicuously in sorcery. What, then, is the etymon of gorgus and gorgon? a husbandman? No. **THE husbandman.** The same with whose horrors all heathenism was replete, in the orgies of Isis and Osiris, of Ceres and Triptolemus, of Hercules Buzyges the son of Butta,

Triptolemon olim, sive Epimenidem vocant,
Aut Butianum Buzygen,

and of the *Arval* Brethren. I believe the old bard of Babel to have written in plain characters,

Ἐν δὲ τε γεωργεῖη κεφαλὴ δεινοῖο πελώρου.

Many of our countrymen ²⁰⁰ are asked, in a sort of profane mummery, Why were you made a fellow-craft? *Answer.* Because of the letter G. *Question.* What does that G. denote? *Answer.* Geometry or the fifth science. But I observe that in the famous MS. ²⁰¹ of Henry the Sixth (an old document which cannot now be got rid of) *Agriculture* is the first in the catalogue of secret-swearing arts.

¹⁹⁹ In one of those beautiful and very ancient productions the *Minor* Homeric Hymns we read that "Vulcan renowned for art, together with "owlshaped" Athena, taught fine works to mankind, who previously had "inhabited the caverns of the mountains like wild beasts." Surely those works were the mansions constructed by the Grand-Master Tubalcain and furnished by the ingenuity of his sister.

²⁰⁰ Pritchard's *Masonry Dissected*, p. 16.

²⁰¹ See Preston *Illustr. Mason.* p. 135.

Teraphim, I say, originated in spirit, with the veneration of the Serpent's head, and in practice, with the head of Cain which was preserved for magical uses by the virago Naamah. The like vile outrages offered to the head of old Semiramis, when she fell into the hands of the Cushim, created the popular but not Homeric mythology of *Medusa's* or *the Queen Regnant's* head. But those outrages were acts of retaliation; she had destroyed Nimrod by treason and served his head as Cain's head had been served by her prototype. For that reason the Wild Jager of the east was called *Cephalus, the Head*, and his brazen dog which the fates had so charmed that it could never miss its prey was called *Lailaps, a Storm of Wind*, from the terroure with which the nations remembered Nimrod in the hour of their dispersion.

XIV. How the kingdom of Cush and the Virile Hebdomad was overturned at Babel, and how the empire not only of a woman, but that of women, and the unnatural and forbidden laws of *Amazonism*, prevailed for a season, we have observed at some length in the second volume, and can feel no disposition to return upon such foul and hateful topics, as are many of those which arise out of the Semiramian history.

The great work of the Great Mother was the abolition of marriage, a scheme interesting not only from its vastness and terrific nature, but also from the distinct prediction of the ¹⁰⁰ apostle that, when the men of the cauterized conscience shall have got the power, they will renew it. Upon that leading feature of Amazonism something more remains to be said.

Helen gave herself out for a new avatar of the same being who is the prima materia, and the earth, and who had appeared as *the Ark* of Noah, as the goddess Naamah, and the goddess Eve. She was learned to the most shocking degree in all the wisdom of man, and was not unacquainted with the original transactions of the world, such as she learnt them from the holy writ of the fathers, and such as we read them in the holy

writ of the Jews. But she, like many of later times, well knew how to deceive herself and others, making the truth of no effect.

I have observed upon the nature of that truth, in the first part²⁰³ of this volume. God made the brute creatures distinct in their genders, but he made the creature named *Adam* "in His own image, male and female created He *them*." He afterwards separated them, and called them *Adam*, but to the female he also gave the name of *Eve*; and He married them together. So that the marriage of the first couple was *reunion*, whereas the pairing of brute creatures was merely *union*; the latter was merely an instrument of natural life, preserving the kind, as the appetite of food preserved the individual, but the former was a divine law and, more than that, it was a mystery of assimilation unto the Divine Image.

The solution of that mystery is, that God is Father and Son, that the Son before all worlds were made is verily and truly begotten, and yet hath no mother personally distinct from the Father, any more than there was a woman personally distinct from the man, on that day when God created *Adam* in His own image.

But the sister of Tubal-Cain had taught the doctrine of the *Magna Mater*. The world was eternal, and bisexual. Male-and-female was the image thereof. It's fœminine person was *materia*, a mere variation of *mater*, the mother, *hylè* or *sylvia*, that is, the *wood* or other raw substance out of which the world is periodically organized and reorganized, and *rhea*²⁰⁴, or the fluctuating shapeless element out of which all shapes were moulded. In other words, they prædicated of the nature of the world all those things which were only true of that Being who made the world. I may here observe that

²⁰³ Part i. p. 145—9.

²⁰⁴ Claudius Berigardius (the only author who absolutely *proves* his knowledge of the *Liber de Tribus Impostoribus*, by quoting a passage of it, although Sir Thomas Brown professes himself acquainted with it,) has these words, *Medea, et Circe saga, Prima Materia dicendæ. Circulus Pisanus.* p. 371.

there were two Great Mothers acknowledged in the old atheistical creed of Nature, not indeed substantially different, but still not the same in form, and worshipped as different persons in the nomenclature or *Indigitation* of the Gods. The former of these was the *Prima Materia* or Chaos, called Rhea, and described as the *wife* of Saturn, and mother of the Gods; and the second was Vesta, otherwise Ceres, who was described as his *daughter*, and the circular immoveable seat of the Gods, and was the Earth in its organic state, being supposed to have emerged out of the first hylè. These two shapes of the Great Mother were distinguished in the liturgies of the Arval Brethren, as *Vesta Mater* and simply *Vesta*²⁰⁵, or as *Vesta Mater* and *Vesta Deorum Dearumque*. In pure Ægyptian, they were Mouth, the Grandmother²⁰⁶, and Tamoun, the Mother. Both characters were supposed to unite (for any thing I have been able to observe to the contrary) in the impostor women.

Cybe, Cybebe, or Cybele, is a name formed from the quadrangular shape of the ark, which latter was considered as a form assumed by the Great Mother to preserve the remnant of her offspring; and it is therefore a name and idea exclusively attributable to Helen, and not to Naamah.

Indeed there were two circumstances of difference between the maternal apotheosis of Semiramis and that of Naamah. The androgynous creation of Adam was, no doubt, a point relied upon by the latter when she instigated her sex to rebellion against their lords. But the manner in which Cham re-established heathenism, and erected the altars of the Orthos Dionysos, was a difficulty for the former to deal with. All her sophistry in distinguishing forms from substances was required. She was driven to maintain that the supreme and
 • incomprehensible Great Mother existed under all forms and

²⁰⁵ Gaetano Marini Atti e Monumenti. etc. tab. 32. tab. 43.

²⁰⁶ Champollion Figéac, letter xii. *Literary Gazette*, p. 634. London, 1829.

permutations of form ; but that the symbols of human paternity were the most excellent and truly essential forms of her power. Jupiter Helena, the third of the egg-born Corybantes, was Jupiter Ammon, who

Ζεὺς ἄρσεν γένητο, Ζεὺς ἀμβροτὸς ἐπλετο νυμφῇ,

reappearing in the person of the All-Mother. And thus was produced the religion of the Bacchæ, who worshipped a god androgynous, of the masculine *form*,

Ἄρσενα καὶ θήλυν, ἐίφρη, λυσσιον Ἴακχον,

in whom however the *fæminine nature* predominated, but who nevertheless used to carry in his pomps and ceremonies the type of Jupiter Stator. Secondly, the difficulties of her cause were further smoothed away by the fiction of the Ark. That was no ordinary vessell, nor were its adventures in the course of nature. God's miraculous direction of its voyage through dangers unimaginable was ascribed to an instinct wisdom in that ship ; or in fabulous language its keel was one of the oracles of Jove,

Στεῖραν Ἀθηναίη Δωδωνίδος ἱρμοσε φηγου.

But wooden coffers possess no reason or instinct. It was therefore some being supremely wise, and concealed under that animate form. But what being? It was one that received into its womb the remnants of all past and the germs of all future life. It was the nursing Great Mother. And Argo the ship²⁰⁷ of Osiris *was*²⁰⁸ *Isis* ; not as a mere hieroglyphic or form attributed, but as an avatar or form assumed.

Yet the Eve of Naamah, Naamah herself, and Helena Semiramis, let them have been incarnations of the earth, of the

²⁰⁷ Plutarch. de Is. et Osir. p. 357. Xylander.

²⁰⁸ Tacit. de German. c. ix.

ark, of the hylè, or of what you will, were nevertheless *women*. The whole doctrine of *theanthropy*, which is the basis alike of true and false religion, is to that effect. Therefore their most arrogant pretensions might be true, and yet the history of the formation of Eve bodily out of Adam's body might be equally true. It might be so ; but did the whore of Babylon teach people that it *was* so, when the hot iron had passed over her soul, and she "spoke lies in hypocrisy, and gave heed to "seducing Spirits, and *forbade marriage*?" It is evident from her conduct that she taught the contrary. Because the sanctity of wedlock is an unavoidable inference from that ever-memorable history, provided it be accepted faithfully. And because the prophecy of the first man who had never seen either father or mother, "therefore shall a man leave his "father and mother, and cleave unto his wife, and they shall "be one flesh," if accepted, could leave her no loophole.

But these things were neither formally rejected, nor yet accepted substantially. They were admitted to be true in some sense, but not in a sense relating to the concerns of the body or the regulation of our temporal life. The whole was an allegory showing that, as in the great world there are two principles male and female, the coition of which two produces the forms and varieties of the world, so in the lesser world which wears the image of the greater, i. e. in man, there are two corresponding spirits or principles which were originally united, which are in some measure separated, and are if possible to be restored to a perfect union. This is the metaphysical theology of the mysteries. Cupid and Psyche, Poros and Penia, are the philosophical substitutes for the man Adam and the woman Eve. They rung all sort of changes upon the two primary natures. In the body of a man there might reside essentially *το Θηλυ*, as in the god Bacchus ; and in the body of a woman perfect virility might be enshrined, as in the Cyprian Aphroditus. Ineffable rites and orgies were multiplied. A system of sublime truth was, no doubt, concealed under the apologues of the fathers ; thus much might

be admitted. But, so far from its being a system of marriage and domesticity, those who accepted the letter of it destroyed the whole gnosis of the Liberator Dragon. To Semiramis it was of all importance to explain away that ordinance, because she not only got rid of the first law that "a man should cleave unto his wife," but also of that second one "thy desire shall be to thy husband, and *he shall rule over thee.*"

The secrets of Amazonism, as revealed by Plato²⁰⁹ in his Commonwealth, are explained above, in the second volume. Also, the real laws and ²¹⁰customs of ancient Babylon, Cyprus, Heliopolis²¹¹, and Aphaca are described. And the existence of some similar institutes is shown among the Nairs²¹² of Malabar; a people without fathers, whose leaders sometimes enter the church of the Nestorian Christians²¹³, in order to declare themselves the slaves and captives—of whom? of St. John Baptist, the PATRON.

"Celsus (saith ²¹⁴Origen) ridicules the creation of Eve "from Adam's rib, without admonishing the reader that it is "a figure of speech, preferring to dissemble the allegory." It never entered into the mind of that Epicurean to combat, by anticipation, such a system of perverseness and folly as Origenism. It is certain that the Alexandrian sophist did not believe that Adam and Eve were ordained man and wife, in any ordinary sense of those words; for he did not even admit that the transaction in question happened *in this world*, it happened somewhere in heaven while they were spirits, and the consummation of natural love was according to him the plucking of the forbidden fruit, by which they fell from their angelic state, and were reduced to the very inferior condition of man and woman. That fall from the skies was a very sore

²⁰⁹ Above, vol. ii. p. 329, etc.

²¹⁰ Ibid. p. 320, 1.

²¹¹ Ibid. p. 330.

²¹² See vol. ii. p. 328. and Pierre du Jarric Hist. des choses advenues et Indes, etc. vol. i. p. 47, 8.

²¹³ P. du Jarric, *ibid.* vol. iii. p. 653.

²¹⁴ Adv. Cels. L. iv. in vol. ii. p. 466. ed. Genebrard.

subject with all the great men of Origen's school. Plotinus was a man of the most amiable modesty, and always (as he used to say) felt very much ashamed of himself. Not, however, for writing so much stuff. Not for telling or causing to be told such horrid lies. But, *for having a body!* A grievous humiliation, from which his comrade Origen endeavoured in some slight measure to relieve himself. But, if that critic stands in the relation of a fanciful and mystic interpreter to the writer of Genesis, what relation must he in his heart have borne towards all the succeeding prophets who adopted the plain truth, and especially the writer of the Epistles to the Corinthians and Ephesians? that of a hypocritical infidel. His tongue was in the church, but his heart was in the impure groves of Academus,

Phrygium nemus citato cupidus pede tetigit.

The *Gospel of Love* or of the *Holy Ghost* was never actually published. Its fabricators seem to have taken fright at the last moment. It is not preached as yet, says Gulielmus de Sancto Amore, because²¹⁵ there is that which withholdeth. But the same excellent man adds, that in A. D. 1254²¹⁶ it was publicè posita ad explicandum at Paris. I understand from this, that an experiment of preaching upon it was once hazarded, and not repeated. Nor does it appear that copies of it were ever multiplied; although, at the time it was exposed to view,

A Paris n'eust homme ne femme²¹⁷
 Au parvis devant Nostre-Dame,
 Qui lors bien avoir ne le peust
 A transcire se bien lui pleust.

²¹⁵ De Peric. Noviss. Temp. p. 38. ed. 1632. See 2 Thess. ii. 6.

²¹⁶ De Peric. ibid.

²¹⁷ Rom. de la Rose, 12529—32.

The Essenes were a secret society formed at Bela or Zoar on the southern shore of the lake Asphaltites, the city which was spared at Lot's intercession when four others perished. Originally they consisted of Jews only. They performed no sacrifice at the temple, but had certain other sacrifices which they esteemed to be of a holier nature, and which they solemnized in private. They also had ceremonies of admission into their society, secret books containing their doctrines, and certain spirits whom they worshipped, but whose names they would never reveal. All these arcana were protected by the oaths which they administered to each other at the time of reception; oaths which, as Josephus says, it would make any body shudder to hear. The scene of these diabolical proceedings was at the Engaddi of Zoar, where they had a cœnobium. The whole society were cœnobites, and the fruits of their industry, which in the days of Philo and Josephus was very great, were accounted for to their common stewards, so that no man among them was either rich or poor. They did not, however, reside in convents, but were diffused throughout the country, labouring in their vocations. They made great professions of philanthropy, but it seems to have been directed towards *each other*; they were said to be eminently *φάλαγγτοι*. One of their oaths was that "they would hate the unjust, and co-operate with the just," meaning (of course) one another by the just, and whoever might be obnoxious to them by the unjust. Their hatred of injustice was as pure and fervent as that of the Mountaineer of Antaratudus and his subjects, or the Scabins of Westphalia. And in course of time it became as active; in so much that in St. Chrysostom's days they were known by the name of the Sicarii or Stabbers, from *sica* a dagger. To those people we may consider ourselves mainly indebted for the institution of the Christian public vows, both anachoretic and cœnobitic; and also for the Anti-Christian secret oaths of the sodalities that walk in darkness. The former of those institutions is a mischievous imitation of their forms, and the latter is the dreadful perpetuation of their inmost

doctrines, reserved for *practice* when that awful and predicted time shall come. The leading doctrine of the Essenians (except a few of them who were schismatics) was *the prohibition of marriage*, from which they altogether abstained ; owing (as it is stated) to the low opinion they entertained of the virtues and good faith of the female sex ! No woman ever polluted with her presence the hallowed precincts of Engaddi ; *nulla ibi fœmina*, saith Pliny. These particulars derive their chief interest from a fact I have already adverted to in the first part, viz. that a French gentleman has lately published translations of Moses bearing an occult sense, which, as he affirms, that lawgiver learned from the priests of Hermes Trismegistus, and which all the subsequent writers of the Hebrew Scriptures (being, as he represents them, ignorant impostors) wholly misunderstood ; a sentiment which, as I have just observed, must also have existed in the breast of Origen. But that gentleman does not give credit to his own diligence or critical acumen for the notable discoveries which he has published ; he declares that they have been preserved by the fraternity of Essenes from the days of Moses down to the present. That declaration of his is a distinct acknowledgment of this momentous fact, that the secret societies of Europe, or some of them, actually are the Essenes of Engaddi perpetuated under new names.

The extensive and vicious system of *bruderschaft* divides itself into two heads, the Christian, and the Anti-Christian. Their generic distinction may be observed in two particulars. The former *make vows* to observe certain public regulations, known to all members of their body alike, and to all mankind ; and secondly they pretend to no higher an antiquity than the real æra of their founder, nor would they accept of any other date than his. But the latter *take oaths* to observe secret laws, of which the purport is wholly concealed from the public, and but partially revealed to their own inferior members ; and they generally claim for their fraternities a remote and unauthenticated, if not a fabulous, antiquity. In these

two points combined we may, I believe, find the criterion for distinguishing Popery from Illumination. If, by these tests, the Benedictins, Carthusians, Franciscans, Dominicans etc. considered as bodies, may stand, the Carmelites or White Friars are in danger to fall. Those fathers pretend that, their order ²¹⁸ was founded by Elijah at Mount Carmel, and that, handed down for nine centuries through the Rechabites, *Essenes*, Assidæans, and Nazarenes, without interruption, the Elian religion came down to the precursor of our Lord, John Baptist. If the religion of Mount Carmel came down from Elias to John in a continual succession, it was certainly interrupted soon after the time of the latter prophet. Because Vespasian found the worship of a god ²¹⁹ named Carmelus there established, whose priest Basilides practised sortilege or divination by lots ; and he is said to have received flattering assurances from that conjuror. If we suppose him to be the same Basilides who became so great an hæresiarch in Hadrian's reign, we shall be giving his life a considerable extension. But he may have been that person ; for the latter was a disciple of that Menander who went about with Simon Magus. And if it were so, or if they esteemed it to be so, the white friars had some grounds for deducing the Art and Abraxas from the altar of Mount Carmel. John Trittenheim, Benedictine abbot of Spanheim ²²⁰, notorious in himself, and also as tutor to Bombastes called Paracelsus, takes up their cause in the same strain, asserts their foundation by Elias, and compares them to the Druids. John of Carthagena ²²¹ asserts that Elijah not only gave it's origin to the order, but was the undubitus magister of it's rules and discipline. Some of that order have not feared to style themselves the ²²² *uncles of Jesus Christ!* and count among their members a

²¹⁸ Hist. Carmelit. in Nouv. Rep. Lett. July, 1684, p. 450.

²¹⁹ Tacit. Hist. 2. c. 78. Sueton. Vesp. c. 5.

²²⁰ Trithem. de Ord. Virg. Mariæ de M. Carm. pp. 11. 15.

²²¹ De Sacr. Ant. Ord. Carm. p. 248. Colon. 1643.

²²² Dict. de Trevoux. in *Carme*, p. 265.

lady, His great-grandmother, whom they call St. Emeretiana ! The Carmelites of Beziers²²³ in Languedoc maintained in their public theses, that Pythagoras was a Carmelite, and that the ancient Druids had les observances regulieres des Carmes. Now, I may confidently ask, whether these be tales of those holy prophets St. Elias and St. John Baptist, or of Elias *the Artist* and John *the Patron* ? Trittenheim mentions one remarkable feature in their history, that when first they came into Europe “ the devil united all ²²⁴ the parochial priesthood “ in a league against them.” The truth is, that their order was first organised by one Berthold²²⁵ son of Guy Malofayda in 1121, and received farther laws, and a greater unity of system, from Aimeric²²⁶ Malofayda in 1141. The exposure of these facts by some of the Jesuits gave rise to a violent controversy, and that sort of scuffle is ever dangerous to such as wear masks ; they drop them. As regards the other test, secrecy of doctrine, they will be found to come out no cleaner. If they boast of being Pythagoreans, Essenes, and Druids, there can be little to add on that score. Abbot Joachim of Calabria was an impostor prophet, reputed a magician, and (what is a more definite charge) reputed author of that crime, which has no remission in this world or in the next, the forgery of the *Novum Evangelium*, Gospel of the Holy Ghost, or of St. John the Baptist ; and Cyril of Mount Carmel was²²⁷ author of *Revelations* addressed to Abbot Joachim, and commented upon by him. The theodidact Virgin Mother gave instructions to her order of Mount Carmel ; and their’s is the *theologia* ²²⁸ *mystica*. There is scarcely a saint or father of evil or of doubtful odour, an Origenian, a Stylite, a Briton or Gaul of the Arthurizing and Culdeizing leaven,

²²³ Dict. de Trevoux. *ibid.* See Iambl. Vit. Pyth. p. 42, 3.

²²⁴ Trith. de Ord. p. 25.

²²⁵ Papebrok Act. Sanct. 29 March, p. 791.

²²⁶ Miræi Ord. Carm. Orig. p. 173. Antw. 1610.

²²⁷ J. Trithem. de Ord. p. 37.

²²⁸ See *ibid.* p. 99, 100.

etc. who does not figure in the Carmelitish lists. Mr. Werner, as we shall see, openly ascribes the downfall of the Templar fraternity, and the establishment of that more extensive system of infidel mysticism, to make way for which they were destroyed, to the Carmelites; and places the scene of those machinations in their convent at Paris. However that may be, they avow themselves to be *Essenes*.

I need scarcely remind the reader, that the Essenian ²²⁹ construction of Scripture resolves the woman Eve into a mere metaphysical quality or faculty, viz: *free-will*, "the intellectual woman, man's faculty of volition." From which it follows, that mankind received very shortly after the creation that independence of volition which distinguishes them from creatures governed by instinct, but *that they never received* ²³⁰ *any matrimonial law*.

XV. The Pleiad, Semiramic, or Amazon tyranny prevailed for about a century and a half over all the tribes of mankind, except those Magi who obeyed the Heraclidæ of Nineveh; and it even succeeded in subduing most of the Magian principalities. But that attempt proved fatal to it. And since the scheme of the Anti-Christians had again failed disgracefully, since human wisdom had again presented itself in the form of raving, self-confuted, and self-destroying madness, as it had before done in the days of the Nephilim and their children, and since no alternative remained between the universal re-establishment of the Magian Scythism, and the direct intervention of Divine Providence, the legitimate period had arrived for the descent of the great and just Arbiter.

That interposition consisted in the introduction of a certain number of various languages in order to frustrate any future attempts at universal monarchy, and in the actual miraculous dispersion of the several tribes in a variety of directions. From the metaphor of blowing away, and from certain præ-

²²⁹ For which see above, Part I. pp. 104—6.

²³⁰ See this note at the end of the chapter.

ternatural blasts of wind, which were among the portents of that awful time, the judgment in quæstion was sometimes called the ²³¹judgment *by wind*, and contrasted with the former judgment *by water*. It was the hunting of the hound ²³²*Lailaps*. Upon this basis the elemental trials or judgments were introduced into the Mysteries, as described in that extraordinary production the seventeenth chapter of *Wisdom*. The ordeals were by fire and water only; because the other two elements are plainly inapplicable to the juggling system of those trials. The former of those ordeals is mentioned by Sophocles,

Ἦμεν δ' ἑτοίμοι καὶ μυδρὸν ἀφελὼν χερσὶν ²³³
Καὶ πυρ διερπεῖν,

and by Propertius,

Dicet damnatas ignea testa manus ²³⁴.

In the East Indies, those who are to be acquitted are provided with certain leaves which protect their hands, and Varro says of the Hirpini, who used to walk over fire, "they tinge their feet with a certain ²³⁵medicament." The ordeal by water was wonderfully displayed at the magic fountain of the Palici; but the most direct resemblance to the modern trial by water was in the *Leucadian Fates*, a system belonging entirely to mythology and not to history; and which was not practised *above ground* during the historical ages, but was so (as we may reasonably suppose) in the labyrinthine recesses. The trial by fire was either by handling it, treading upon it, or passing through it; it is upon the latter that Ovid observes

²³¹ See vol. ii. p. 402.

²³² Above, p. 426.

²³³ *Antigon.* v. 264.

²³⁴ *Prop.* iv. 7. v. 37.

²³⁵ Varro. cit. Serv. in *Æneid.* xi. 787.

Junxerunt elementa patres ²³⁶, aptumque putârunt
 Ignibus et sparsâ tangere corpus aquâ,

but adds that others, to whose opinion he inclines, considered that the lustration with water commemorated the flood of Deucalion, and the passing through fire, the conflagration produced at the same period by Phaethon. Although those two elements only were convenient for *trials* by compurgation, they were all applicable to the purposes of pagan purgatory (or the Babylonish mystery of subduing the Powers of the four elements, throughout the three worlds, by endurance during life-time), and also to those of vindictive cruelty of inquisitorial torture, and of human sacrifice expiatorial or magical. I have been informed that the torments inflicted by some secret tribunals in modern times have been by the successive application of the four elements; and a confirmation of that will soon occur out of Werner's *Templars*. We may infer from Virgil's account of purgatory that similar cruelties were practised in the crypts of antiquity,

aliæ panduntur inanes
 Suspensæ ad ventos, aliis sub gurgite vasto
 Infectum eluitur scelus, aut exuritur igne.

The torture by *earth* is described in Canidia's *infossus* puer,

Cum prominere ore quantum extant aquâ
 Suspensa mento corpora,

and in the inhumation of the frail virgins of the Earth ²³⁷ or Vesta. That by *water*, in the tale of Tantalus, and perhaps that by *air*, in the continual whirling motion of Ixion. The horrors told by the stewards of paganism to their dupes were all false, *as they were told*, but they were all too true.

²³⁶ Ovid. Fast. iv. 789.

²³⁷ Vesta eadem quæ Terra. Ovid.

After the Dispersion or Blowing Away of those who went forth to colonize the earth, there remained in Asia the Kingdom of Nineveh, that is to say, Nimrod's kingdom removed from Babel, which had been "the beginning of it," to his second capital; a kingdom nearly coextensive with that, over which he had reigned before Nineveh and Babylon were separated into two states by the whore of the latter city. It did not however include Ægypt. That portion of the old united kingdom remained separate, while new kingdoms, (and, among the Pelasgi, democracies) were formed by the other tribes, some in Europe, some in Africa, and some in those Eastern and Northern parts of what is now called Asia, which had not been included in the *kingdom of Asia*, as held by Priam king of the Great City. Ægypt, meanwhile, becoming one of those numerous separate states, which by the recent dispensation of God were no longer to "make themselves a name" or own the Assyrian for their suzerain, was by many no longer regarded as a part of Asia, but rather of Africa; which latter notion, though not the most learned or correct, is now generally received. Ægypt, moreover, was not like the others a new colony struggling against great difficulties, but a portion of an ancient and civilized empire, of which we should not say that it was dismembered from Assyria, but only that the Ninevite, when he conquered the other dominions of Semiramis, did not conquer that. And, more to boot, it was then the richest and most splendid portion of the Babel empire, because it had not been ravaged by the ferocious wars of the Cushim and the Nations, the Magians and the Sabians. Ægypt, therefore, was beyond all manner of comparison superior to the other newly created independent states, and her arts and learning were older than their's by hundreds not to say a thousand of years; and, as the Semiraman empire in the rest of Asia was in great measure ruined, and the power of it had devolved into the hands of a fierce and Scythistic dynasty, she must also at that time and for centuries afterwards have *retained* far more of arts and refinement, than any other portion of the old Asia.

That is the only sense in which the rhodomontades of the Ægyptian sacerdotal caste concerning their own country are true ; retaining is quite a different thing from *creating* civilization, arts, and letters, as those impudent people pretended²³⁸ they had done. A Russian author has shot very near the mark, in using these²³⁹ words. " If Ægypt invented not any thing, it preserved all. Even the severity of it's government " and it's high antiquity contributed much to this ; and Ægypt " may justly be regarded as the true link which united Asia " to Europe."

Another thing is worthy of reflection concerning that kingdom. It was a part of the Amazonian empire remaining undestroyed. In Homer's time the shores of the *river* Ægyptus were governed by the Æthiopians whose capital was at Diospolis, but the kingdom was not called Ægyptus, nor can we find out any name for it, unless it be Æthiopia or that of The Æthiopians. In the times we are accustomed to read of, and when Joseph went into Ægypt, the lower Nile (including however, and probably thus early, the city of Diospolis) was in the hands of the Misraimites, and the upper Nile in those of the Cushim. But such was not the case in the Homeric age, i. e. that immediately following upon the Confusion of Babel. The river Ægypt then watered one kingdom, in which the Cushim or Æthiopians still kept up their old supremacy and their father's universal primogeniture. In those days the Oasis and Temple of Ammon were founded by a *joint colony*²⁴⁰ of Æthiopians and Ægyptians. What then were the form and spirit of the Diospolitan kingdom of Æthiopia? Certainly the same which *previously* to it's separate independence had existed in the Semiramian empire, while that was entire, and the same which *long after* it's dissolution continued among the Æthiopians of the Upper Nile. It was the government of a Queen, reigning as a Goddess, upon the

²³⁸ See Diod. Sic. 1. c. xxviii. p. 79. Bipont.

²³⁹ Ouvaroff on the Mysteries. p. 23.

²⁴⁰ Herod. 2. c. xlii.

principle of Gynæocracy; regnare fœminam²⁴¹ Candacen, quod nomen multis jam annis ad reginas transiit. The Candace who governed Æthiopia during the reign of Alexander the Great is said by Æsopus (the secretary, I believe, of Mithridates the Great) to have been a lineal descendant of Semiramis, proneptis erat hæc²⁴² Samiramidos supradictæ. In truth, the daughters of Semiramis preserved their fœminine sovereignty first at Thebes and then at Meroe, as the sons of Nimrod did their's at Nineveh; though neither were again permitted to unite all mankind under one sceptre. The priests of Ægypt afford us no dates or circumstances for those facts, the very existence of which they had not the honesty to acknowledge; and therefore the interesting labours of Monsieur Champollion can hardly be expected to elucidate them. We do not know when or how the Misraimites set up their kingdom called Ægypt, and drove the Candaces of the Cushim beyond Syene. The Sibylline chronicle, written, under the form of prophetic language, by some Ægyptian, mentions, how "the tower of Babel was overturned, and the tongues of men divided. And it was the tenth²⁴³ generation after that had happened, when Ægypt first obtained kingly sovereignty." But, whenever they did so, they abolished the government of queens, and the only queen regnant whose name appears in their catalogues is seemingly a fabulous one, and one of the endless mythic repetitions of the terrible mother of Nimrod. But, notwithstanding that they were entirely governed by kings, and their history presents so few features of women's influence, their religion and manners continued the same as the Meroetic. And it was always an established²⁴⁴ maxim among them, that the Queen was entitled to more honour and power than the king, and in their marriage contracts it used to be an express stipulation, that the woman should command

²⁴¹ Plin. Hist. Nat. 6. c. xxxv.

²⁴² Æsop. a Jul. Valer. L. 3. c. xlv.

²⁴³ See Sibyll. L. 11. v. 10—19. ed. Maio. Rom. 1828.

²⁴⁴ Diod. Sic. L. 1. c. xxvii.

the man. In pursuance of that engagement the women (says Herodotus) transacted ²⁴⁵ all business abroad and in the market-place, while the men sat at home working at the loom, the former carried burthens on their heads only (i. e. light ones), but the women on their shoulders, and, upon the same undoubted authority, we learn that the manners of the sexes were strangely inverted in certain other respects. Of which remarks, of course, either the whole or the greater part are inapplicable to the caste of Calasirians and Hermotybian. Women, together with their supremacy, had certain onerous prerogatives, such as that of maintaining their parents, which was not a duty obligatory upon sons. In short the old spirit of the Candaces seems to have been kept alive in all points which were not incompatible with the power and interests of the sacerdotal and military castes, that is to say, which did not interfere with the politics of the state. I invite particular attention to these remarks upon the kingdom of Ægypt, as I can make none more important upon any part of ancient history, and because whoever is not duly impressed with the truths they contain may have his reason and faith entrapped by the old priestly college of Jannes and Jambres, and through them by the sinister designs by which the French and German critics are sometimes actuated.

There certainly prevailed a notion in the times of the crusades, that there did exist or had lately existed in Asia, either in Assyria or in some part of Tartary, a Queen ²⁴⁶ of Amazons reigning in an island surrounded by rivers. And I have not been able to satisfy myself whether it was merely the echo of ancient mythology, or whether those times so fertile in foul enormities (in which flourished the Assassini, Patarini, Albigenes, and that community whom J. de Vitriaco describes in his chapter ²⁴⁷ *De his qui legem habent secretam*) were ac-

²⁴⁵ Herod. 2. c. xxxv. Soph. Œd. Col. 339. Nymphodorus, cit. Schol. ibid.

²⁴⁶ Jacob. de Vit. Hist. Orient. c. xcii. p. 198. Mandeville Voyage, p. 185, 6.

²⁴⁷ C. xiii. p. 39.

tually disgraced by a Semiramis on a small scale. The narrative given by Ibn Batuta²⁴⁸, though to all appearance mixt up with the traditions of Semiramis, is favourable to the latter supposition. The Indians (as they are called) of America for the most part arrived in that country from Japan, China, and Corea in the time of Zingis Khan and his immediate successors, as Mr. Rankin has shown in a very sound and ingenious historical treatise. An intercourse certainly existed between those countries and America before the Europeans went there. The most distant part of America from their own shores is called by the Chinese the *Kingdom of Women*. They pretend that the women become pregnant by bathing in a certain²⁴⁹ river at a particular season of the year. That seems to justify the Portuguese as to their River of Amazons. Possibly, the fame of the Isle of Amazonia may have reached James of Vitry and Mandeville, from as far off, as from America eastward. The Brazilian nation whom Father²⁵⁰ du Jarric describes must be the descendants of some gynæcocratic people; their going to bed, taking slops, receiving visits and inquiries, and regularly lying in, whenever their wives were delivered of a child, while the mother got up and transacted the business of the family, will not resolve itself into the common practice of savages to make slaves and drudges of their women. This clearly springs out of fanaticism, and is the wisdom of Ægypt perpetuated through some channel or other: for there is a point of extravagance and beastly folly at which the mere bad passions of men never arrive, unassisted by their wisdom. The Scythians whom Hippocrates describes by the name of Enarees were a similar and equally disgusting sort of people, and he assures us²⁵¹

²⁴⁸ *Travels*, p. 206. London, 1829.

²⁴⁹ Ven-hien-tum-kao, cit. de Guignes, *Navigation des Chinois*, in *Mém. Acad. Inscr.* xxviii. p. 516.

²⁵⁰ *Nouvelle Histoire des Choses advenues ez Indes*, p. 355. Arras. 1628.

²⁵¹ See Hipp. de Aeribus, Aquis, et Locis, c. xlix. p. 356. c. li. p. 357. ed. Vander Linden.

that they travestied their sex and inverted the due order of society as an act of religion, and were themselves held in a degree of honour approaching to adoration. They pretended to have received from Venus the ²⁵²gift of prophecy.

The different circumstance of Ægypt from all the other new kingdoms, that of being merely a separated part of the old kingdom, and not a new foundation, was productive of one very remarkable difference. The most abominable of all the Babel laws, the inversion of power in the sexes, flourished there for some considerable but indefinite time; and afterwards it continued to be openly professed among them as long as their kingdom lasted, although it had ceased to prevail in matters of state government. Whereas, that same was so profound a secret in the newly formed colonies, that few people suspected it's existence. At Rome it was buried in the Sodalties of the Idæa Mater, and by the Greeks it was deposited at Eleusin with the tutelary goddess, "with the goddess *Demeter* ²⁵³, the venerable Isis producing wheat." In all the new communities the *essentials* of the Babel paganism were kept very secret, and a system of local fables was made to engross the public credulity, upon principles which our frequent analysis of them has rendered familiar to us.

XV. Fragments of the great system which had been dissolved at Babel were gathered up by those who were accounted wise among the respective tribes; and, although the main features of a Hellenist or a Scythist were always the same, the most minute district had it's peculiar rites and sanctions. These particles, scattered from the dissipated body of superstition, were the Religiones or Collectings. One great advantage attended upon them, as compared with that out of which they sprung, that the natural religion and moral sense of mankind were allowed to operate, and the laws which each community enacted for it's own good government were sup-

²⁵² Herod. 4. c. lxvii.

²⁵³ See Orph. Hymn. xli. v. 9. It should be read Δη-μντρε, and not Ση μντρε, but the meaning is all one.

ported by the exoteric religion of the people. The people, living under the laws and under a sense of right and wrong, cared as little what paganism really had been or was in some future time to be again, as the people of Europe in general cares what it's secret-swearers are doing. The Satanical worship and scheme of human affairs was laid open to very few indeed, and such only as had given proof of their entire devotion. "Private individuals (says the Aulic Councillor²⁵⁴ "M. Maierus) and governments have their secrets which it is "not convenient to divulge, *so has the world.*"

Nimrod has ever since the dispersion of mankind been the object of an adoration, generally occult, and under fictitious names. Those of Memnon, Hercules, Triptolemus, Adonis, and Hippolytus or Virbius, figure conspicuously in the rites of Ægypt, Greece, Syria, and Rome. Antiochus Epiphanes set up the *Charonian Head* as an idol in Antioch, and it still existed when John Malalas wrote. Marcion of Pontus, a hæretic, introduced the worship of the Evil Principle under the form of a head called *Charon*:

Ipse Charon²⁵⁵ mundi, numen Marcionis.

It was the Gorgon or Georgic head of Nimrod. It was completely entwined and wreathed with serpents, and was kept continually surrounded by fire and smoke. "This idol (says²⁵⁶ Prudentius) is Nimrod the cruel huntsman, who never "ceases to implicate the souls of men in frequent homicide;" meaning the human sacrifices that were offered to him. The fame of Marcion was eclipsed by Manes; his followers also worshipped the Evil Spirit as the creator of the visible world, and they ascribed the creation of woman to Nembrodes or²⁵⁷ Nimrod. They had also a goddess²⁵⁸ Nembroda, other-

²⁵⁴ Silentium post Clamores, p. 57.

²⁵⁵ Prudent. Hamart. v. 502.

²⁵⁶ Ibid. v. 142.

²⁵⁷ Theodorit. Hæres. L. 1. c. xxvi.

²⁵⁸ Anathematismi Manichaici in Le Clerc Patr. Apostol. 1. p. 538.

wise Hyle. The Drusians worship him as Cham ibn Cush. In very modern times it was discovered, that certain rites were had in honour ²⁵⁹ of Nimrod on Tuesday, the Dies Martis; and as that day in old German ²⁶⁰ is *Heesdag*, we may from thence conclude that the *feris horrens altaribus Hesus* is a name of Nimrod, derived ²⁶¹ from *hetzen* or *hessen*, to hunt. The Rosycrucians worship the spirit of Matter or of the Earth under the name ²⁶² of Demogorgon; and Orion ²⁶³ was his son. Every one knows that Orion is Nimrod. I observed some time ²⁶⁴ ago that the bird Orion gifted with human intellect, and the bird Phoenix reviving out of its ashes, were both of them symbols of Nimrod, who disappeared in combustion, yet is not dead; but his annual wound is healed, until the time when he shall come again in glory. Each year, on the day of his death, the wounds of Memnon the Æthiopian stink ²⁶⁵ and the gore flows from them, and the Syrians of the Orontes howl and lament on that day,

²⁶⁶ Μεμνονα κωκυσει κλυτον γονον Ἡριγενειης.

Yet Memnon ever lives an immortal god in the gardens of Aurora. Upon Adonis it is idle to dwell, for that is in all particulars a mere change of name. The tale of Arthur in the isle of Damalis, or in Innis Avallon, cannot be distinguished. I said the Phoenix was Nimrod. Paracelsus ²⁶⁷ declares that if Iliaster ille primus was so disposed towards any one, or if he wanted any person, that person might easily attain to what Enoch has attained, and be placed in a state of longevity amidst the æther and clouds. He will not define, he says,

²⁵⁹ Mém. de L'Acad. des Inscr. tom. xii. p. 55.

²⁶⁰ See Vossius de Idololatriâ, p. 480.

²⁶¹ See Carrach. Thes. Germ. Lat. 2. p. 242.

²⁶² Maier, Echo Colloquii, p. 97.

²⁶³ Hesselius in Ennium, p. 324.

²⁶⁴ Vol. ii. p. 548.

²⁶⁵ Quint. Calabr. 2. 562. ets.

²⁶⁶ Oppian. Cyn. 2. 153.

²⁶⁷ De Vita Longâ, c. ii. p. 68.

what is the Iliaster's ²⁶⁸ mode of life and being ; but he declares that the bird Phœnix is the soul of the ²⁶⁹ Great Iliaster. Who, then, is the Iliaster ? It is Memnon the *Star of Ilion*. In one passage ²⁷⁰ of his works he makes mention of that city, in such a phrenzy of madness as it is quite shocking to think of ; but it shows that he knew of a particular and secret tradition concerning the history of Troy. The Phœnix, says Maier ²⁷¹, remains concealed under the care of the night-owl. Let us hear what the same person says concerning Orion and the Phœnix. Nature first of all generated in Arabia the serpent Orion, ²⁷² qui præjacens semen est toti volucris. He was engendered by the solar heat upon matter which Mercury

²⁶⁸ De Vitâ Longâ, c. 2. p. 67.

²⁶⁹ De Ligno Vitæ, p. 687.

²⁷⁰ It is my opinion, founded upon some observation of those sort of people, that the extreme of diabolical wickedness in the human soul is accompanied by insanity, different in it's kind from that produced by medical and surgical causes, but nevertheless quite as raving and irrational as the worst cases of mania. A complete extinction of the faculty, which is conversant with moral good and evil, impairs that other, of which intellectual fitness is the subject matter ; so closely are all parts of human nature interwoven together.

The following is the passage of Paracelsus : " Parental bodies are formed from parental conjunction according to the nature of the seed. Others are generated without parental seed. Of the latter sort are all necrocomias ; these are produced without father or mother, and from the beginning the matter of them never existed. And to explain by a simile what a necrocomia is, it is the very same thing as if a dumb man were to speak a word with his mouth which he had never heard or learnt from any body, being dumb both before and after he pronounced it, and being as ignorant of the pronunciation of the word after as before So, the gout is a necrocomical body Moreover, it should be known that from such non-parental bodies other bodies as it were *prasugious*, or (as they are called in pure necromancy) *Erodenian bodies*, are obtained. Concerning which, this should be understood, that every *prasage* is an *Erodenium*. But wherever a *prasage* occurs, there follows an *Erodenian* history, such as that *which we know has been delivered by tradition respecting Troy*. Now the gout also is an *Erodenium*. Because it indicates the history of necrocomical bodies, and so compares one similar thing with another similar, and again another with the former one, like a *prasage* or a history." De Podagricis, L. 2. in tom. i. p. 642. I have retrenched part of his prolixity, as the dotted lines indicate.

²⁷¹ Maieri Noctua. Franc. 1617.

²⁷² Maier de Volucris Arboreâ, pp. 114, 5.

provided, and in the skin of the bull Apis, Apis enim totum compositum denotat. Then the Ægyptian Vulcan transformed the reptile into the bird Phoenix. And such was the generation of Orion by Apollo, Mercury, and Vulcan. The name of Nimrod is distinctly legible through the jargon of occult chemistry.

Next let us see who and what it was that the Knights Templar worshipped. Werner in his tragedy of the Templars in Cyprus describes the introduction of a new knight to the head of Baffometus. It is a head wearing a golden crown, with a golden heart in it's forehead, flaming eyes, serpents for hair, and the bust resting on four dragon's feet. Such is his form, and his history as follows. The Lord God called upon the Master, Baffometus, and said, Go and complete my temple. But, instead of that, the Master built a house for himself. After forty moons the Lord said, Baffometus, where is my temple? The Master replied, I had to build myself a house; give me forty more weeks. At the end of them the Lord again said, Where is my temple? Baffometus made excuse that he had no stones to build it with. In forty more weeks the Lord inquired again, and he asked a respite of forty hours. When those were expired, the Lord came down in his wrath, and Baffometus acknowledged he had sold the stones for gold. Then God set a melting-pot upon the sun and melted the gold. He anointed the head of the Master with the liquid ore, and his eyes were turned into flames, and his hair into snakes. He anointed his heart also and it withered up, and his back and all his members withered likewise and fell asunder.

The head alone continued gilt and living ²⁷³,

and (in the place of his back) dragon's talons grew out of it; and God placed the heart of Baffometus (which is turned into gold) in his forehead, and made for him a burning crown of

²⁷³ See above, p. 446.

gold, and appointed two Deaths to be his keepers, Death of Life, and Death of Hope.

So languishes the outcast Baffometus ²⁷⁴
 Four thousand years and four-and-forty moons,
 Until a Saviour rise from his own seed,
 Redeem his trespass, and deliver him.

What is the plain English of all this? That the Tower of Babel was an undertaking commanded either by God, or by that Spirit whom the Templars revere as such. That Nimrod, bent upon his own greatness, gave more thought to adorning his own kingdom and accumulating wealth, than to completing the work of that Lord whose servant he was. That his mysterious combustion was a judgment on him for so acting. That in his death, such as it is, he still lives by the vitality of his gorgon head. And lastly that, when Anti-Christ arises, Nimrod shall reappear. I have mentioned the year B. C. 2435 as a probable epoch of Nimrod's murder. But it is impossible to tell at what time *they* suppose his death to have occurred, and consequently to found any computation upon the Templarian æra of 4003 years.

As it may be said that Mr. Werner (who died in 1823) was a poet, and may have had but little accurate information or care about the reality of such matters as these, I think it right to give the following appalling passage out of a prose work he calls his ²⁷⁵ Confessions. “Je regarde Jesus Christ “comme le seul, comme le plus grand, maître de la maçonnerie. Je considere la maçonnerie comme intimement lié à “l’art et à la religion, celle-ci étant la mère, et les deux autres “étant frère et sœur. Je crois que, loin d’éclairer davantage “l’humanité, il faut la déséclairer par la communauté des “saints.” Nobody will say that such a person is not competent authority.

In his next drama, the Kreuzesbruder, (which with the

²⁷⁴ Foreign Review and Continental Miscellany, vol. i. p. 106.

²⁷⁵ Cit. Biogr. Univ. in *Werner*, tom. I. p. 380.

former makes up the work called *Sohne des Thal's*) the author proceeds to show how the suppression of the Templars was brought about by the countermining of a rival society styling itself the *Valley of Peace*, devoted to the worship of Isis and Horus Apollo. The secrets of that society were learned in Syria and the Thebaid of Ægypt by William²⁷⁶ Archbishop of Sens, who applied them to the destruction of the Templars and to other remote ulterior objects, through the medium of the Carmelites²⁷⁷ or White Friars at Paris, "*cloyster-brothers* " *there* (as one of their elders is made to say) *but Brahmins* " *on the Ganges.*" That pacific valley seems to be the fraternity to which Werner was in his heart devoted, for he says with exultation²⁷⁸ *das Thal is nicht gestorben.* The sacred history of the Valley is as follows. The Lord shuts up Lucifer or Phosphorus in the *prison of Life* in order to punish his pride, and appoints him the four elements²⁷⁹ for his tormentors. His sister *Mylytta*²⁸⁰ cannot rescue him. But at last Isis sends the rainbow to shed upon him the oil of purity. The scales drop from his eyes, and he sees his *name* and the *remembrance of his birth-place* written upon the skies.

The Lord²⁸¹

Turned to him with a gracious countenance,
And Isis held him in her mother arms.
This is the last evangile.

That is to say, this is the Gospel of Love, otherwise called the Gospel of the Holy Ghost²⁸², which is to supersede the

²⁷⁶ He styles that prelate Wilhelm von Paris. However, I cannot make out, but that Philip de Marigny was Archbishop of Sens at the time in question, died in 1316, and was then succeeded by one William Meldun. See Cont. Gul. Nangis. p. 72. ed. Dacher.

²⁷⁷ See above, p. 435, 6.

²⁷⁸ Epilog. p. 402.

²⁷⁹ See above, p. 439.

²⁸⁰ The Babylonian Venus; see Herodotus.

²⁸¹ Foreign Review, etc. vol. i. pp. 112—5.

²⁸² See J. M. Meyenberg de Pseudo-Evangelio. Helmstadt, 1700. And Jean de Meun Roman de la Rose, v. 12523—612. Also called *Doctrina Joachim*, from it's contriver Joachim of Calabria. Cent. Magdeburg, 13. p. 566. N. Trivet. Annal. p. 210. which last author incorrectly has it *Joathan* both in the edit. and in the Merton Coll. MSS.

Mosaic books or Gospel of the Father, and the Four Evangelists or Gospel of the Son. Barbelo the goddess of the Gnostics and Basilidians was grievously offended with her own son Ialdabaoth, for pretending that there was no God but himself ; and the *Peace* of the Carmelitical Valley is their reconciliation. Indeed Mr. Werner had reason to say that his masonry was intimately connected with religion. However, the Templars, vile as they were, were rather hardly used if their order was not really abolished for the Church, but for such fellows as the Valley of Peace, the Beati Pacifici who tortured and burnt alive their fellow-creatures. There is no difference between the two conspiracies, as regards the religion and laws of God ; but the latter was not military, and it's doctrine gives a higher share of honour and power to the Whore of Babylon than to Nimrod the fallen Son of the Morning ; in other words it is a lodge of the Hellenistic and not of the Scythistic paganism. Upon the former legend I have to remark, that Baffometus's task was to *complete* the work, but he did not *begin* it ; conformably to what I have said all along. And upon the latter, that the *birth-place* of the Son of the Morning shall come into remembrance when he is restored ; conformably to what I have said throughout, that Nimrod was *born in the Tower of Babel*. The circumstances of the Fall of the Templars, as described in Mr. Werner's work, exhibit such a scene of atrocious villany, fanaticism, and folly, as can scarcely be expressed or imagined ; the brothers of the Valley plotting the destruction of the Knights of the Temple, from jealousy of their order, and still more so from hostility to Church and State, but under the mask of bigoted attachment to the latter ; the king, pope, chancellor, etc. plotting the same, in order to support Church and State ; and the Grand Master and some other knights duped into planning their own destruction and that of their order in concert with the Valley-brothers, in order to become the Jesus Christ and martyrs of masonry. Lastly, we discern the same brothers who planned and effected the destruction of the Temple, revenging it's fate, by assassination, upon the

heads of nearly all those, who had co-operated with them in the very same work of it's destruction, but from the opposite motive. The whole narration is repugnant to human nature and difficult to believe at first sight. But we must pause to consider, in what sense are the moral and intellectual workings of the hidden crypt to be termed *human nature*? Only, as I conceive, in the same sense as those of jails and madhouses present a picture of human nature; of men indeed, but of such men as are not elsewhere to be found assembled together. And I have more reasons for believing the astonishing tale, than for rejecting it. But this is not the place for dwelling upon it.

The reader may have sometimes felt incredulous, on being told that such numbers of names in old mythology are all used to designate one man. And he cannot fail to be still more perplexed at the monstrous names of modern application or invention, such as Artephius, Baffometus the Illuminator, Siconius, Iliaster, Joharnetes, Danhuzerus, Volgi, Hiram, Adoniram, Julian de Campis, Floron, Romanessus, Geber, Belinus, Brumazar, Duenech, etc. He will ask whether Hell or Bedlam or both together are broke loose. Both. And the words of the Turba Philosophorum, a great text-book of the Nimrodian religion and art, are worthy to be always borne in mind. "Be not deceived by the number of names²⁸³, for he "who is dead still lives. And be ye sure he is a being unto "which nothing aliene is added or introduced. Seek then "ejus socium, and introduce nothing aliene to him. And "suffer men to multiply names; for if they were not multiplied, our wisdom would be exposed to the derision of boys." Herein lies the rationality of all those mythic allegories into which the ἐθνoμυθος²⁸⁴ πλανη branches out, of all the arcana or deposited secrets, and of the great doctrine of the "pearl "not cast before swine" as we are called. Our object, says

²⁸³ Turba Philosophorum, cit. Maier Arcana Arcanissima, p. 144.

²⁸⁴ A beautiful phrase of St. Epiphanius.

Councillor ²⁸⁵ Maier, is to provide a universal remedy. Other concealed associations of old had, as he ²⁸⁶ adds, the same object in view, viz. the Ægyptians, the Eumolpidæ, the Samothracians, the Chaldees of Babylon, the Brachmanes of India, the Gymnosophists of Æthiopia, and the Pythagoreans. But “suffer them to multiply names!” lest *the name* of him who is dead, but lives, should come forth prematurely, and princes and knights and aulic councillors with the tower-building symbols dangling from their necks should be pelted by the little boys and girls in the street. If I had cited those words from the *Turba* twenty times, instead of here quoting them once, the principal points maintained in this work would not have seemed such hard sayings, as they have appeared to some.

XVI. We should now revert to the nature of those mysteries which were had at Eleusin, the most famous of any belonging to the Sabian or Hellenistic scheme. That mummery was in some degree architectonic or geometric, having the symbols of mechanism as invented by Perdiccas, Calos, or Talos Triptator, the ²⁸⁷ Wild Huntsman, viz. the saw ²⁸⁸, compasses, and turning lathe, and those yet earlier, contrived by his persecutor Dædalus, viz. the hatchet, plummet, gimlet, etc. It revealed to a few, and from others it concealed, how Proserpine daughter of the Great Mother Earth was wooed by the infernal king, and how by the plucking of a forbidden fruit and the denunciation of a spirit afterwards transformed into a ²⁸⁹ serpent she became irrecoverably wedded to him. How Ceres, wandering in search of her, caused the earth to be cultivated by Triptolemus. How she rested in Eleusin, and consecrated that shrine to him and his posterity.

The mysteries used to tell of the sin of Eve and the fall of

²⁸⁵ Silentium post Clamores. c. iv. p. 21. etc.

²⁸⁶ Ibid. c. 5. pp. 26—38.

²⁸⁷ See above, vol. i. pp. 69, 70.

²⁸⁸ See vol. iii. pp. 268, 9.

²⁸⁹ See Nicand. Theriac. v. 484.

man, which events, distorted and misdescribed, they celebrated in lugubrious rites ; fasting and drinking bitter waters. But nevertheless they were full of hope and consolation. That is to say, they contained, or did profess to contain, the plan of gnostic regeneration and the devil's long-meditated reparation of his old mischief.

What that plan was there represented to be, the silence of the epopts prevents us from knowing in any direct way. But the Metroum²⁹⁰ or temple of the Phrygian Goddess-Mother (a personage, in other respects, rather dissembled than affected by the Athenians) is known to have been the place in which the archives of the state had been immemorially deposited. And it can scarcely be doubted that the system introduced into Babylonia by the woman Helena, Semiramis, or Isis, was that of the Attican adepts. It was symbolized in the extraordinary disclosure made to the youthful Bacchus by the old beldame Baubo, Mima, or Metaneira. And it is manifested in the open and declared identity of the rites of Ceres and of the Ægyptian Isis ; a great secret of the silent Eumolpidæ, which is insinuated by Plato himself, and which came abroad afterwards in the hymns called²⁹¹ Orphic and other works of the Neo-Platonists. " I (says the Dea Syria in ²⁹⁰ Apuleius) " by the first-born Phrygians am called the Pessinuntian mother " of the gods, by the earth-born Atticans Cecropian Minerva, by " the dissolute Cyprians Paphian Venus, by the Cretan archers " Diana Dictynna, by the three-tongued Sicilians Stygian " Proserpine, by the Eleusinians the old goddess Ceres, by " various others Juno, or Bellona, or Hecate, or Rhamnusia ; " and the Æthiopians upon whom the rising sun first shines, " and the Ægyptians abounding in ancient learning, worship " me with the cæremonies that really appertain to me, and " call me by *my true name* Isis the Queen." In most of these

²⁹⁰ See Dinarch. contra Demosth. p. 101. ed. H. Steph. Jul. Pollux. Onom. L. 3. c. ii. s. 11. Julian Apost. in Matrem Deorum, p. 159. Spanheim.

²⁹¹ See Orph. Hymn. 42. v. 9. Herman. Argon. v. 44.

²⁹² Metam. L. 1. pp. 763, 4.

sort of passages the distinction between the primary ²⁹³ and secondary Goddess is not attended to, nor was it of any great moment. Plato describes Athens as a mere duplicate of the Ægyptian city of Sais, and it is of course that Ceres adorned with ripe ears of corn was in his eyes no other than the wheat-crowned Isis. Indeed, what can be more plain than that Plato, mystified at Eleusin, and referring to the ²⁹⁴ narthekophoria of the Orphic Bacchus as to the summit of all doctrine,

(Πολλοὶ μὲν νάρθηκοφοροί, ²⁹⁵ παυροὶ δὲ γέ Βακχοί)

delivered in his ideal commonwealth the system of polity which was deposited in those teletæ? His laws expound to us such a scheme of government as appeared to him more easily *practicable* in the actual condition of human affairs, but the other work was an anticipation of the commonwealth that was to come, a system without marriage, without paternity, without even maternity, without any ties of consanguinity, whatsoever, and studiously stripped of all private affections, except only such as ingenuity had superadded to nature long before the day when Lot took refuge in Zoar.

Art can excogitate nothing more egregious; but it is the very same system, or nearly so, which the winds of the dispersion had blown away from Babel. And we have to learn, in what consisted the secret hopes or rather assurance of it's future revival. The stewards of heathenism were impenitent in the midst of their tribulations, and did not ascribe the judgments of the Confusion to the power of their Creator, because they did not even acknowledge that they had one. But it was their opinion, that Nimrod was a mighty dæmon, who was able to revenge upon the Whore of Babylon the wrongs that goddess had done him in the flesh, and whose Argus head had glared upon her and her people with it's gorgon eyes, marring

²⁹³ See above, p. 428.

²⁹⁴ Pseud-Orpheus Neoplatonicus Hymn. 41. v. 1.

²⁹⁵ Mystagogi in *Teletis* (Pseud-Orpheus Onomacriti?), citati a Plat. Phædon. p. 157. Bipont.

the glorious scheme of gynaccocracy. That quarrel between the spirit of Anti-Christ and that of the Harlot Mother, which began with the discord of the *Regifugium*, and was carried on to the fall of Semiramis, was, in their judgment, the efficient cause of confusion at Babel. In the days of that schism (those of Peleg) the earth was *divided*; and the renovation of the fair law of Nature could only be founded upon the reconciliation of those two great and kindred spirits. Nimrod was to forgive his persecution and murder; the Great Mother also was to pardon his rebellion against the majesty of that eternal and ineffable womb, in which the world was conceived,

And Isis hold him in her mother arms ²⁹⁶.

It was for this reason, that, ere a man could be mystified in the *Great Mysteries* of the three worlds, it was requisite for him to pass through the *Lesser Mysteries* at the *Place of Huntings*. Those mysteries were celebrated at the vernal æquinox in the small town of *Agræ*, or The Chaces of Diana, in commemoration ²⁹⁷ of the fate of Myuns the Huntsman. That hero met his death in some undisclosed manner, while he was following the chace in company with Diana. We are enabled by the histories of Orion and Actæon to understand well enough, what manner of part the Goddess of Chastity played in his tragedy. The solemnities at *Agræ* were piacular and by way of reconciliation between them; that idea was likewise alluded to in the marriage of Theseus with his vanquished enemy Antiope, Queen of the Amazons, whom we have before shown to be the same person as Ceres ²⁹⁸ Eleusinia. The closely similar orgies of Samothrace were in the first instance contrived by Myrina Queen ²⁹⁹ of the Amazons in honour of the Mother of the Gods. No man could enter with effect upon the greater designs of the sworn Eumolpidæ, unless he had first made his peace with the ghost of Myuns the

²⁹⁶ Werner, cit. above, p. 451.

²⁹⁷ Clement. Alexandrin. Cohort. p. 10.

²⁹⁸ See Hermesianax and Orpheus, cit. above, vol. i. p. 482, 3.

²⁹⁹ Diod. Sic. 3. c. liv.

Huntsman. The name of that person, *Μυθενς*, *Μυθηνς*, is from *μυς* a rat or mouse, the type of the Autochthones or earthborn giants, of the Teuceri or Troes (Cushim of Babel) who sprung from the earth in the shape of mice, and of their patron god *Smintheus* Apollo. We cannot doubt of the intimate connexion between the verb *μυω*, to mystify³⁰⁰, and the name of that animal, which burrows under ground.

The Lesser Mysteries were not only to appease the Huntsman, but also to reconcile his offended mother towards him. For, as Israel journeyed not until Miriam returned into the camp, so the Great Mysteries could make no progress until Nimrod, who "went out into Assyria" from the Place of Cursing, had turned his curses into blessings, and been received back into his mother's bosom and the congregation of the illuminated. Hercules (as they phrased it) was a *stranger*, and, as no stranger could be mystified at Eleusin, the mysteries of Agræ were³⁰¹ made expressly for the purpose of his reception. Hercules, the archer ghost, who even in hell pursues with his bow ever strung the ever-flying phantoms of wild beasts—Hercules, the wild hunter of Assyria with the goblin horse—Hercules, destroyed by the chemic fire of Deianira—is clearly no other than Myuns the Huntsman. Indeed

³⁰⁰ "The earliest magic (says Iamblichus of Babylon) was ἡ τῶν μυῶν, "and so the mysteries are called from the mice." Iamblichi *Sinonis et Rhodanes*. Phot. Bibl. p. 75. ed. 1824. Some people are fabled to have been hunted down and devoured by rats or mice; such as Popel the Second, king of Poland, with his whole family; Herburtus de Fulstin, Regn. Pol. p. 12, 3; Hatto the Second, archbishop of Mentz; N. Serrarii *Rer. Mogunt.* L. 4. p. 438. ed. 1722; Wilderolf, bishop of Strashurg, *arcano Dei consilio ac judicio a muribus devoratus*; Conrad Lycosth. *Prod. Chronic.* p. 368; & certain nobleman (whose name I have not met with) belonging to the court of Emperor Henry the Second; Felix Malleolus, cit. Lycosth. *ibid.* p. 380; Vincent Bellovac. *Spec. Hist.* L. 25. c. 117; and divers others. I understand those people to have been condemned to death in the assassin tribunals and pursued to destruction by the *μυς* of the *μυστηρια*.

³⁰¹ Schol. Aristoph. *Plut.* 1014. Apollod. *Bibl.* L. 2. c. vi. Eudociæ Violarium, p. 297. Villoison. *Tz. in Lyc.* 1328. The story of those mysteries being established to purify Hercules from the blood of the Centaurs he had slain is a complete mythological confusion. *Diod. Sic.* 4. c. xiv. They were to expiate the death of the *real* Centauri, viz. himself and his partizans.

it is known that Triptolemus the hero of the mysteries, whom a serpent is said to have stung to death at Eleusin, was otherwise called by the names of Hercules and of Buzyges. Monsieur de Sainte Croix has thought fit to omit all mention of Myuns in his treatise On the Secret Religion of the Ancients.

Mr. Ouvaroff in his treatise on the Mysteries is equally silent as to the death of Myuns, for what reasons I cannot pretend to say. But one of the leading remarks in his apology calls for some observation. He gets rid of the censures of the Fathers by saying, "at the time when the Fathers wrote it is *certain that great abuses* ³⁰² *had crept into the mysteries, which were become the support of polytheism.*" It is truly strange that an author, who has throughout been declaring the uncertainty and obscurity of his whole subject, should pronounce this to be *certain*, without a shadow of a reason alleged, unless the words above marked in italics are meant to insinuate one. And we shall see there is no foundation for it. The mysteries were ³⁰³ *Bacchic*, if ever they were otherwise, long before the fathers; and that name includes every sort of excess, the public practice indeed being an open disorder, but the doctrine of it being mystical. The rites of Cotytto or Eleusinian ³⁰⁴ *Venus*, her indecent bathing by the Baptae, the horrible murders at her feast of ³⁰⁵ *Cupido Liber*, and her feriati ³⁰⁶ *fascini*, were not in the time of the fathers. The Athenians first borrowed from "the mysteries in Samothrace" that *ἱρος λογος* ³⁰⁷ which caused the images of Hermes to be orthophallic; and the proceedings against Andocides show that those filthy idols were part and parcel of

³⁰² Essay on the Mysteries, p. 44.

³⁰³ See Lucret. iv. 1164. Cic. N. D. 3. c. 23. Virg. Georg. l. 166. Plato ubi supra.

³⁰⁴ See Athenæus, L. xiii. s. 59.

³⁰⁵ Horat. Epod. 18. v. 4, 5.

³⁰⁶ Virgil. in Lucium, v. 19, 20.

³⁰⁷ Herod. 2. c. 51.

the Eleusinian mysteries also. It was not in their time, that Epimenides

(*Triptolemon olim sive Epimenidem vocant*)

sacrificed human victims to *purify* Athens ; nor are the sacrifices of the Symbacchi to be ascribed to their age, but to that of Athenian independence. When Lucan's Erichtho threatens the infernal gods that she will reveal the *real* nature of the Eleusinian mysteries,

Eloquar immenso terræ sub pondere quæ te³⁰⁸
 Contineant Hennæa dapes, quo fædere mæstum
 Regem noctis ames, quæ te contagia passam
 Noluerit revocare Ceres,

it is too much to pretend that he was alluding to pollutions introduced since the then recent mission of Christ. If the Eleusinian and Cotyttian orgies had their fascini, why should we discredit the achievements of Baubo, and suppose them to have *crept in* between the birth of Christ and the end of the second century? It is true that the god Fascinus was publicly exhibited while the goddess Baubo was concealed ; but such was also the well-known distinction in ancient image-worship. " Any Corinthian might see the image of Bacchus, " or Apollo, but only her priests³⁰⁹ might see that of Isis." Tatian observes, that Jupiter *θυγατρι συγγινεται και η θυγατηρ αυτη κνει*, and adds *μαρτυρησει μοι*³¹⁰ *νυν 'Ελενσις και δρακων ο μυστικός*. If we may not æstimate the merits of the esoteric paganism by those of the exoteric, of the doctrines which durst not show their faces by those which came abroad, of the tree's hidden root by the fruits it bore, we can never safely judge of any thing human.

³⁰⁸ Phars. L. vi. 739.

³⁰⁹ Pausan. Corinth. c. 13. s. 7.

³¹⁰ Tatian ed. Worth. p. 33.

But the contrary, the direct contradictory, of Mr. Ouvaroff's insinuation is the truth. When "the mysteries became the "support of polytheism," that is to say, when the Hellenismus was fading away before the Word of God, it was found necessary to reform the disgusting abuses which had previously been less dissembled. Religion, flowing out of the mystic theology, and philosophy, as it flowed out of the mystical physics and metaphysics, took the turn of disguising or explaining away as allegories whatever was most shocking. Philostratus, the school of Ammonius, and Julian, are evidences of that fact ; the whole tendency of their machinations was towards a real though not an avowed syncretism. And their schemes, and that of Origen, mutually approached each other. I do not mean that the heathens were ever worse than they then were, but they never were so circumspect. Every motive combined to deter them from introducing into heathenism fresh practices of disgusting impurity, and to induce them to imitate the decorous language and demeanor of the Christians. "The denial of the gods (says the Emperour ³¹¹ Julian) "has chiefly increased by means of charity to strangers, care "in burying the dead, and an affected sanctity of life, all "which things *we also* should attend to." Therefore it may be taken, that whatever villainies Clement of Alexandria or others like him detected in the mysteries were ancient, if they existed at all ; and it does not appear that complaint was ever made against the fathers of having committed calumny in that respect.

There were several reasons, however, which caused the earnest desire to whitewash their mysteries, and the actual exposure of their foulness, to coincide as to time. 1. The new ferment of controversy between the churches of God and of the evil spirit rendered the curiosity and desire for initiation greater than ever. 2. The decline of the ancient Athenian polity and religion made the crypts accessible to such as would pay. 3. The decline of religion also made the pagans less

³¹¹ Epist. to the priest Arsacius, p. 429. Spanheim.

scrupulous of breaking their oaths of secrecy, and less fearful of the consequences either temporal or spiritual ; and this is a cause which had operated distinct from and previous to our Lord's advent, it was conspicuous in Clodius and the Bona Dea, but it had been the gradual work of centuries. The rise of the old comedy was the first open revolt against the terrors of superstition, directing its principal attacks (of course) against the *sacrorum mos sinister* ; and perhaps the veil was first lifted by the *Baptæ* of Eupolis. It will readily be conceived, that the mysteries owed their preservation only to legal and not to conscientious fears, even in the days of Alcibiades and Andocides. 4. Some of the initiate (such as, probably, St. Dionysius Areopagites was) embraced Christianity, and if their consciences at all resembled mine would have thought the continued observance of the Eumolpid oaths an aggravation of the original sin of taking them. 5. Others, of the Simoniacal leaven, took all the necessary means for obtaining possession of the secrets, with no intent but to use them as they should find it most expedient ; and of this number Clement, it may be feared, as well as Origen was. 6. Add to all this, that the gospel was preached to the poor, and the philosophers were surrounded on all sides by spiritual adversaries, their very slaves listening at doors and spying through chinks to detect the dark machinations, which the most powerful Greeks of old were afraid even to speak of lightly. By these means the last efforts of the priests and sophists were defeated, and the pantheistic atheism which might otherwise have completely polluted Christianity, was driven back into its hiding-places, there to skulk for ages.

The scheme of the Eleusinians, and of many similar societies since the Dispersion, has been to unite the system of Nimrod, from which the Sabians were divided in the days of Peleg, with that of the Whore of Babylon. In such manner, that the tyrannis or universal monarchy (and perhaps a modified system of castes) should be united to a perfect naturalism of manners and a moral equality of the sexes. The first initiation

appeases the wrath of the murdered huntsman. And the second lifts up the veil of Isis, displays all the secrets of the everlasting world, explains (after it's own fashion) the fall and restoration of man, and furnishes to the epopt both a promise, and a description, of the *Civitas Philosophica*, or Kingdom of him, unto whom they were used to say *Thy kingdom come*. "For the God of this World hath blinded the minds of them which believe not." That system is not unlike the policy of the Nairs of Malabar; and must in several points agree with the ideas really entertained, though sparingly developed, by Mr. Owen of Lanark. But it aspires to nothing less than combining the sword of Nimrod with the altars of Mylitta, diminishing the number of offenders by reducing the standard of obligation to mere nature, and repressing the disobedient by the martial and Assassinian powers of tyranny. A community of goods, as far as it is possible, that is to say, a regulated publicity of life, must in the monarchy be imposed upon all *the governed*. And also a community of women, as regards the domestic rights of legitimacy and paternity; but probably with some regulations intended to prevent the recurrence of such disorders as even animal nature in a reclaimed state is liable to,

Quum venerem incertam rapientes more ferarum
Viribus editior cædebat ut in grege taurus,

and with others, to confine the numbers of mankind within convenient limits. Monarchy is to make it's peace with Nature, and the bands of Orion are to knit together in law those whom the sweet influences of Pleiades have conciliated in harmony. Such as the Eleusinians, were likewise that *Valley of Peace* who destroyed the Knights Templar and overturned the altars of Baffometus. But the longlived jealousy between those two sects, the Hellenistic and Scythistic, seems almost sufficient to mar the schemes of both, as it has done several times already, under the Cainites and Naamah,

under the Cushim and Helena, and upon some later occasions on which I will not now attempt to expatiate. Their complete reconciliation and amalgamation will form the short-lived triumph which is promised to the Whore of Babylon and to the Anti-Christ or False-Messiah, who will rise up hereafter in the threefold spirit of the Dragon, the Beast, and the False Prophet, commanding to worship dæmons, and forbidding to marry.

XVII. It may here be well to recapitulate briefly the series of human aberrations. Cain worshipped God and Satan as Evil and Good, giving preference to the latter for having made his parents philosophers, and regarding the former as *Fire* because his glory so appeared between the Cherubim. He founded the Magi; and he and his descendants invented tyranny, war, and castes. The family of Seth, being apprized that Enos was his appointed and elect son, imagined he was the promised Seed, and adopted such superstitions as he dictated to them. His followers worshipped God to the exclusion of Satan, but introduced angelolatry and astrolatry. He paved the way for polytheism, and gave rise to the Sabians as opposed to the Magians. Naamah the Cainite set up the worship of Eve, asserted the independency of her sex, and coalesced with the apostate descendants of Seth. Between her and them on one hand, and the Magi on the other, dreadful animosities arose. The Flood came. Cham restored the theology of Cain; superadding the system of cycles or periodic reproductions which the flood had suggested to his philosophic mind. Under Cush his son the patriarchs were heathen Magi. Nimrod, carrying on his principles, restored tyranny, war, and castes. His own mother afterwards turned against him, revived the worship of the Magna Mater, with gynæocracy and Amazonism; superadding to it the *Arkite* superstition. The enormous crimes and bloody wars of these two parties ended in the confusion of tongues, scattering of tribes, and subdivision of power; as those of their prototypes had ended in the Flood. Many of the Cushim and of those tribes who were

completely subject to them clove fast to their creed of Fire and Dualism. The residue of the nations, disheartened, but incorrigible, followed their own various devices for the time being; the best they could hit upon. But in secret they devised the most horrid and foolish mysteries in order to reconcile and compose the differences of a tyrant and a sorceress, whom they vainly esteemed to be (as Simon Magus and *his* Helena were esteemed) "certain great ones" and "the great powers of God." Such has been the character of the apostasy from God ever since the Confusion, i. e. from the commencement of the times of the Gentiles, to the end of which times it promises to endure.

NOTE 230 TO PAGE 437.

It has been repeatedly insinuated that nothing has ever yet shown the law of God to be opposed to polygamy, from which proposition, if it were true, consequences would flow very fatal to the importance, at least, of this whole question; a question upon which the established churches pagan as well as divine have usually been at variance with the mystagogues and the philosophers. Josephus, who was neither a Christian, nor a pagan, nor a philosopher, nor yet as it should seem a believer in Judaism, (see this vol. Part I. p. 1.) says flatly, *κατρίον ἐν ταύτῃ πλείοσιν ἡμῖν συνικνίειν*. Ant. 17. c. 1. s. 2.

In estimating the merits of a lawgiver, there is no valid distinction between what he permits, and what he directly enjoins or prohibits. He who prohibited acts of charity or (like Lycurgus) recommended theft, would not be so much abhorred as he who extended his bare permission to assassination. In fact, the whole topic of law turns upon encouraging the good, permitting the innocuous, and prohibiting the evil. Polygamy is an institution which engenders, of a necessity almost absolute, the most deadly of human passions, jealousy. It engenders that passion between rival mothers, and bequeaths it to a rival offspring. And, instead of giving it room to expend its violence, it confines it within the walls of a single house. It might be supposed that a polygamous house would be like a menagerie of wild beasts, with the partitions of the cages taken down. And so it would be; mankind must destroy that licence, or it would exterminate them, but for the application of a dreadful remedy. The partitions are *not* taken down; there *are* cages with bars of iron. Domestic tyranny, with a coercion of the fair sex amounting to actual imprisonment, is the necessary consequence of the system. Barbarism, brutality of manners, and public despotism are the ulterior consequences, and the kingdoms of Asia have been prevented from emerging out of slavery, cruelty, and moral turpitude by that impure doctrine of the Magi, adopted by Mahomet, and so perpetuated among them, more than by any other cause. That manner of living can not be called domestic, in which the house is somewhat of a brothel, but more of a gaol; and in which foreign slaves, carefully pre-adapted to their office, mount guard upon the prisons of their own mistresses. We must try every tree by its fruit, and prove every doctrine of which spirit it is. And is this the spirit of heaven or of hell? Is it the way of peace and pleasantness? or of madness, working desolation? There can be but one answer. If conspicuous instances are needed, what can we find in tradition or history more famous than those of Jason, Attila, and Alexander the Great? Cain founded the order of Magi, and their domestic institutes were stamped with the mark of the fratricide; it is they that "bear no brother near the throne." "*He is mine elder brother God do so to*

"me and more also, if Adonijah have not spoken this word against his own life."

Our object is not so much to vindicate Divine Providence from an imputation so terrific as that, of having given origin to these honours, as to see how the misapprehensions of some respectable persons on this subject have arisen, and how those circumstances arose which created the mistake.

In the beginning God created all sorts of birds, beasts, and other animals, in both genders, to increase in their kind. It is not declared that one pair only was made of each, nor that each animal was created in equal numbers of the respective genders, nor yet that there was the same number of each sort of animal. The affirmative of the second proposition may however be inferred. Gen. vii. v. 2. But man was created last and in a totally different fashion from them. God created one person, a man, but He created them wonderfully, both male and female in one, in His own image. In the sleep of the man He separated from his body one woman, and He caused them to be man and wife, and He called their name Adam. The first man, conversing with his Maker in innocence, was the first prophet also whom God inspired with a knowledge of the future. He was not yet a father and knew not, by any means of human judgment, how children would act towards their parents, or how the economy of families would be conducted in ages to come. But thus he sang: "This is now bone of my bones and flesh of my flesh. She shall be called Isha because she was taken out of man. "Therefore shall a man leave his father and mother and shall cleave unto his wife, and they shall be one flesh." The circumstance upon which alone all marriage depends was one in which polygamy was impossible, and that is a prohibition of nature. But the words of Adam are both a prediction and a law, and in them the inter-marriage of his posterity is declared to be a legal reunion of what in the first beginning were naturally one, the man and his one wife. They represent marriage and monogamy as simple synonyms. And so they are. The household of Mithridates exhibited certain conditions of society and human life, but *they were not* marriage, and the father of mankind would not have recognised even a similitude to his primæval institute. In the case of an unmarried brother, whose sister took care of his household, he would (on the contrary) have seen as strong a resemblance as the case admits of.

How well or ill the descendants of Adam respected his ordinances, and the image of God from which that man and woman were divided, we know not. Save only, that in the kingdom of the Cainites, and in that dreadful period which ushered in the flood, Lamech had two wives, Adah and Zillah. It is not doubtful with me (from a comparison of facts and traditions) that he was designated by the name of Phineus the Prophet. If so, we learn farther from mythology, that he committed his two murders in consequence of the sanguinary feuds between his two wives, there called Idæa and Cleopatra. See above, p. 332. We may arrive at the same conclusion without borrowing from the fabulists. Lamech, in his penitence, and in the last crisis of his fate, was visited by the Spirit which has spoken "since the world began" but never "came by the will of man;" and he delivered in the rhythmical tone of prophecy a prediction concerning his crimes and the

mysterious punishment reserved for them. And that song was begun thus; "Adah and Zillah hear my voice, ye wives of Lamech hearken unto my speech." I believe, that denunciations of crime and of its evil consequences to come are never addressed in that direct and personal manner by the prophets to any, except such as are its guilty authors and the meritorious objects of rebuke. Adah therefore and Zillah take their station in history by the side of Medea and Creusa, Roxana and Statira, Gudruna and Brynhilda; and (not being prisoners in the custody of eunuchs) that is their proper station.

The argument used in favour of polygamy, that it is useful for stocking uninhabited countries, can hardly be put forward in good faith; because the whole earth was uninhabited, and the peopling of it was the purpose and the express decree of God, at the very time when those transactions occurred, which inseparably connect the term of unity with that of marriage.

The deluge reduced the earth to the same state of vacancy, except only six more souls, as Adam and Eve had found it in. There existed the same need for replenishing it, and we find that no means inconsistent with the institution of marriage were employed for that purpose.

The posterity of Noah did not long continue to be Theists or to live under the law, but they turned their adoration to the powers of nature, and to the men and women who pretended that those Powers resided in themselves. Incest, polygamy, and poly-concubinage (which is a sort of polygamy, in which the rights of the wives and their offspring are not so ample, but which confers the title of wife) sprung up in the household of Cush, when he was king over almost all the human race. The order of Magi perpetuated the former abuse among themselves, and diffused the latter even among their congregations. By these means the regulations of God for the government of mankind fell into entire desuetude. His patriarchal church had of fact ceased to exist, and the appointed succession of Seth, through Shem the second son of Noah, who was father of the sons of Heber, lay so completely buried in idolatry that "Terach the father of Abraham and 'the father of Nachor served other gods.'" Josh. xxiv. 2. They were strangers not only to the second, but to *the first*, of the ten duties enjoined upon Mount Sinai. See vol. iii. p. 313, etc. And the said Terach is reported by tradition to have been one of the chief magicians employed in making idols for the Chaldees; the truth of which is confirmed by the incestuous practises which prevailed in his household. See above, p. 399. Of his numerous issue we are as totally uninformed as of all the other long-lived patriarchs; no catalogue being preserved of their tribes or nations. But, for certain purposes of sacred history, we are informed that in his 70th year he begot Abraham, Nachor, and Haran. Gen. xi. 28. A woman may no doubt have three living children at a birth. But it is more natural to suppose that Haran father of Lot was the offspring of another wife. That he had two wives we learn from Abraham; and Eutychius of Alexandria names them Iona and Tabitha, but supposes him to have married the second after the death of the first. Annal. p. 67. See Gen. c. xx. v. 12.

In this state of affairs God called Abraham out of Chaldæa into Syria, with a view to the founding of that limited church, which was to follow

upon the extinction of the universal. That person, notwithstanding the superstitions he had been bred up in, obeyed the Lord and abandoned the false gods of his father. Circumstanced as he was, it was even counted to him for some righteousness, that he did not disobey the express word of his own maker! A law was given to Noah for all men, another was given to Moses for one family. But to Abraham no law whatever was given, except the mark of election set upon his household. Abraham and Lot were apprised that the gods of Chaldæa and Canaan were no gods, and could therefore infer, that the cruelties and obscenities perpetrated under their sanction had no sanction. But of moral law-giving they received not an iota, no more than did Terach, Nachor, and Serug, their ancestors.

No part of the war carried on against our faith is more stamped with unfairness and fraud, than that which I am about to advert to. The facts recorded in Scripture were all recorded for human use and advantage. But the averment of certain individuals having done certain acts can never imply a commendation of those acts. Not, although the person seems upon the whole to have been acceptable to the Lord; for sins of the first magnitude were committed by divers persons of that sort. And those who lived under false laws and were educated in ignorance were not offenders, but sometimes righteous men, in the observance of usages still more detestable than polygamy; as when, in compliance with a deceiving law, they made before Moloch's altars even the heroic sacrifice of Mount Moriah. The merits of particular people, and of their particular acts, under their particular circumstances, is a topic fraudulently irrelevant, when the question is, whether a given law be parcel of God's permissions and prohibitions, that is, of God's law, or of the corruption and the apostasy. †

Abraham had one wife, Sarah, and he had no other wife or concubine-wife in her time, that we are aware of. But Sarah being naturally barren, which was the greatest of stigmas in those days, was unhappy; and she therefore resorted to a scheme, which was sanctioned and recognised by the laws of that emigrated Chaldæan family, the *supposition* of children. It appears to have been what we call a fiction of law. One of the maid servants was had with child by the husband, put to bed with the wife, and so delivered, that the attendants should receive the child from inter genus of the wife, and not of the natural mother, by an understood connivance. Gen. c. xxx. a. 3. Abraham in compliance with her request *went in*, once, *unto her maid*, and begot Ishmael; who, being afterwards disavowed by Sarah, was then considered in the light of a concubine's son. If that fact had any thing to do with the subject, which it has not, we could only say of it,

Dux fœmina facti.—

Quid tum?—tum facti fœmina dux fuit—Oh!

However, we know that the motives of that imperious woman were not pure ones, that she conceived no affection for her adopted offspring, but bore towards him a novercal heart, and towards the maiden whom she had used for her own ends the hatred of a rival. The Lord preserved the mother and child from death; and so this drama of the Two Mothers is not a regular

tragedy. But even here the character of Medea or Roxana makes it's appearance in the dramatis personæ. Abraham, whatever were his motives for so doing, did confine himself to one wife. "And after Sarah's death, he *again* took a wife, and her name was Keturah." Gen. xxiv. 67. xxv. 1. As the law of his ancestors had not been superseded by any new revelation, he possibly acted thus from it's manifest convenience, and not in a belief of it's rectitude and obligation; and if so, that cannot be "counted to him for *"righteousness."* For "verily he would have had his reward" in that instance; and which way it was, we know not. The name of Rebekah sister of Laban comprehends the whole domestic history of Isaac. And we arrive at Jacob or Israel. Jacob was like his father a servant of God, as opposed to the "*other gods*" of Terach. And the like must be supposed of Laban, son of Bethuel, son of Nachor the twin brother of Abraham. But in the family of the latter the traditional forms of Chaldæan worship were not disused, and he had teraphim. See above, vol. iii. p. 315. Jacob was married to the two daughters of Laban at the same time, which is the first polygamy recorded in Scripture since the days of Lamech the Cainite. He had received no law or rule of life, except being forbidden to marry a Canaanite; which is the second step preparatory to the Levitical law, circumcision being the first. As to his merits, we know that he was a man of frailty and wanting integrity in some of his dealings. But whether his second bargain for Rachel was one of his misdeeds or not, no man can tell, for the reasons above shown.

I spoke of steps preparatory to the law; but it was not less than four centuries after the call of Abraham, that the law was given. The Hebrews of his line were multiplied into a nation, and sojourned first in Syria, and afterwards in Ægypt. Their customs and morals during that time are not stated, and would be facts without an inference if they were.

Moses was appointed to lead forth the chosen people, to deliver the law, and publish the scripture. The objects of those revelations were, first, necessary instruction, and secondly confutation of errors. Although polygamy did not exist in Ægypt, the inversion of the sexes and supremacy of the weaker was one of it's most ancient rules. And the memory of their father Jacob would naturally unsettle the people's minds on the former head. The earliest delusions of heathenism were to be eradicated. For that reason the first pages of sacred writing were dedicated to the mode and mystery of Adam's God-like creation, to his marriage with Eve, to his prophetic declaration of that ordinance for ever, and to her inferiority, her desire to him, and his rule over her. So, the divine law was republished, without the possibility of any one either supposing it to be *changed*, or supposing it to be *new*, because it was by a verbal and literal repetition of the words of Adam and of the Lord. Whether the unity of marriage is reasserted in the code entitled Leviticus, or not, is in dispute. It is translated in our Bible in the alternative, "*neither shalt thou take a wife to her sister (or one wife to another)* to vex her, to uncover her nakedness, beside the other in her life-time. Levit. xviii. v. 18. authorised version and margin. Being placed exactly between the incestuous offences and the miscellaneous ones, it may be either the last of the one or the first of the other. *Sister* is sometimes used to

signify *other woman*, and therefore it has been interpreted *ne quis uxorem uxori superinduxerit*. Rabbi Ami cit. Selden *Uxor Hebr.* p. 44. One argument in support of the latter construction is in the reason assigned; polygamy is certainly vexation and domestic strife, but there is no pretence for saying that a sister is more vexatious than a stranger, if so much so, or that Leah and Rachel were more unhappy than other tenants of a divided couch. If the prohibition were a continuation of the previous topic, the reason for it would evidently be the same, "for she is her near kinswoman." But the conclusive argument is in that rule of human discourse by which a particular negative affirms the general. "Thou mayest not have two wives, who are sisters, at one and the same time," and "thou mayest have two wives at the same time provided they be not sisters," are the self-same law as to permission and as to prohibition. Therefore, if this verse does not forbid bigamy, it absolutely declares it to be an inoffensive practice; which is contrary to Genesis, and to the spirit of another law. "If brethren dwell together and one of them die and have no child . . . her husband's brother shall go in unto her and take her to him to wife." Deut. xxv. v. 5. But, suppose the brother had a variety of wives, was the survivor to adopt his whole haram, or else be unshod and spit upon by half a dozen of disconsolate matrons? The wording of that law and of the allusion to it in the gospel proves that *wife* and *widow* had no plural in the divine legislation.

Such being the law of Moses, we hear nothing of it's violation until the last decay of his original constitution. Subsequent to the massacre of the tribe of Benjamin and rape of Shiloh, and immediately previous to the capture of the ark, in the fatal pontificate of Eli, one Elkanah had two wives, Hannah and Peninnah. What were his character and notions, we do not know, farther than that he yearly performed sacrifice to the Lord of Hosts at Shiloh. But we are informed that he did so under the ministry and in the presence of Eli's miserable sons, Phineas and Hophni, who introduced at the door of the Tabernacle of Shiloh the same rites that defiled the portico of the Babylonian Venus, "sons of Belial, they knew not the Lord." 1 Sam. i. v. 2. 11. v. 12. v. 22. Such an instance argues less than nothing. And a striking phrase occurs. "The Lord had shut up Hannah's womb. And her ADVERSARY also provoked her sore, for to make her fret." Two persons filling the like station and standing in the same relation to others are usually called *fellows*, or *colleagues*, or *companions*, or by metaphor *sisters*; but we here read that a fellow-wife is an adversary, and that enmity is a property inherent in the very nature of polygamy, dividing the house against itself. That verse is an apt commentary upon Levit. xviii. 18.

The language of Christ and his apostles drives us to the same conclusion. "Have ye not read (said Jesus) that He which made them at the beginning made them *male and female*, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife, and the twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Matt. xix. 4, 5, 6. Thus we see the primitive canon republished for the second time, by means of literal repetition of the words of Adam, with the addition of an avowal, that those words were of God himself speaking through the lips of

the prophet. They are totally suppressed by Josephus. Paul writes to the Ephesians, "He that loveth his wife loveth himself; for no man ever yet hated his own flesh, but nourisheth it and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. *For this cause* shall a man leave his father and mother and shall be joined unto his wife, and these two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church." Ephes. v. 28—32. If marriage be such, how is it possible to deny it's essential unity, unless Christ shall be said to have more churches than one? The injunction, "to avoid fornication let every man have *his own wife* and let every woman have her own husband," is so plain, that it is wonderful any body should yet have doubted. 1 Cor. vii. 2. X

We must therefore inquire into the real value of those passages of history and doctrine, which have raised up speculations so dishonourable to the Divine wisdom and goodness. Eve was Adam's wife and not his concubine, for there was no distinction, then, of rank or possessions. But both of those terms denote a married woman, and a relation equally legitimate. Those who were desirous to marry their inferiors, perhaps even slaves of a foreign nation, used to limit the contract in such a manner as to reserve to the wife a dowry, and to the children an inheritance, out of the family possessions, suitable to their humble origin. Therefore when we read of a Levite taking to him a concubine wife, we have no reason for imagining that he had any other wife. Judg. c. xix. v. 1. Sarah was Abraham's only consort, his *isha*, whereas Keturah who was in like manner his sole consort is twice called by the Hebrew name for concubine. Heidegger Patriarch. vol. ii. exerc. 3. c. 63. Abraham sent away the children of his concubines, viz. Ishmael and his family and the sons of Keturah, with gifts, in the life-time of Isaac; but Isaac inherited all that he left behind him. Gen. xxv. v. 6.

The next person I will allude to is Gideon, who had many wives in his house at Ophrah. Judg. c. viii. v. 30. That person was Judge of Israel, so that *his* conduct was undoubtedly criminal. See Deut. xvii. v. 17. Moreover, he was a schismatic during his residence at Ophrah, and made an ephod, though he was not a priest but a Manassite, and "it became a snare unto him and unto his house." And presently after his death the Israelites went over to the Baalim. His polygamy is no more to the purpose than that of the Great Mogul, except that it is less excusable.

It is provided in Deuteronomy that "if a man have (*ἂν γυναικας ἀνδρῶν*) two wives one beloved and the other hated" the son of the last-mentioned shall not be deprived of his birth-right, if he be the eldest. C. xxi. v. 15.

That provision is applicable to two cases: that of a man who having two wives in succession, either by death or divorcement, wishes to favour the stepmother of his elder child; and that of a Persian, Chaldaean or other proselyte who, being admitted to be "as one that is born in the land," has nevertheless more wives than one. Exod. xii. 48. And here we should say a word of divorcement. The only lawful dissolution of the reunion of Adam and Eve was in case of the wife's committing adultery. It was so from the beginning. Moses however "because of the hardness of your hearts suffered" you to put away your wives, but from the beginning it was not so."

Matt. xix. 8. The bill of divorcement could only be served upon a woman in whom *some uncleanness* had been found. Deut. xxiv. 1. Which probably means any foul malady or cause of disgust, as well as incontinency, since the words of our Saviour demonstrate that the meaning is not confined to the latter. How plainly do we discern in this licence the anxious desire to exclude the horrors of polygamy! For there would have been no need to dismiss the unclean wife if another consort (of either class) might be superadded to her. The Jews of later times lost sight entirely of the point of uncleanness, and Josephus asserts with deliberate falsehood that Moses allowed the bill to be served "for any cause whatsoever." Ant. L. iv. c. 8. s. 23.

"Joash did right in the sight of the Lord all the days of Jehoiada the priest. And Jehoiada took for him two wives. And he begat sons and daughters." 2 Chron. xxiv. 2, 3. That is to say for Joash and Joash begat, etc. Josephus, Ant. ix. c. 7. s. 1. Contra Septuagint. The high-priest could marry neither a harlot, nor one divorced, nor a prisoner of war, nor a widow, *μὴνι δὲ αὐτῷ δίδωκε γαμῶν παρθέτων*. Joseph. L. 3. c. 12. s. 2. In the version of the 70 Ἰωδαί is probably an error of transcribers for Ἰωας. The case of Joash is that of the Jewish kings in general, and that is the most curious part of our present subject.

Saul, David, Solomon, Rehoboam, and Joash indulged in polygamy. The former left several concubines who passed into the hands of his successor David. And that is the most famous instance, because it is alleged that a divine sanction was therein given to polygamy in general, for which purpose Josephus interpolates the words *ὅς δικαίως καὶ νομίμως ἡγαγέτο* into Nathan's prophecy. Jos. Ant. vii. c. 7. s. 3.

The Lord said, by Nathan, "*I gave thee thy master's house and thy master's wives into thy bosom,*" from which it has been sought to be inferred, that the possession of them was not improper. But that argument will not bear inspection. The more David possessed the less pretext had he for robbing others. But as to the matter of giving, all that the most rapacious of men ever took, was given them by God. "*I will give it into the hands of strangers for a prey and to the wicked for a spoil.*" Ezek. c. vii. v. 21. But the greater the spoil the wicked had obtained, the greater shame for him to take more.

The argument that does arise upon the history of the kings is of a totally different nature. There were two sorts of kings in Israel. Moses was king in Jeshurun. Deut. xxxiii. v. 5. But his kingdom was not hereditary, and God raised up a succession of other patriarchs to judge His people. The Hebrew language is not the only one in which Judge and King may be expressed by one word. It was so in the ancient Greek of Hesiod. Op. et D. v. 38. The other sort was that hereditary and splendid form of monarchy, which the imitators of Nimrod exercised among the Gentiles. Such a king was the usurper Abimelech, son to the misguided Gideon, of whom above. And such was the series of kings afterwards established, not by their own encroachment upon the people, but by the rebellion of the people against God.

Moses in his last law, before he departed, said, "Thou shalt in any wise

“set him king over thee, whom the Lord thy God shall choose; one from among thy brethren thou shalt set king over thee; thou mayest not set a stranger over thee, who is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Ægypt to the end that he should multiply horses, for as much as the Lord has said to you, Ye shall henceforth return no more that way. *Neither shall he multiply wives unto himself, that his heart turn not away.* Neither shall he greatly multiply to himself silver or gold.” Deut. xvii. v. 15—17. The prohibition here does not imply that Hebrew subjects might multiply wives, but that the *kings* of neighbouring states used the prerogative of so doing. And it does imply that an apostasy from God was no improbable consequence of such a license. As the succeeding history fully verifies.

Was that prohibition directed to the kings of the order of Moses, or of that of Saul, or to both? It may be proved that it was addressed to the former only. David turned not aside from any thing the Lord his God commanded him all the days of his life, *save only in the matter of Uriah the Hittite.* 1 Kings, xv. v. 5. Now, that could no way be true, if he had transgressed the solemn and explicit law given by Moses to the succeeding kings of Jeshurun. He sinned only in adultery, not in polygamy. It must therefore be fully conceded that David did not turn aside from any commandment when he multiplied wives. And Joash also “did right in the sight of the Lord.”

In the old age of Samuel the people revolted against his sons, whose administration was corrupt, and impiously demanded another form of government than that appointed for them. “Make us a king to judge us, LIKE ALL THE NATIONS.” And the Lord said, “Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them.” And Samuel told the people, that their new king would take their sons to drill them into a regular standing army. He would take the best of their lands and a tithe of the remainder. And he would take their daughters to be confectionaries, and to be cooks, and to be bakers. It is not express that he would take them to be concubines, for this reason following: all the kings of Judah and Israel kept up the burthensome establishment of a court, but all did not indulge in the personal license of the Gentile kings. But they were made kings *like those of all the nations*, in every thing except idolatry, and that they were so, was a curse imposed upon a people who had rejected God. Their handmaids were, by the self-imposed law of the Israelites, subject to all the conditions of royal servitude;

Την δ' ἔγωγόν σου λυσω πρὶν μὴν καὶ γῆρας ἰσπίην,
'ἵσταν ἰσχυρομένην, καὶ ἵμεν λιχὺς ἀντιταύσαν.

The heathen institution of kings, made in the likeness of those of Tyre, Zobah, Damascus, etc. was productive of great misfortunes to the people, and of apostasy in some of their princes, in Solomon especially.

It follows from these remarks, that the domestic law was never for a moment altered as regards the people, but that their kings were placed out of its

pale at the demand of the people, to punish their sins, in as severe a way as Heaven can punish men, viz. by granting their inexpedient requests. And such was the case. The polygamy of a subject is nowhere to be met with under the Kings. The greater number of the Rabbis reject the doctrine of polygamy, except only as regards their kings; but to the latter they allow the fanciful number of eighteen wives. Selden Uxor. Hebr. p. 42. The difference which existed between the successors of Saul and their subjects, in point of matrimony, appears in a particular exemption of the king; *jure levitatis nullam ducit*. Tract. de Synedr. Mischn. part IV. p. 217. Although raising up seed of the blood royal was, *cæteris paribus*, more important than raising up that of any other house. The luxurious excesses of the tyrannus in Israel were not forbidden, only because the very existence of that person was forbidden by the divine law, and set up by human perversity with God's wrath, *Jove non probante, uxorius!*

The last topic I shall advert to is the language of St. Paul to Timothy and Titus. "A bishop then must be blameless, the husband of one wife, "vigilant," etc. 1 Tim. c. iii. v. 2. Tit. c. i. v. 6. Certainly if these words were a prohibition of episcopal polygamy, they would express the lawfulness of it to all other persons. But that is alone sufficient to demonstrate that they have no such meaning. For if they have, they are an open and direct encouragement to such practices on the part of St. Paul, in violation of the laws of the Roman empire, and contrary to the known manners of the primitive church. But we know that he did not recommend marriage at all to the faithful, in their then perilous and precarious state. And we know that the idea of polygamy being lawful never entered the mind of any one of the Catholic fathers; which could by no possibility have happened, if there had been two plain texts of the apostle to that effect. On the contrary, it was a matter of early discussion, whether second marriages were consistent with salvation or not.

These passages prove the affirmative of that now forgotten question, but they forbid the bishops from contracting any such. The Pontifex Maximus and the Flamens were required to be husbands of one marriage only, and in like manner the Flaminica might not have a second husband. Tertull. de Monog. c. 13. *Unico gaudens mulier marito* affords the meaning of the apostle. *Notandum est* (says St. Jerome) *quod in sacerdote etiam aliis licita prohibentur*. Hieronym. in Tit. i. 6. vol. ix. p. 173. Theophylactus observes on the same verse, "to rebuke the incontinent, he says *μὴς γυναικὸς ἀνὴρ*, for how should he be a good head of the church who cherished "no love towards his departed wife?" The reason of the distinction is very obvious. Marriage is "a mystery concerning Christ and the church," and that mystery can be perfectly represented by no matrimony save that of Adam, who never had a second bride, and never could have, not only quia non erant feminae aliæ, sed quia IDEO non erant, ne primitivæ generis duplici matrimonio contaminarentur. Tertull. Monog. c. 4. The high-priest in Israel was an image of Christ. And the bishops were images of His Melchisedecian priesthood, not under the law given to the hard-hearted, "which was not good," but under the perfect law. The high-priest might not marry a widow. Levit. c. xxi. v. 14. But I do not know where Ter-

tullian found the express prohibition of his second nuptials, unless he construed the 15th verse of c. xxi. in that manner. See Tertull. de Exhort. Cast. c. vii.

Upon the whole matter it is abundantly shown, that the law of monogamy was published to Adam and by him, republished by Moses, and a second time republished by Christ, and that all deviations from it have been acts of human corruption; either the depraved laws and usages of whole nations seduced into disobedience and living in error, or the sinful acts of individual transgressors, such as Gidson was.

MONARCHY OF THE SOL-IPSE.

Barbare sacerdos Mithræ, et collusor! Solem tantum colis Mithram, locorum mysticorum illuminatorem et conscium.—Archelaus ad Manetem, p. 63.

I. IN my long note upon Origen, I had occasion to point out the tripartite division of false theosophy, viz. the heathen or pagan, which rejected the truth; the Simoniac or hæretical, which professed to accept, but corrupted and ethnized, the truth; and a third, which was more nearly akin to the latter than to the former, but which carefully dissembled all connexion with the latter. They professed to be heathens and were hæretics. This third was the system of the Mithriacs, properly so called, or worshippers of the Pythagorean Sun in the person of Mithras the Huntsman. Organizing that system was the great work in which Ammonius Saccas had much success, in spite of the bad faith of Herennius and Origen towards him.

But the opposition of the Mithriacs to the Christians was not a thing of his creation. For we learn from St. Justin the Martyr, that the rites and mysteries of Mithras were, in his time, set in direct opposition to those of God. In his Dialogue with Tryphon, he informs us of a fact in sacred history not otherwise known; that the Holy Virgin for fear of Herod was delivered in a cavern adjoining to the small town of Bethlehem, of which circumstance he professes to discern a prediction in Isai. c. xxxiii. v. 16. But the Mithriacs interpreted that verse with respect to the *spelæum* or cave in which

the worshippers of Mithras were mystified. And, in farther reference to that verse, and in imitation of the Christian Eucharist, bread and water were (as he says in his First Apology) administered to them, with a certain formula of words. The same sect availed themselves of another conformity, the worship of our Saviour on *the day of the Sun*; a custom adopted, as Justin correctly says, because on that day He was raised from the dead, and "being crucified on the " day preceding that of Saturn, He appeared to his disciples " on the day following it." But the Mithriacs kept Sunday as a holiday to Anti-Christ, because they regarded that tyrant as an incarnation of the Dæmon of the Sun. From the times of Hadrian and Antoninus Pius, under whom Saint Justin flourished, to this time, the Mithriacal superstition has undergone no material change, and it's organization continues to exist.

A good deal of remark was formerly excited by a work entitled *Lucius Cornelius Europæus de Monarchiâ Solipsorum*, and translated into French with a commentary. It was first published at Venice¹ in A. D. 1645, and the next edition in 1652 ascribes it to Father Melchior Inchoffer, an Austrian Jesuit. It is a work of which it is impossible for any one, not possessed of the key to it's ænigmatic style, to apprehend the contents. The imaginary names of people and places are quite as grotesque as those of Rabelais, without giving, as his often do, an intimation of their own meaning. They are either framed at random, so that a knowledge of the *facts* alluded to could alone explain to us the persons and places, or they are framed upon a principle of cypher or steganographia. Which latter I do, of preference, suppose to be the case, as I think that in some particular instances it may be shown to be so. It has been universally regarded as a bitter invective and satire against the Society of Jesus. One person conjectured that Gaspar Scioppius might be the author (*sive Scioppius*²,

¹ The Dutch edition of 1648 is merely a reprint of the first.

² Otto Tabor cit. Bayle in *Inchoffer*.

sive quis alius) for no other reason than his bitterness against that society. Father Julius Clement Scotti³, one Gabriel Lermæus, and one Contareni, have been named as it's authors for the same reason. But the famous Jansenist Monsieur Arnauld⁴ says, it is *certain* that Inchoffer was the author, and no serious doubt seems to exist on that point. It is however impossible to discover any internal evidence of it's being directed against the Jesuits: those sarcasms which are intelligible, and are supposed to be anti-Jesuitic, are such as might with propriety be used against any body of men, who arrogated to themselves wisdom and power; and those in which more appropriate significations are contained are not susceptible of explanation. Of external evidence, none is offered to us. Thus much may safely be said, that it is not a satire against the Jesuits. We shall even be able to discover it's real object, which is (however) a widely different thing from interpreting it's details.

The ancient Monarchy of the Solipses boasts of⁵ this origin.
 "The raven, sent out of Noah's ark, picked up an eagle's egg;
 "but dropped it again, being allured by the scent of carrion.
 "The egg fell upon dry land, and the rays of the sun carried
 "it up to the rainbow. Out of that egg were hatched the
 "mighty men who built the Tower of Babel. After the

³ Nicéron, who advocates that opinion, admits that Scotti did *not* come to Rome at the age Lucius Cornelius did, that he *never* was a barrister, and that forty-five years was *not* the term of his continuance in the order. But all this (as he would have us believe) was said falsely, to avoid recognition.

The reasons for assigning it to him, independently of his quarrels with the Jesuits, are, that in one of the mysterious sentences the author declares himself to be born in florentissimo Europæ regno ubi aves aquas findunt, viz. at Placentia on the Po, where there are swans; that in another (in the dedication to Leo Allatius) he is said to have travelled in sancta Palæstina loca, and Scotti made a pilgrimage to Loretto; that Lucius is a sort of anagram for Julius, and that Europæus may be formed from *ευρωπω*; which Hesychius interprets *εσχιωτης*, and *εσχιωτης* resembles Scotti. Cornelius, he adds, may allude to the square bonnet of the Jesuits. Nicéron Mém. pour servir à l'Histoire des Hommes illustres, tom. xxxix. p. 68—72. From all which I conclude, that there exist no reasons for ascribing it to Scotti.

⁴ Cit Bayle, *ibid*.

⁵ Monarchie des Solipses, p. 27—9.

“ confusion of tongues they went to Sodom, and were so
 “ hospitably received by Lot, that they undertook to take
 “ care of his family ; but having neglected their charge, in
 “ suffering Lot’s wife to look backwards, they and she together
 “ were turned into one statue of salt. The magicians of
 “ Pharaoh broke off a fragment of that statue for certain
 “ magic uses. And that fragment contained the ancestors of
 “ the Solipses. Pharaoh took it with him when he was pur-
 “ suing Moses, and dropped it in the Red Sea. The sea melted
 “ it ; and it produced the Solipses who have been multiplying
 “ ever since, and have never ceased to illuminate the earth as
 “ the sun does, and to be like the rainbow a token of peace
 “ between God and man.”

I ask, whether any one word of this can apply to the So-
 ciety of Jesus. The mystic egg, the rain-bow, and the raven
 are known topics in the Bacchic, Orphic, and Druidical arcana.
 As to the ark of Noah, “ the *royal art* (as we read⁶) was
 “ carefully handed down by Mathuselah, who died but a few
 “ days before the general deluge, and who had lived 245 years
 “ with Adam ; by whom he was instructed in all the mysteries
 “ of this sublime science, which he faithfully communicated
 “ to his grandson Noah, who transmitted it to posterity.”
 Again⁷, “ after the flood the professors of this art, according to
 “ ancient traditions, were first distinguished by the name of
 “ Noachidæ, or sons of Noah, afterwards by that of sages or
 “ wise men, instructed like Moses in all the wisdom of the
 “ Ægyptians, Chaldeans, philosophers, masters in Israel, etc.”
 As regards the pillar of Lot’s wife, in which the Solipses were
 included after they left Sodom, let us remember that it was
 situated at Zoar, the *station of the Essenes* who adored the
 Rising Sun. “ The Sun was risen upon the earth when Lot
 “ entered into Zoar.” The architecture of the Babel Tower
 and the magic of Pharaoh are also such notorious topics among

⁶ Rev. Dr. Ashc’s Masonic Manual, p. 37.

⁷ Ibid. p. 40.

lay fraternities, that he who runs may read a tale of the Temple, of the Valley of Peace, or of Rosy-Cross, and not the boasting of Loyola's disciples. Upon what ground, it will be asked, does the commentator adapt this to the Jesuits? upon the alleged boasts of certain Jesuits concerning the antiquity of their society. He supports this argument by citing a passage, in which it is said, that *there is no society more ancient than their's, that it was older than the apostles, was founded at the moment of our Saviour's conception, and it's first mansion was the Virgin's womb. Taking this even literally, I cannot understand how that can bear date from Noah's ark, which only commenced at the conception! But all this is a mere figure of pulpit eloquence, idle enough, and innocent enough, in which the society are described as being pure and perfect worshippers of Jesus, and, *as such*, a congregation that has existed upon earth ever since the annunciation, that is, ever since there have been any Christiani a Christo or (which is the same thing) Jesuitæ a Jesu. They never did pretend, by way of fact, that their association was an ancient one or handed down from the fathers. The book in which they most extol themselves is actually entitled *Imago sæculi Primi*, meaning neither the first after Noah, nor yet the first after Christ, but the first after Loyola; and that man is perpetually termed their founder, inventor, institutor, and the like.

I am pleased at having been able to confute the vulgar theory concerning this work, without showing in what quarter the Solipsian pedigree may actually be found. Which I will now proceed to do. Francis Mercurius Van Helmont was born in 1618 and m. 1699. He was an Alchemist, an Illuminated Rosy-Cross, a Zoharite, and an admitted member of the community of Gipsies. He held the doctrine of the Permutation or as it is termed *Revolution of Souls*, the same which was propounded at so much length by Rabbi Jitzchak

* Father Valderrama Canon. Ignat. p. 10. cit not. in Solips. p. 32.

Loriensis. A soul may emanate from one living man into another, without ceasing to exist in the former. Helmont informs us that after the deluge the children of Noah journeyed towards Shinar, built the tower of Babel, and were dispersed. But their souls were all united in that of Abraham, as well as the souls of the Ægyptians and of the Sodomites. Lot's wife when she looked back upon Sodom did by her love and compassion draw all the souls of the inhabitants into her own and was straightway transformed into a pillar of salt. The soul of Lot's wife passed into those of her two daughters; and their souls passed into Lot's upon a well-known occasion. Lot's soul revolved into Abraham's. Abraham, let us observe, has now got within himself all the souls of the Babel architects and of the men of Sodom. They descended into his posterity the Israelites, who went into Ægypt. The Israelitish women formed alliances with the Ægyptians. And their progeny were the people that were drowned in the Red Sea⁹. So says Van Helmont. And it is beyond possibility for any man to doubt, that that fanatic is speaking of the same matters to which the satyrist had alluded. It comes to this. Will any body believe that the Jesuits and their General are alchemists and magicians of the Paracelsian school, of that school which is eternally inveighing against the church of Rome? And I will speak to that point in a little while.

II. The doctrine of the Solipses (says Lucius) was drawn from a Pentateuch¹⁰ which they had corrupted with their commentaries. The Jesuits have usually advocated the plain sense against the mysticism of Origen, against that of Port Royal, against natural philosophers, and all who seemed to depart from the severest orthodoxy. No commentary of their's ever corrupted the Pentateuch. But I have already shown how the Essenes have corrupted or even annihilated the Pen-

⁹ See the Macrocosm and Microcosm of F. M. Van Helmont, p. 117—127. London, 1685.

¹⁰ Monarchie, p. 26.

tateuch, and how the inheritors ¹¹ of their doctrine are still in possession of their commentaries, and, adhering to their insane paraphrase of Moses, reject Christianity together with all the residue of Scripture. F. M. Van Helmont ¹² published an equally monstrous interpretation of the Four First Chapters of Genesis.

Some of the Jesuits seem to have acquiesced in the opinion that the Monarchy of the Solipses was an attack upon them ; and especially Father Papebrock. I do not wonder that they, accustomed to be assailed by anonymous lampoons, and seeing a volume, which described an organized society like their own, which was not intelligible, but which was affirmed to be an insult directed against them, should suppose that it really was so. Papebrock understood it *veluti innuere volens* ¹³ *quod Societas soli sibi arrogare nitatur omnia*. But in so saying he proves that he (for one) had not even read the book with attention. The work informs us expressly, that its title is not formed from *solus ipse*, but from *Sol ipse*. "Every Sol-
" *ipse is a Sun* ¹⁴ sufficient to light one world, and their
" monarch to light a thousand. The whole of that is signi-
" fied in the name Solipse." A Mithriac society (such as the Essenians, and others, who adore the Sun as God made visible, and God as the intelligible Sun, the Trittenheims, the Campanellas, the Giordano Brunos, the Arndts, etc. etc.) must be designated. It may seem odd at the first sight that any individuals in such a monarchy, except the king, should be honoured with the title of the *Sun himself*, but that is a correct appellation with respect to the Mithriacal initia. In them the sixth degree of initiation, ascending from the lowest, was that of ¹⁵ Helios. I need not ask of what class they are, with whom

¹¹ Above, p. 434.

¹² Amst. 1697. See also John Picus of Mirandola employed on the same mischief in his *Heptapl.* p. 40, 1.

¹³ Hist. Act. Carmelit. c. 10. cit. Bayle in *Inchoffer*.

¹⁴ Monarchie, p. 35.

¹⁵ S. Jerom. ad Lætam, tom. i. fol. 19. ed. 1546.

even in Christendom the Sun is a venerated symbol. "The Pythagorean system of philosophy¹⁶ also points out to us (says Dr. Ashe) "a reason for the figure of the sun being introduced into the lodge, as being the centre of the planetary system, as well as the *emblem of the Deity*. This grand emblem was a symbol expressing the first and greatest principle of his (Pythagoras's) doctrines. This was also a representation of the *Abrax which governed the stellary world*, and of our diurnal revolutions!!" The reverend author has not introduced any new profession of faith in his Manual; the declaration¹⁷ made by the Masons to King Henry the Sixth made mention of their various secret arts, and among others that of "winning the faculty of Abrac." The absolute monarchy of Pythagoras (who passed himself off for the god Apollo) was asserted in the words *Iipse dixit*; could not Dr. Ashe have further informed us that the full sense of those words was *Sol Iipse dixit*? Turning from this divine to those others who are called Jesuits, we shall find no application to them. Galileo had not any more strenuous opponents than that body; and at any rate there never were a set of divines who profest a more truly Christian indifference for the created lights of the day and night.

The Solipses admit the resurrection¹⁸ of the dead; but they only do so, as respecting the subjects or friends of their monarch. The Jesuits have always maintained an orthodox opinion concerning the general resurrection. But the secret mystics hold a different sentiment; that the soul is cast abroad into the metempsychosis, or Protean changes of Nature, except as to those who, being mystified in the great mysteries, rise again with their bodies at the coming of Anti-Christ.

III. Lucius Cornelius was driven out of the monarchy, on the ground, as the sentence against him ran, "that for forty-

¹⁶ Masonic Manual by Rev. J. Ashe, D. D., p. 113.

¹⁷ MSS. H. VI. in Preston's Illustr. p. 136.

¹⁸ Monarchie, p. 37.

“ five ¹⁹ years he had been only nominally a Solipse, that he “ had ridiculed their Divinity, that he had neither abandoned “ the *law of nature* nor the *gospel of the Crucified*, that he “ had declared against their own laws, had refused to submit “ to them his will and judgment, and is therefore banished “ from the kingdom within three days.” Abandoning the law of nature can, I think, only be understood to mean the Platonic enormity; and we must consider that this work is an attack upon a society, and not upon individuals. Whatever any individual persons may have done, it never to this day was insinuated, that Loyola’s fraternity was such, as the mention of the city in which Lot sojourned signifies the Solipses to have been. But such was the imputation cast upon the Templars, not as upon mere individuals, but as being a general usage of their monarchy or magistracy. So, it would be madness to impute to the Jesuits, as a body, the denegation of Jesus, although that body may have contained individual infidels; but it was a ritual ceremony of the ancient Templars to trample upon the crucifix and deny the Lord. It was the fashion (or rather it was the compact between philosophic authors), in the eighteenth century, to doubt the truth of those imputations, but the truth of them is more apparent from day to day.

I have stated the general meaning of the word Solipse. But those people have another and, as it were, a sacred language—the same, no doubt, which is called “ the universal ” ²⁰ “ language of Masons ;” and, in that language, it has an ulterior sense. “ The name *Solipse* is, in the Magogian ²¹ tongue, “ *the providence of all the Gods*. They have not one tutelary God only ; but their monarch enjoys such great credit, “ that all the Gods respect them.” It is not necessary to repeat, how the Mithriac doctrine, that of Heliogabalus, Alexander, Aurelian, and Julian, united the worship of all the gods in that of the Sun ; the two former going so far, as not

¹⁹ P. 296.

²⁰ MS. Henry VI. in Preston, p. 136.

²¹ Mon. des Sol. c. 5. p. 34.

even to exclude God Himself from their pantheon. But nothing has reached my knowledge, concerning the polytheism of the Society of Jesus.

No Solipse is thoroughly (au fond)²² acquainted with the laws of the Monarchy he belongs to. The nobles of the realm salute *one another* whenever they meet; but the people do not salute *them*, having that privilege²³ of equality from their king. Say rather, because they do not know who *really* are the high-caste Solipsians. These remarks might apply to any secret association, and are cited as illustrative merely, and not argumentative.

The subjoined diagram is placed opposite to page 123 of the Latin edition of 1648. I cannot pretend to explain such trash minutely. But a single glance will show any man of common information that it involves no Jesuitic secrets.

| | | | | | | |
|-------------|--------------------------------|-------------|--------------------------|----------------------|-----------------------|--------------------------|
| R. NATURE. | M. DEI. H. Naturalis. | Mundus. | R. Oriens. | O. Merid. | T. Occid. | A. Aquila. |
| | | Annus. | Ver. | Æstas. | Autumn. | Hyems. |
| | | Homo. | Puer. | Juvenis. | Vir. | Senex. |
| | | Elementum. | Terra. | Aqua. | Aer. | Ignis. |
| O. LEGIS. | E. PATRIS. O. Rationalis. | Hierarcha. | Adam. | Moses. | Messias | ELIAHUH. |
| | | Lex | Obedient. | Charit. | Fidei. | Concord. |
| | | Liber | Gene- HENOCH scab. | Vet. T. | No. T. | ApOcA. |
| | | Sensus | Literal. | Moral. | Allegor. | Anagog. |
| T. EVANGEL. | N. FILII. M. Spiritualis. | Evangelista | Muth. | Lucas | Marc. | Johann. |
| | | Cherub | Homo | Bos | LEO | Aquila. |
| | | Mysterium | Incarn. | Passio | Resurr. | Adscen. |
| | | Donum. | Sapient. | Justit. | Sanctif. | Redempt. |
| A. JUDICII. | S. SPIRITUS. O. DEI-formis. | Visitatio. | Terræ | Ægypti | Jerusalem. | Babel |
| | | Flumen. | Pischo | Gihon | Chidekel | Phrat. |
| | | Facies. | Aquarum | Mosis | Christi | Jerusalem |
| | | Testes | Spiritus et Aqua | Ignis et Aqua. | Aqua et Sanguis | Spiritus et IGNIS. |

²² Monarchie, p. 68.

²³ Ibid. p. 75.

The above mystery of the Cherubim and their panim or *faces* is a Talmudistic cabala adapted to the number of the Evangelists. The book of Enoch was one that the Jesuits were not acquainted with. And the doctrine that the Messiah, faith, and the *Gospel*, shall be succeeded in the mundane ROTA, by Elijah, concord, and the *apocrypha*, is not Jesuitism. But it is the doctrine of Rosy-Cross, of Antichrist, and of the yet unpublished Novum Evangelium. That diagram expresses atheism ; the World is called God, and man is the Microcosm. The number of its compartments is ninety-two, which, if multiplied four times according to the four cardinal points of the Rota, yields 368, or three more than the Abraxas. But then the diagram includes three persons more than the purified abraxas will tolerate within itself, viz. the persons of the Holy Trinity. And, when they are eliminated, the Deus Mundus remains in all the majesty of the number 365. We see here in a striking point of view how much the sacred books were valued as works of magic by those who disbelieved them as religion. That is the doctrine *De Tribus Impostoribus* ; a system, in which Scripture and especially its symbolical and prophetic parts was studied with great zeal. Observe also, before we pass on, this remarkable declaration that the Mosaic writings are Ægyptian (the Essene lie, which accompanies²⁴ their corrupted Pentateuch), the Gospel, Hierosolymitan, and the *Apocrypha*, *Babelian* !

In his eighth chapter, Inchoffer contrasts the opinions of the Solipses with those of the Jesuits by name, and shows how their system militated against the plainest rules of logic which he had heard inculcated in the schools of his order.

In ridiculing their learning, the author mentions many logical frivolities, which might relate to the Jesuits ; but those things would all equally apply to the other learned men of that scholastic period. I observe, however, these two Solipsian theses. “ Whether the Intelligence called Barach can

²⁴ See above, p. 434. and 484, 5.

"digest iron?" and "Whether the excrements of Dæmons can serve as medicines for mankind?" in which I can detect no Jesuitism; but rather, the dæmons of the elements, alchemy, and the elixir of life.

The last reason I have to offer, against the vulgar interpretation of that Satyre, is a conclusive one. The Solipses were governed by legislators from their first origin until 300 years before the time when that book was written, at which epoch Brotacan re-organized their fraternity, and of being their last legislator he became their first monarch. He is the pretended Loyola of the Monarchia Solipsorum, and his name is interpreted ²⁵ Brotacanus, i. e. Cantabrous, i. e. *Cantaber*, a Biscayan. The volume was first published A. D. 1645; and, taking 300 years from that date, we are carried back to A. D. 1345 ²⁶, being 146 years before the birth of Ignatius Loyola, and 176 before he began to meditate his Society, which totally excludes any idea of his being alluded to. The order of the Knights of the Temple was suppressed by a Bull in A. D. 1311, but was extinguished de facto by the death of its latest Grand-Master, Sir James Molay of Burgundy, in 1314. And it was upon the latter occasion, that the more pacific order of *the Valley* were established. The change from Legislator to King was that change. And Inchoffer's *last Legislator, first King*, is that young Templar who, according to Werner, received the reliques of Molay, and undertook to regenerate the society with the aid of six other chosen Templars. That was

²⁵ Monarch. p. 29.

²⁶ That is the same year which the famous Arnald Villanovan fixed for the coming of Antichrist. Pic. Mirand. in Astrol. i. p. 373, de Rer. Prænot. ii. p. 383. But there is a strange prevarication about his unpublished book *De Speculatione Adventus Antichristi*. Malvenda gives A. D. 1326 for his date, citing St. Antonine of Florence. L. i. c. 37. St. A. of Florence, however, gives A. D. 1377. part III. tit. 21. c. 2. s. 8. And the biographers of Arnald, in the Biogr. Univ. vol. ii. p. 492, state that he foretold the end of the world in 1335. All I can say about it is, that *somebody or other* has had an interest in disguising from the world what that good-for-nothing fellow really did say. But who, or why, I am unable to penetrate.

done in Scotland in the lifetime of Robert Bruce; and the Carbonari²⁷ of Italy trace themselves back to the same country and to the days of Robert Bruce and his Queen Isabella. I observe that the word Brotacanus is nothing more than an anagram of Carbonatus. Consequently the real name of that person, which Werner himself either knew not or was fain to conceal, was unknown to Inchoffer. But I think we may infer from his statement, that the secret and important task entrusted to Sir Carbonatus in 1314, was completed by him in the space of thirty years, and completely organized in 1345. That year, or the ensuing one, would be the first of the new monarchy, according as the calculation is made inclusive or exclusive, which I mention the rather because in October 1346 the King of Scots was made prisoner, and the power of that kingdom crushed by Queen Philippa, a crisis of anarchy peculiarly favourable to such schemes.

There are but two modes in which a work of this sort can be explained, viz. the discovery of its verbal key, or of the facts which are stated in it. But those who pretend to interpret the book do not pretend to furnish the key. In some instances they seem to go on the principle of anagram, while in others the names are assigned gratuitously. There is a slight resemblance between the name of the *Monarch Avidius Cluvius* and that of the *General Claudius Aquaviva*; but we must be very willing observers to perceive the *General Mutius Vitelleschi* in the *Monarch Vibosnat*. When we are told that *Pricantibur* means Rome, *Buscaldirnus*, *Hieronymus de Alexandria*, *Agarrulius*, *Gabriel Vasquez*, *Salinus Genilotus*, *Johannes de Lugo*, *Busnatarius*, *Urbanus octavus*, *Resungicus*, *Antonius Sanctarellus*, *Baninionius*, *Peter Bap-*

²⁷ See Mem. of Carbonari, p. 4, and note. It is surprising that the author should not see that the Francis I. King of France, whose dominions bordered, by land, upon Scotland, can be no other than Edward III. King of England and France. *Franciscus* means a little Frenchman, and Edward was hardly to be called a Frenchman, and he was the first of that class of Anglo-Frank kings. For his masonic achievements, see Preston, p. 183. ed. 1796.

tista, *Dicosenius*, Coninca, *Soralucus Bridennus*, Carolus Ventimiglia, etc. we cannot but think that the poppet-show man, who, being asked which was the king of Prussia, which the Emperour, etc. etc., answered, "Which you please, young gentleman, which you please," was a more discreet nomenclator. Neither do they make any serious effort to show how the facts apply to those various persons. Such as it is, the pretendue ²⁶ clef des noms propres was merely an addition tacked on by the Dutch editors who reprinted the work, Amst. 1648.

IV. The *Monarchia* was printed at Venice in 1645. Melchior Inchoffer died at Rome in 1648. And in 1652 it was reprinted at Venice with his name in the title-page. This is no vain conjecture from etymologies (like *Lucius* from *Julius* and *Europæus* from *Scotti*!) but it is the positive testimony of the publishers who knew the author, and made him known as soon as they might, that is to say, as soon as he was beyond the reach of human vengeance. There is no more reason for disputing that testimony, than there is for contradicting the title-page of any other posthumous publication in the world. I will presently show why so plain a fact was controverted, as it was; but I will first point out a passage in which Father Inchoffer indicates himself. *Lucius Cornelius* was born in *florentissimo regno ubi aves aquas findunt*. In order to serve the hypothesis concerning J. C. Scotti, the most flourishing of kingdoms was interpreted of the petty territory of Piacenza, and the birds, of the swans in the Po; and the French translator, who retains Inchoffer's name in his title-page, was so fairly gravelled at this passage, as to omit it in his version. Inchoffer was a native of Vienna on the Danube, the capital of Austria.

Latin words beginning with *au* are frequently derived from *avis*, as *augur*, *augustus*, and *auceps* are. Therefore Father Inchoffer derives the word *Austria* from *Avis Istria* or *Avis*

²⁶ *Memoires de Nicéron*, vol. xxxix. p. 67.

Istri, Bird of the Danube ; and, whether he does so in earnest or in play, and well²⁹ or ill, we cannot doubt that he really wrote that book.

People would not, however, believe that he did so, because they could not believe that he would write a lampoon upon the Jesuits ; and, so far, they were much in the right. No doubt he was, as every one describes him, a pious and æstimable man. But he was, as his works evince, too superstitious a person to meditate a reform of religious abuses. Such a thing is not to be credited of a man, who was censured by the Holy See itself for his credulity and superstition, in publishing a pretended letter from the Virgin Mary to the citizens of Messina. It is not to be credited, that the theology of the Jesuits would be satyriized by one of their body, who had printed his own deliberate opinion “ that the saints in “ heaven-will³⁰ upon some occasions talk Latin.” Nor can I believe that either the power or the principles of Loyola’s congregation would be odious in the sight of an author, who published his treatise *De Terræ Solisque motu vel statione secundum Sanctam Scripturam* at the very time³¹ when the Dialogues of Galileo Galilei were under examination by the Inquisition. But on the contrary I do clearly recognize, in that honest and pious but somewhat tiresome production, the same workings of his mind which afterwards brought forth the mysterious history of the Sol Ipse’s kingdom. The public were introduced to only one Solar System, which was a part of physics, and would have been much less willingly received by the public, had they known its connexion with that metaphysical, moral, political, and theological Solar System, the Kingdom of the Sol Ipse. But Father Inchoffer was well acquainted with all the secrets of the latter, and he knew for what particular motives a system, at least as ancient as Py-

²⁹ Austria is from Oosterryk, *Eastern Kingdom*. So, in one of his anonymous works he styles himself *Ninevensis* for *Viennensis*.

³⁰ Inchoffer *Hist. Sacræ Latinitatis*, L. 5. c. 2. p. 220-6. p. 326.

³¹ See *Nicron*, 35. p. 328.

thagoras, was put forward at that particular time, and by whom those proceedings were ordered and directed. He did not *believe* those doctrines of astronomy to be true, and was the less willing to listen to any attempts at reconciling them with divine revelation, from *knowing* the motives of their promulgation. He knew that the Sun³² was "introduced "into the lodge, as being the centre of the planetary system, "as well as the emblem of the Deity;" and, what is more, he knew what all that stuff meant. The secret of the Sun's central station, his siege perilous in the midst of his twelve paladins, *resta* (says Condorcet) *caché dans le sein de l'école Pythagorique*, et fut oublié avec elle pour reparôître vers le fin du 16me siècle. The concealment of it under the Christian and Mahometan systems, that is to say, wherever Holy Scripture had authority over human opinions, and the visible Church over human actions, is readily accounted for; but why the ancient heathens, the countrymen of a Numa or a Pythagoras, regarded its publication with dislike is a less obvious³³ and more interesting topic. The reason may have been merely a wish to discountenance astrology³⁴ and sacellarism; or it may have been a traditional knowledge more ample than we now possess of the causes, mediate as well as immediate, which called down God's wrath, in the days when his arm was extended, upon Babel, Sodom, Gomorrah, etc. I am unable to satisfy myself concerning it. It is a curious thesis for any competent author to examine.

The accounts given of the author by himself are inconsistent with Inchoffer's Jesuitical life. He states that he was expelled from the Society, but Inchoffer died a member of it; he states that he was forty-five years a Solipsian, but Inchoffer was less than forty-one years a Jesuit. These facts are not disputed by the French³⁵ translator, but he surmises that

³² Rev. J. Ashe, D. D. cit. above, p. 486.

³³ See above, part I. p. 139—141. and this part, p. 279.

³⁴ See above, p. 279.

³⁵ Preface, p. xviii. xix.

they were purposely falsified, in order to prevent being known. He in like manner admits that the 4th and 16th chapters are adverse to his theory, but says they were inserted pour donner le change. Nicéron had resorted to the³⁶ same subterfuge in favour of Scotti. But he must indeed be a strange author, who composes a work not only ænigmatic, and requiring a solution, but studiously contrived so as to have no solution at all. If every trifle that can square with the Jesuitic hypothesis is to be retained, and the broadest facts that militate against it are to be thrown aside, for no other reason than because they *do* militate against it, then the Jesuits *must* be the people meant; there is no denying that, sure enough. One thing is self-evident, that the author is bitterly hostile to the Monarchy, not as a reformer wishing to correct their abuses, but as one who ridicules and abhors all their studies and actions from their first commencement downwards. But Inchoffer could not have exprest himself so concerning the Jesuits. Nicéron maintains that "all the world agree in "his piety and ³⁷ constant attachment to the company;" and Monsieur Bourgeois ³⁸ admits "that he died more attached to "his order, than most of those who were more highly favoured "by it." He published in 1638 and 1639 two works under the assumed name of Lavanda ridiculing the grammatical works ³⁹ of Scioppius; which he is understood to have done in retaliation of that man's virulent attacks upon the Jesuits. The plain truth of the case is that throughout his life Melchior Inchoffer was a Jesuit, and a sincere Jesuit.

I will now observe upon that mysterious crime, the ravishment of Inchoffer. The Abbé Bourgeois, a canon of Verdun, and a Jansenist, was sent to Rome by that sect to oppose the Jesuits, who were seeking to obtain a condemnation of Ar-

³⁶ Above, note 3.

³⁷ Vol. xxxv. p. 342.

³⁸ Cit. pref. to French edit. p. 15.

³⁹ Nicéron, *ibid.* 330, 1.

nauld's ⁴⁰ *Frequent Communion*. He asserts, that shortly after his return to France ⁴¹ the general and his counsellors condemned Father Inchoffer "to be banished to a part of the "world which is never named, and which some people think is "far distant from this part." He was seized by the servants of a Roman nobleman, thrown into that person's coach, and driven away as far as Tivoli. But the pupils of his German seminary, one hundred in number, made complaint to the Roman government, by whose exertions he was brought back to Rome safe and sound. "*What was admirable is, that no "Jesuit seemed implicated, but yet none doubted that they were "the authors of this deed.*" Niceron totally disbelieves the story. But, taking it exactly as Monsieur Bourgeois heard it from his Roman correspondents, it only shows that Father Inchoffer was an object of hatred to some gang of villains. No Jesuit *seemed* implicated, and their society was nevertheless *thought* implicated. How so? because Inchoffer was thought to be their enemy. And why? because his Solipsian Monarchy was thought to allude to them; which it does not. If no assassins took him off, there is an end of that. If any did, they were Solipsian subjects or, at least, Galilean philosophers, because we must look for his enemies among those to whom he himself was hostile.

Although it has no relation to the company of Jesus, it is a work unfolding the secrets of a certain company, to which Inchoffer belonged before he became a Jesuit, to which he continued to belong for forty-five years, and from which he had the honour to be expelled. And we may even say of him, that his life was an instance of that perseverance and regard for ends in preference to means which his order are too well known to evince. His suspicions that he was in bad company did not induce him to withdraw, till he had arrived at the moment of the last epopsis, when the gates of hell were to

⁴⁰ That book was published in 1643.

⁴¹ Bourgeois, cit. pref. to French edit. p. 35.

be thrown open for the Royal Adept. Then and not till then he recoiled. "For forty-five years (as the sentence against him ran) he had been only nominally a Sol-Ipse;" and it must be owned that he never would have been invited to deny his God and sin against his nature (as he declares that he was) if the great Sol-Ipse had not regarded him as an eminently faithful subject, or in other words if *he* had not dissembled. And it shows that the successors of Loyola, having struck into the dark and crooked paths of expediency, have been apt to deceive the consciences of their best and most amiable disciples. However he did not divulge the secrets he was master of, but delivered them under symbols which the public at large could not read; although some of the inferior members of the monarchy might be undeceived by them and saved. The horrid oaths he had taken might weigh with him; for although an oath should be freely violated if it be unlawful to keep it, and rigidly observed if it be a lawful oath, the intermediate distinction is quite in the spirit of his order.

There can remain but one desperate resource for the advocates of the old interpretation, viz. to say, that the Jesuits really are Mithriacs, Atheists, Platonically affected, and Alchemists, that they are such as Pythagoras, Julian, Roger Bacon, Paracelsus, Van Helmont etc. were, and that their zeal for the established church of Rome is a veil the most impenetrable that secret-swearing craft ever devised. But the day when such a surmise could be raised has long been past. Because we have seen the violent and unrelenting hostility, a hostility even unto death, which subsists between that Romish order and the mystic brotherhoods. There is hardly an instance of either faction sparing the other in word or deed. Nor did that atrocious conspiracy and crime called *the French Revolution* merely demonstrate that the order of Loyola held the Solipsians in abhorrence, but it farther evinced that the obliquity of their system and its culpable resemblance to the architectonic forms had not extinguished among them the spirit which prefers a violent death to apostasy; although

the latter would have secured their lives and opened to them the prospects of ambition. Therefore, that resource is unavailable now, whatever weight it may have had in the infancy of the Ignatian order, and before it's affections and it's hatreds, it's vices and it's redeeming qualities, were ascertained by full experience, as they now are.

The people who were really affected by that publication most ingeniously flung back the weapon aimed at them, and fairly threw dust in the eyes of the public by pretending to misunderstand it's meaning. That volume however goes far to exculpate the Solipsian subjects in general from an extreme degree of guilt ; because if it took him 45 years to arrive at the summit of the system, it follows that the common herd of them must be profoundly ignorant of the real constitution of the commonwealth they serve. The Jesuits (he says ⁴⁴ himself) adapt their means to their end, but (on the contrary) when the Sol-Ipse and his ministers desire to have any thing done they usually select people *who do not know what they are about*.

V. If we could obtain a full solution of this whole riddle, we should be possessed of knowledge the most important and surprising. But the time is gone by ; and it will hardly be unfolded until at last, when the hidden things shall be brought to light. Thus much however may be collected from it : that those institutions, which are commonly regarded as so many separate fraternal commonwealths, are provinces of one universal monarchy ; the monarchy of Nimrod, or Mithras the Huntsman, whose representative the Great Sol-Ipse is enthroned in continual succession, the *aichmalotarch* of fallen and captive paganism. Of course, the very existence of such a potentate as the Great Sol-Ipse must be one of those secrets, which even masters in that Israel are ignorant of. And, from all, but a very few, of those who know the secret of his existence, his name and person must be concealed. His existence may

⁴⁴ C. 8. p. 85.

be perhaps known within the entire belt of the Abraxas, and his person only among the twelve and the seven.

Facius Cardanus of Milan left a statement in writing, that on the ides of August 1491, seven men appeared to him⁴³ clad in Greek palliums, with purple sandals, and red tunics of chermes. Their appearance was august, but especially that of two, the first tall and ruddy and followed by two others, the second pale and of lower stature, and followed by the remaining three. They conversed with him three hours. Nothing secret, either of books, or treasures, was unknown to them. The second of them quoted works of Averroes before his works had been discovered, and occult portions of works that were partly published, and he openly professed himself an Averroist. Although Cardan speaks of them as *spirits*, which is a mere *characteristic*⁴⁴ word, they must be regarded in the light of seven men representing the Sol-Ipse, the Deus Lunus, and the five other septem-stellar spirits of the world, by whom Cardan was received into supreme initiation, and informed of the plan of Averroism which was then hatching. The *familiar spirit* who for thirty years had given him⁴⁵ responses, delusive ones during five years, and true ones during twenty-eight years, was a man filling the office of a Brother Illuminator, who first tried him for the well-known term of the Eleusinians and Pythagoreans, and then instructed him for a long series of years, till at last he was found worthy to see the Sun himself and his royal family. That royal family is commemorated in the inscriptions upon the baptismal cauldrons of Baffometus, in which the neophyte is invited by the Goddess Metè to renounce his errors and enter into communion with her seven sons. "Omnipotent is Metè the Germinating. *Our family were I and seven.* Thou art "one of the recusants. 'Ο πρωκτος is thy way of returning."

⁴³ Hieron. Cardan. de Subtil. p. 363, 4. Norimberg. 1550.

⁴⁴ Like the *angels* of Emanuel Swedenborg. See the supplemental pages to chapter *Apocrypha*.

⁴⁵ H. Cardan. de Rer. Variet. L. 16. op. vol. iii. p. 320.

“ Omnipotent is Metè. Thou art a recusant. And *seven* “ *were our family*. Benefit is in $\tau\psi\pi$. The benefit is eminent.” “ *There were seven*. If thou art a recusant, Metè is omnipotent, the germinating operatress. She benefits our family “ $\delta\iota\alpha\ \tau\omicron\nu\ \pi$.” These and many⁴⁶ such inscriptions attest that seven persons, and not twelve, constituted the inmost recess of the *Temple*. We have other testimony to the same effect. As soon as that ædifice was demolished, as to it's outward structure, by the death of it's last Grand Master, Sir James de Molay, we are told that one Sir Robert de Heredon was sent to Scotland, bearing with him the red-cross of Molay, and a coffer⁴⁷ containing the secrets “ of death, of power, of fermentation, and of peace,” and accompanied by die⁴⁸ sechs erwählten, not by eleven, but *by six*. The Seven Champions is, in so much, a higher and a deeper mythus than the Round Table. In this matter, the modern Manichees conform to the original discipline of Manes, in whose days the most highly-valued secrets were intrusted to persons⁴⁹ called the *Seven Elect*.

VI. The existence of the Monarchy of the Solipses also leads us to another very important reflection. It is, that the greater number of those societies which are so various in their appellations, language, and formalities, do really constitute but one, having unity of action, without a suspicion prevailing among them that they are in any way connected with each other. In comparing the various mysteries of antiquity, Eleusinian, Orphic, Cabirian, Cybeleian, Arval, Isiac, etc. with each other, and with most of the hæresies described by St. Irenæus, Epiphanius, Theodoret, and others, we discover them to be so identical in substance, that they must have formed one body ; of which body all these were members, having a connexion with each other, as little known or suspected

⁴⁶ Hammer *Mysterium Baphometis*, p. 9. 11. 12. etc.

⁴⁷ L. Z. Werner *Kreuzesbruder*, p. 392.

⁴⁸ *Ibid.* p. 248.

⁴⁹ See above, p. 405.

among those various tongues and nations, as their connexion with the brain is sensible in the nerves of the extremities. And so also there is an unity, which at this day connects all the four moral quarters of the globe together, Paganism, and the *Tres Impostores*.

The Architect Lamas of Thibet, the ⁵⁰ *Three-United* Chinese, the Templar, the Rosycrucian, the Illuminatus, the Charcoal-burner, the Sebastianist, the Talmudistic Rabbin, the more shocking Zoharite, and the Bathenian or Suffee of Mahometan countries, are but subjects of the sword of Nimrod, which is deposited for custody (rather than wielded with power) in the hands of his vicar, the Royal Sol-Ipse.

As a goodly tree
Spreads overhead its branches, so *its roots*
Creep far and wide. By Ganges, Nile, and Ind ⁵¹,
By Tanais and Oxus, Tartar streams,
Many our brothers are, our sons are many.

Any Christian gentleman, whose idle curiosity has led him into rash and profane vows, cannot but wonder what possible concern he has in revenging the death of Adoniram, an ancient Jew who was treasurer ⁵² to king Rehoboam, and was massacred by the revolted tribes. And the dispersed Jews must be equally at a loss, what concern their Masters of the Talmud can have with Arthur, our goblin king, and his Round ⁵³ Table; a table at which, as a mere observer of the surface would think, they are not guests.

The very circumstances of that institution, it's monstrosity, and it's multiform variety, have secured for it that public *incredulity*, which is so important to its existence. They differ in the religions they outwardly profess, in tenets of philosophy,

⁵⁰ i. e. Heaven, Earth, and Man, in mystical union.

⁵¹ Werner, *Sohne des Thal's*, 2. p. 272. Valincourt, Second Ekler of Mt. Carmel, loquitur.

⁵² 2 Chron. x. 18. 'Αδωνιαν. Septuag. *Adoram*. Vulg.

⁵³ See Bartolucci *Bibl. Rabb.* i. p. 431.

and in various other points, and the low-caste subjects of the monarchy, who do not even know of its existence, dispute with sincerity and with zeal upon those minor topics. But all that jarring and diversity does not injure, it benefits, the kingdom whose capital is called *Confusion*. "Suffer them to multiply names!" cried the Rosycrucian, lest the one great name should transpire; "suffer them to multiply doctrines," says he that holds the clue, lest the real doctrine should come abroad. As *all* men, in their most violent opposition to each other, do by their mutual hostility work together for the ends of God, "however they may mean it not so," in like manner do *many* of these people serve the general ends of the little Mock-Providence, whose blind instruments they are. That difference between *all* and *many* is just the difference between our God's assured triumph and the utter inevitable confounding of their's. Above all things it is requisite, that a very large proportion of his Solipsian Majesty's subjects should be virtuous and not impious, and at the bottom of their hearts the opposite of what he is; so that the whole affair may present a good exterior to the world. That government differs (as Inchoffer observes) from all others, in selecting for its instruments the persons most profoundly ignorant of the task which they themselves have in hand,

Ἐνθα δὲ Κιμμεριῶν ἀνδρῶν δῆμος τε, πόλις τε,
Ἦερί καὶ νεφέλῃ κεκαλυμμένοι.

VII. Pricantibur is the capital of the invisible king. It certainly cannot be Rome; because king Vibosnat residing in his capital did there receive certain ⁵⁴ dispatches from Rome. It is not even in Europe, because persons are said to go thither *from* Europe, and thence *into* Europe; that is the meaning of the title L. C. Europæus. However, I do not believe that it is in Asia, except in a mystic sense, and in as much as their

⁵⁴ C. xvii. p. 218.

cosmopolis is Babel, their Temple is the Tower, and Adoniram or Hiram is no Jew, but mere characters or words "significant to the knowing." To the King of the Solipses, who affects to "trace his descent, through Ægypt, Sodom, and Babel, from the Sun and the Rainbow, we may say,

O sate gente Deôm, *Trojanam* ex hostibus *urbem*
Qui revehis nobis, æternaque Pergama servas !

Pricantibur yields *P.* (i. e. Preceptory, or Primacy) *Cantirburi* so readily, that one can scarce imagine Father Inchoffer using it as an hieroglyphic for any other city. And perhaps the supposition is not at bottom so absurd as it seems on the surface. The majority of the secret-swearers throughout Europe are agreed that "Scotland is their cradle ; and a lodge called that of *Heredom* " of *Kilwinning* in Ayrshire is supposed to be the depository of "the ultimate mysteries." The Italian confraternities avow themselves to be the disciples of an ancient charcoal-burner in *Scotland*. But the great lodge of York lays claim to the like supremacy ; and the world are not agreed upon the merits of that dispute. In any country, where those conspiracies are rife, the decline of the legitimate government into anarchy does (unless there be good troops under a capable leader) make *them* omnipotent, as they lately were in Naples. And the revolt of Mexico against Spain has thrown that great kingdom into the hands of two secret-swearing factions, who fight even in the streets of the capital, the Yorkinos, and the Escoseses. Fortune has in that country hitherto declared in favour of the York lodge. All this, however, shows that even the most desperately hostile factions acknowledge *this island* for the seat of their government. If so, it is surely not improbable that some higher castes of the illuminated portion of

⁵⁵ Above, p. 481, 2.

⁵⁶ Barruel Mem. Jacob. ii. p. 413. iv. p. 534.

⁵⁷ Meaning, I suppose, Herr-dom, Master-Temple. Dom, dominicum templum. Carrach, Thes. Germ. Lat. ii. p. 118.

mankind may be acquainted with another, and more catholic, seat of union, than either Kilwinning or York. Canterbury became the chief seat of Christianity in England, because it had been the chief seat of the Saxon idolaters in the kingdom of Kent. But the opinion of some Celtic antiquarians is not improbable, that the Saxon kings adopted it, because it had been a centre of worship before their time. In other words, that it was the centre of all Druidical worship before the Romans came, and was cherished as such by the Britons and their pupils the Gauls long after the open use of Druidism had been driven west and north. *The Templars* were a conspiracy organized in Gaul, in which country the secret remnants of Paganism then subsisting were those of the Armorican Druidism; that is, Druidism mixed with those Hæretical and Mithriac rites, which had grown up since the Christian æra. Ausonius of Bourdeaux calls those sort of people not only Druids, but also

Apollinares mysticos,

a title which the Origenist bishop, Caius Sollius Sidonius, the friend of St. Lupus of Troyes, might ⁵⁸ better have dissembled. Of which in it's proper place. Louis the Young was disturbed in the first year of his reign by a sedition at Orleans, fomented by the municipality of that city; and I read that in the same year 1140 there was a secret body organized there under ⁵⁹ the name of Druids. The Abbé Barruel says, that he knows that in the *Arrière Maçonnerie* there are two lodges, that of the Star, and that ⁶⁰ of the Druids; but he seems not to have been able to penetrate the veil which covers their deeds. I believe it is certain, as far as the allegorical writings of their time inform us, that neither any place in Gaul or France, nor any legends of that country, were as dear to the Templars, as were

⁵⁸ Apollinaris and Origenes are in truth synonymous titles.

⁵⁹ C. Gruber Epist. ad Hammer, Mines de L'Orient, 3. p. 412.

⁶⁰ Mem. du Jacob. 2. p. 311.

the recollections of Britannia in the Arthurian or Attilane age. The conquest of Gaul, Germany, and Rome, by the British master of the round table was their favourite theme. What, then, do they say of *Scotland*? Camelot, i.e. Camalodunum, the city of Mars, may mean either Maldon in England, or the capital of the Picts. It was certainly used for the latter in several romances. But I am not aware that York was an Arthurian capital.

If a general consent is found for making *this island* the fountain of the streams of darkness, and if we find the children of silence divided as to the *part* of this island, it is not unreasonable to think that the fountain-head is in a third place not known to the generality of them. For no Sol-Ipse knows thoroughly the laws of his own kingdom. The series of historical facts published by Mr. Preston is entitled to a very moderate share of credit, as history. But it may be important as a means of deciphering. We there read that St. Austin ⁶¹ the apostle of Kent revived the fraternity, which had languished since the days of St. Alban, and by architectonic art constructed *Canterbury cathedral*, three hundred and sixty-nine years before the York lodge was incorporated. Older authors pretend that Lud Hudibras did about B. C. 900 found ⁶² Caer-Kent now Canterbury, Caer-Went now Winton, and Caer-Septon now Shaftesbury, and established colleges of Flamens or Druids in those places. Although the Temple of London was in fact the chief one, ⁶³ and it's prior was premier baron of England, it does not follow that the Temple House in Canterbury may not have enjoyed such a mere titular supremacy as belongs to the Solipsian metropolis. For these reasons, I incline to think that Canterbury is the Pricantibur of Melchior Inchoffer; and perhaps both that city and York are indebted

⁶¹ Illustr. of Mason. by W. Preston, p. 172. ed. 1796.

⁶² Stow's Annals, p. 10. See Geoff. Monm. L. 2. c. 9. Robert of Gloucester in his poetical Chronicle twice calls March the Month of Lud, p. 569. p. 571. Gloss. p. 666. Hearne, 1810. From which we may presume that he was Mara.

⁶³ See Vertot, Hist. Malt. p. 549. Somner, Canterbury, p. 135.

for their palls to their ancient Druidical sanctity. Such was the case with the archiepiscopal city of Armagh, anciently the Field of ⁶⁴ Oak-trees. If Pricantibur is Canterbury all idea of an attack upon Popish Jesuits is, of course, ridiculous. It is necessary that I should add the expression of my belief, that the Royal Solipse can have no capital, at which (as such) he really resides, but only a mother city to which he ascribes the honour and dignity of a metropolis. We read in the work of Inchoffer that the people of the Isle of Abscissia ⁶⁵ being naturally of a proud temper had certain disputes with their governors. They were however duped into signing a promise, that they would introduce no changes and would continue their allegiance to one ruler. But many Abscissians conceived a violent hatred against the government of the Sol-Ipse, and no doubt, he says, though all is as yet tranquil, it will end in an open war. The French commentator declares his total inability to throw any light upon this chapter; but he assumes that Abscissia (or *the Cut-off*) is Sicily, for no better reason, than because the silly key of names asserts, that *Teremanumium* in Abscissia is *Mamertinum*, i.e. Messina. I suspect that Abscissia is this island, and that the abscission prophecied by Father Melchior is the same which actually came to pass afterwards, when it's con-jurati ⁶⁶ purified their scheme, and burned the manuscripts ⁶⁷ in which their most obnoxious secrets were contained, A. D. 1720. That revolt and schism has had the effect of retarding by a whole generation, at least, the calamities which impend over Great Britain. The consequence is that the very island, to which the whole kingdom looks up as to the royal demesne of it's king, contains but few individuals who suspect the

⁶⁴ Dearmacha. More anciently Drumsailich. See Bede, Hist. Eccl. Angl. L. 3. op. 3. p. 75. ed. Basil.

⁶⁵ C. 21.

⁶⁶ See Barruel Jacob. 2. p. 276. p. 213, 14.

⁶⁷ See Rees's Cyclop. in *Masons*. Preston says artfully enough, that they were unfortunately destroyed at the Revolution, p. 174.

existence of such a system. In this island a master is not even informed of the full meaning of the word ⁶⁸ *Macbenach*, but is told that it is only *the Builder is Smitten*. Dr. J. Theophilus Desaguliers was the Grand-Master by whom this revolution was effected. But it would seem that he was personally actuated by caution, to avoid all danger ⁶⁹ of une publicit  qui est contre l'esprit de l'ordre, and not by any purer motives. He even introduced among them, from what motives I know not, a practice of drinking the health of their king. Whatever were his reasons for so doing, the fact of a radical change in Britain, and of the dereliction of those vile tenets and practices which the Manuscript of Henry VI. had avowed, rests upon a moral evidence much more satisfactory than would be a hundred averments from the historians of such a commonwealth; viz. the disappearance of the alchemic, mystic, and cabalistic leaven from our literature, both original and translated, which dates, as nearly as so general a change can bear a specific date, from the time in qu stion. Eugenius Philalethes or Thomas Vaughan of Oxford, and whoever succeeded him (probably some relation or pupil) by the title of Eugenius Philalethes Junior, and John Digby, were among our latest of that school. It will revive, in such a garb as is suited to the fashions of these later times. As it is generally agreed that the Britannias are, by ancient right, the chief seat and cosmopolis of the brotherly love and union,

Est locus, *Hesperiam Graii* cognomine dicunt,
Terra antiqua, potens armis, atque ubere gleb ,

it follows that no efforts will be spared, to reobtain possession of it in due season. The foreign literature chiefly studied in Great Britain hitherto has been that of France and Italy, elegant, or facetious, but too shallow to corrupt a learned and

⁶⁸ See above, p. 391. and S. Pritchard's *Masonry Dissected*, p. 23. 30th edit.

⁶⁹ De la Lande, in *Encycl. Method.* 2. Hist. p. 629.

thoughtful people. Other mines are now being dug, and other spirits are rising from the deep.

Having discovered the existence of this central government, we must refer some of those strange fermentations, which we see occasionally arising among the conspirators against God and man, to the rashness and false calculations of the Infidel King for the time being, of his brethren, and of the knights of his round table; and other minor ebullitions to the turbulence of his inferior lieutenants. The Abbè Joachim of Calabria, Roger Bacon, and all the leading Satanists of the 12th and 13th centuries, expected Anti-Christ in the year 1260; a false construction of Daniel's prophecies, which had no small influence over the crusading and architectonic intrigues both of Europe and Asia. Peter de Aliaco, a famous astrologer, maintained that Anti-Christ should appear in A. D. 1789; a persuasion which remained deeply engrafted in the belief of the Solipsian court, and in conformity to which they administered the affairs of subterranean Europe. And they selected as the scene of their first overt acts (for it is but a little bit of the scroll that is yet unrolled) the country and the city, which they had appointed for that purpose before-hand, in the forged prophecy of St. Cæsarius of Arles. But although the affairs of the kingdom are often maladministered, and wrong occasions are taken, it never ceases to exist in strength. And when the real time comes, when the signs can no longer be mistaken, and the

Ultima Cumæi venit jam carminis ætas,

it will be seen what the power will be of all the secret-sworn upon the earth united as one man, and marching under one central impulse.

VIII. The following are observations of an eloquent and venerable man. "After discrediting the principles of piety, "should our modern free-thinkers find it necessary, in order "to restrain the excesses of ferocity, to seek for a substitute

“⁷⁰ in some popular superstition, it will prove a vain and impracticable attempt. They may recall the names, restore the altars, and revive the cæremonies. But to rekindle the spirit of heathenism will exceed their power. Because it is impossible to enact ignorance by law, or to repeal by legislative authority the dictates of reason and the rights of science.” *Science* is a very arrogant and un-Socratic word, now familiarly applied to all the most rash and arduous topics of human speculation. And it seems to escape the writer, that science (as it is called) offers the only probable and hopeful means of doing that very thing which he speaks of.

I have observed, that Melchior Inchoffer was privy to all the hidden motives which had animated Galileo and his friends, in republishing (at the time they did) the doctrines of Pythagoras; and from thence conceived such a hatred of those doctrines as he evinced in his *Treatise De Terræ Solisque Motu*, etc.

It is impossible for me to pass under silence the name of Thomas Campanella. He was a Dominican friar of Calabria, endowed with great talents, but addicted to atheism and magic. Being accused of those errors, he was confined in the Inquisition at Rome; and afterwards banished to a convent at Stilo, his native town. He there meditated in A. D. 1599⁷¹ a scheme, of which the first step was revolutionizing the Calabrias, but which embraced a general subversion of the Spanish empire and revolution in human affairs. He deceived upwards of 300 friars and great numbers of the people by astrological predictions of changes. He declared that St. Bridget, Joachim of Calabria, Savonarola, and even St. John the Evangelist, had prophesied concerning him, and he caused himself to be announced as *The Messiah that*⁷² *was to come*. He was to shake off the yoke of Spain by *the tongue* and by

⁷⁰ Modern Infidelity Considered, by Robert Hall (a baptist minister), p. 67. Lond. 1804.

⁷¹ Giannone, *Ilist. di Napoli*, L. 35. c. 1.

⁷² *Ibid.* p. 311.

arms. As to the tongue, 200 friars were sent forth to preach his mission; and as to arms, he enrolled as many as 1800 outlaws (*fuorusciti*), and made an appointment with the Captain Bashaw to support him with his navy. They were to kill all the clergy, who should refuse to join them, e passar a fil di spada tutti li Gesuiti. The plot was discovered just in time, for the Captain Bashaw Cicala was off the coast by appointment at the very time they were taken. Campanella is said to have undergone atrocious tortures, but he escaped the capital punishment to which his dupes were condemned, by shamming madness in the depositions which he made. However he remained in prison from 1600 till 1626. All his works, except one, appear to have been composed subsequent to his condemnation in 1600. Cured of his intrigues against the Spanish Monarchy, he wrote a discourse⁷³ in which he promised to Philip the Second the Universal Fifth-Monarchy. Even in that part of his career he betrayed the connexion, which existed in his mind between astronomy and the *Great Design*, by inscribing an orrery or machine of heavenly motions, which he had⁷⁴ made, to "Philip II. pious father of "Spain and all nations, elect by God to congregate the scattered kingdoms." He also took up the defence of the new philosophy in his *Apologia pro Galilæo*; a circumstance with which I should have no concern, were he not also the author of a romance entitled *Civitas Solis Idea Reipublicæ Philosophicæ*, which is a production running on all fours with Inch-offer's *Monarchy of the Solipses*, except that the former is a serious panegyric, and the latter a severe satire, upon the same thing.

In a dialogue between a Genoese navigator and the Grand Master of the Hospitallers, the former describes⁷⁵ the City of

⁷³ T. Campanella, his Advice to the King of Spain, by W. Prynne. Lond. 1659.

⁷⁴ J. Val. Andr. Myth. Christ. p. 10.

⁷⁵ T. Camp. Civ. Sol. annexed to Philos. Real. p. 417. ets. ed. Franc. 1623.

the Sun in Taprobane. Its description coincides minutely with the scheme of that ⁷⁶ancient city called Babel or Troy, as heretofore explained by me. It is built with four gates to the four cardinal points, and it is distincta in septem gyros ambitusve ingentes a septem planetis nominatos, each enclosure being strongly fortified. In the centre of all the enclosures a mount ascends from the plain, and upon it's summit there is a temple constructed with wonderful art.

The temple is round, and supported upon columns, without walls. It has a roof or dome upon which all the stars are delineated; and out of that a smaller and higher dome, round about which are the cells of certain priests. Upon the altar there is nothing but a large globe representing earth, and another representing heaven.

The citizens are governed by their high-priest, whom in their language they call SOL, and designate by the symbol ☉, but whom we might properly call Metaphysicus. And he has three lieutenants called Power, Wisdom, and Love. Power superintends all their military affairs, and (under Sol) is generalissimo. Wisdom presides over all their arts and sciences, which are written in one volume, the Book of Wisdom, and are read aloud to the people. Love regulates quicquid pertinet ad victum, vestitum, et coitum venereum, and has under him many masters and mistresses expert in those arts.

They have all their possessions in common, and the dispensation of them appertains to the magistrates. The community of women is likewise one of their institutions; for they observe that private property is encouraged by people⁷⁷ living in separate dwellings, and *having wives and children of their own*. From whence arise private affections, because each man will endeavour to provide well for his offspring. But they, on the contrary, having gotten rid of all private

⁷⁶ See above, vol. i. p. 239, cts. 246. and above, p. 303.

⁷⁷ Civitas Solis, p. 423, 4.

affections⁷⁸, retain merely their love for the community. To be sure, Mr. Owen of Lanark's talk about *his* discoveries is too laughable. The details which concern the production of young Solar Citizens⁷⁹ may be sought in the original, being too cynical to transcribe in English.

Their capital punishments are inflicted, not by executioners, but by the people (i. e. by massacre), and the prosecutor and witnesses strike the first blows; unless indeed the offender prefers being burned alive, in which case the people surround him, applaud him, and exhort him to die game. In these words there is a meaning, the development of which is not to my present and immediate purpose.

Their *summus sacerdos est ipse ☉*. The people make auricular confession to the magistrates, they to their superiors, and Power, Wisdom, and Love, to the Sol himself, who thus becomes the ultimate depositary of all men's secrets. He ascends every day to the summit of the temple, to regulate with the priests the affairs of the city and of all the nations of the world.

The citizens honour the Sun and Stars as living effigies of God, but mostly the Sun; for they contemplate God in him, and call him God's image and countenance, through whom light, and life, and all good things descend. Therefore their altar is made round like the Sun, and their priests adore God in the Sun and Stars. They deny the Persons of the⁸⁰ Holy Trinity, but they maintain a Trinity. From Power proceeds Wisdom, and Love proceeds from both. They likewise honour the following company of heroes, whose images decorate the sixth wall of their city—Moses, Osiris, Jupiter, Mercury, Lycurgus, Numa, Pythagoras, Zamolxis, Mahomet, Christ⁸¹, the twelve apostles, Cæsar, Alexander, Pyrrhus, and Hannibal.

⁷⁸ *Civitas Solis*, p. 424.

⁷⁹ *Ibid.* p. 431.

⁸⁰ See my remark on the *Abrax Rota*, above, p. 489.

⁸¹ *Civ. Sol.* p. 422.

Their public festivals are solstitial and æquinoctial, or when the Sun enters Cancer, Libra, Capricorn, and Aries; and their round altar is divided into passages at right angles, by each of which four in succession the Sol makes his entry; and that is accounted a great mystery. Yes; it is the mystery of walking up to the *siege perilous* at the round table. In philosophy they commend Ptolemy, but they hold Copernicus in admiration, Aristarchus⁸² yet more than him, and Philolaus most of all.

Their moral philosophy is highly ædifying. All entities are essentiated by Power, Wisdom, and Love, in as much as they have entity; and by Impotence, Unwisdom, and Dislove, in as much as they participate of non-entity. Therefore all sin is out of God and not in him. But our sins are not out of him in respect of him, but in respect of us. For in us resides deficiency, but in him, efficiency. Sin is therefore the act of God in as much as it has entity and efficiency, but the act of man in as much as it has non-entity and deficiency. It need scarcely be added that they are a remarkably virtuous nation.

One of their customs remains to be noticed. They have an annual human sacrifice⁸³ of expiation. Some excellent person devotes himself for that purpose. He is fastened down upon a square board, which by means of four ropes affixed to the four corners is drawn up to the highest ceiling or dome of the Temple. There he remains for 20 or 30 days, praying, and scantily supplied with food by the 24 priests whose little cells are round the dome. But he is never put to death, because the God of the Solars is not sanguinary. He is usually converted into a priest; or if he redescends, which is of rare occurrence, he comes down by the *exterior way* or that of the priests. The people hold him in high veneration as a man who had devoted his life to them. From this obscure story it is evident that they have certain mysteries of human sacrifice

⁸² Aristarchus of Samos, concerning whom see Menage in Diogenis Laert. *Philolaum*, p. 389. ed. Meibom.

⁸³ Civ. Sol. p. 452.

and crucifixion; but they also seem to have had a plan of sacrifice, such as most of the hæretics imputed to our Saviour, viz. fictitious or *docetic*; the people being led to think that the victim was self-devoted, when he was in reality preserved in honourable concealment, either not to reappear at all, or to reappear as one who had passed through death into a second life. The *twenty-four* priests enshrined on the summit of the Temple and *daily* consulted by the ☉ are evidently persons symbolical of the hours; and the notion of the self-devoted man being exalted into their sacred college is the unexplained superstition of the ancient Athenians, Ὀραὶς ⁸⁴ ἱκάνειν. That is the only obscure passage in Campanella's romance, and it is evident that he treats upon that topic with the greatest care and circumspection, not speaking out with the cynic freedom he generally uses.

Such is the *Idea* which the Anti-Messiah, Campanella, had formed of a *Philosophical Republic*. I think it superabundantly shows how justly the schemes and doctrines of the Solipses are reprobated by Father Inchoffer; and how closely those impious and immoral notions were at that time interwoven with the Galilean astronomy. It avows that they intended to worship the Sun, inculcate the law of nature, and renew the dæmonolatrous atheism of the city and tower of Babel. And moreover that *a certain man* was to reign over all nations, calling himself, and pretending to be, *the Sun*, as Pythagoras pretended to be Apollo; not, however, to be the Sun circumvolving, but the Sun central, which was also the secret of Pythagoras. It confirms, it proves, the truth of my opinion concerning the man Arthur's ⁸⁵ siège périlleux at the round table of the Twelve. If it does not prove that the great Anti-Christ of the prophets *will* be found hereafter at the head of the Solarians or Sol-ipses, it at least shows, in point of fact, that *one* unsuccessful but decided Anti-Christ *was* very high in the *abraxas* and anxious to step into the *perilous seat*. Campanella had an assistant by name Tobias Adami, who

⁸⁴ Diog. Laert. 2. c. 5. s. 16. Lucian D. D. 6. c. 4. de Salt. c. 5.

⁸⁵ See above, p. 413, 4.

acted as his amanuensis and editor to prepare his works for publication ; and who has acquired a certain degree of celebrity by no merit of his own, but merely by his obstetrical services to the infernal muse of Campanella. There never existed a Royal Artist of greater wit, learning, and discretion, and less likely to be known for such, than Gabriel Naudæus ; nor has dissimulation often produced a more subtle work than his treatise *Des Confrères de la Croix-Rosaire*. But even he goes the length of saying that the world is eternally obliged to Adami⁸⁶ for making known “ the Phœnix of Philosophers “ and Politicians Campanella,” extols the recent and “ de “ fraiche mémoire La Cité du Soleil de Campanella” as a work only failing of sovereign perfection from the want of *words* (i. e. freedom of speech !), and terms the new astronomy *l’œconomie des Dieux* découverte. Now, it so happens, that Tobias Adami⁸⁷ was one of the reputed founders of the association or gang called the *Illuminated Brothers Rosy-Cross* ; not, of course, meaning either their doctrines, or their floral symbol, both of which existed and were connected together much longer ago. But Tobias Adami has been thought to have been connected with that ebullition of the Art, which burst out at the beginning of the 17th century, and of which Dr. John Valentine Andreæ has by some been supposed the immediate author. The sole motive and drift of Naudè’s treatise is to avert that imputation ; to which purpose he addresses himself with such ingenuity, that nobody who had not in some measure the key to those people’s ways of acting and speaking would be likely to detect it. But, when a knave takes mighty pains to deny a thing, we believe it the more. And, if we believe that Adami was an incendiary, who went about among the secret-swearers, and seduced the more imprudent of them into the disgusting Rosy-cross manifestation of themselves, that is the same thing as believing that Thomas

⁸⁶ See Naudè *Traicté*, etc. p. 47, 8.

⁸⁷ See Struv. *Not. Liter.* p. 467. Compare Andreæ *Myth. Christ.* p. 14.

Campanella was guilty of those things. For Campanella was then a prisoner; and Adami was his speaking-trumpet, made of flesh indeed and not of brass, but still nothing more than that.

Among the various forms in which the Mystics express their impersonal Trinity of the World, that of Campanella, Power, Wisdom, and Love, deserves to be noticed, because Mr. Thomas Vaughan in an Address to the Freemasons of Great Britain and Ireland makes use of the same words. "O thou eternal ONE! thou immortal UNIT! thou incomprehensible MONAS! . . . thou ⁸⁸ eternal Power! Wisdom! Love!" He soon after subjoins the religion *we* profess . . . "is the Law of Nature, ⁸⁹ which is the Law of God, for God *is Nature*;" and "by the Law of Nature ⁹⁰ mankind had no propriety, but lived in common," from which wholesome law the "false brothers" Cain, Judas, and Ananias departed. Such a conformity of expressions and doctrines cannot be casual. And we must form the conclusion that Campanella was a rash brother of the old Templarian architectonics, eager to accomplish the Great Design, and to enthrone the Great King, in his own proper person.

It is evident from the writings of G. Naudé and J. Val. Andréæ that certain persons using the magical symbols of the rose and the cross had given alarm and offence to them and, no doubt, to Adami and Campanella. Dr. Andréæ in particular complains ⁹¹ of such as *falsely* pretend to be the Illuminez Rose-croix, but without hazarding any clear explanation what manner of people the true ones were. But it appears to me, that their complaint was against such as went about, incurring derision by their boasts, and infamy by their charlatan tricks, and so brought into discredit the great and ambitious plan for setting up the universal atheistical fifth-monarchy,

⁸⁸ Dedication to his book entitled *The Long-livers*, p. xii. xiii.

⁸⁹ *Ibid.* p. xvii.

⁹⁰ *Ibid.* p. xxxv. xxxvii.

⁹¹ *Rep. Christ.* c. 4. p. 36. de *Curios. Pern.* p. 35.

with pantheistic ceremonies in the place of religion, and the law of nature in the place of morals. That his objection was to their *form and method of proceeding* and not to any of their doctrines or designs may be demonstrated out of the writings of Andreaë. The Christianopolis, Uranopolis, or Eleutheropoliſ of Andreaë has a certain ſimilitude to the Civitas Solis. He deſired to abolish property and eſtabliſh ⁹² a community of goods; he does not however ſay anything about the abolition of marriage and domeſticity. But nobody ſpeaking, as he does, of Adami, could really abhor it; and every ſystem which abolishes property implies it almoſt *ex neceſſitate rei*. Mr. Owen of Lanark has always manifeſted a reluctance to expreſs himſelf diſtinctly as to the ſole propriety

In Para-diſe of all things common elſe.

And there is no writer who more repeatedly warns us that his ſecret views are different from his open revelations, than does Andreaë. However, he does openly avow his deſire to ſee all nations united into one vaſt empire, and calls it a magnificent attempt and ⁹³ *monarchâ dignus*. And he diſtinctly intimates that the genuine Illuminati of St. Chriſtopher Roſy-Croſs were a ſociety formed by one faithful brother ⁹⁴ out of the ruins of the Knights Templar; and, of courſe, far more ancient than A. D. 1615, when the Confessio Fratrum appeared.

Before I take final leave of father Campanella and his perfect *Satanapolis*, I will juſt allude to the veneration which, as he ſays, the citizens had for Ariſtarchus. That ancient philoſopher is ſaid by Plutarch to have been partial to the Pythagorean ſystem of the world, though he does not betray thoſe ſentiments in his extant work on the Diſtances of the Heavenly Bodies. But a treatiſe was published at Paris, by a

⁹² Rep. Chriſt. c. 15. p. 48. Myth. Chriſt. L. vi. c. 7. p. 285.

⁹³ Andr. Civ. Verè Chriſt. p. 142, 3. Menippus, p. 90.

⁹⁴ Myth. Chriſt. p. 305, 6. Sir R. de Heredom, Brotacanus, or Carbonatus!

mathematician named Ægidius Persona de Roberval, entitled *Aristarchus Samius de Mundi Systemate* and, purporting to be printed from an ancient MS. It is known⁹⁵ to be a forgery; and seems to have⁹⁶ been the result of a combination between Roberval, Brulart de St. Martin, and Mersenne. However, it is possible that those persons may not have been entirely guilty of this unworthy action; and that they may have received the manuscript, as an apocryphum of the Solipse Monarchy, from the hands of Campanella, who sojourned at Paris from 1626 till his death in 1639.

IX. The *Monarchia Solipsorum* and *Civitas Solis* may be illustrated, by some passages of ancient history. The Emperour Julian was himself a sort of Grand Sol-Ipse. 'Εἰμι (he says⁹⁷) τῷ Βασιλεῶς ὁπαδὸς 'Ηλίου. This divine and beautiful world hath been⁹⁸, uncreated, from eternity, and will be to eternity, preserved by no other thing; unless it be by the quintessence (of which the solar ray is the chief ingredient) immediately, and, ultimately, by that king of all things *round about whom*, περὶ ὃν, all things are. The King the Sun⁹⁹ proceeded from one God, one, from one intelligible world, being central among the intelligent gods, and placed in the centre, in every sense of the word *central*. It is evident the planets move round the Sun in a dance¹⁰⁰, having the measure and form of their motion in symphony with that God. We worship Mithras¹⁰¹, and hold a quadriennial feast in honour of the Sun. Such being Julian's ideas and words, he attempted in A. D. 363 to restore the city and temple of Jerusalem, an undertaking of which we read the remarkable issue in his own writings, in those of his lieutenant Ammianus,

⁹⁵ See Fabr. B. Gr. L. 3. c. 5. s. 14.

⁹⁶ See the work in Mersenni Nov. Obs. Phys. tom. iii. Paris, 1647, and Roberval's præface, *ibid*.

⁹⁷ Orat. 4. in Regem Solem, p. 130.

⁹⁸ *Ibid*. p. 132.

⁹⁹ *Ibid*. p. 141.

¹⁰⁰ *Ibid*. p. 146.

¹⁰¹ *Ibid*. p. 155.

and many others. It has generally been surmised, that he did so in order to make the prophecies come false. But his intentions were not of that negative kind. Julian did not expect that the prophecies in quæstion would come false. Like all the Mystics, Solipses, Architectonics, or *Anti-Christ* class of infidels, Julian esteemed the Duo Impostores to be great magicians or (in his language) *θεεργοι* animated by a potent dæmon; and, as we hold that the Lord and the adverse powers must contend unto His assured triumph, so Julian and his friends indulged the converse hope. He knew that prophecies more ancient than Rome herself had named Jerusalem as the seat of universal theocracy. And, if he said, "Jerusalem shall be inhabited again," or "I will build again the ruins thereof and I will set it up," he was not aspiring to falsify but to fulfill. He revered the cross, talismanically, and practised at Carrhæ the cruel rites of magical ¹⁰² crucifixion. Belonging, as he did, to the direct Plotinian stream of Ammonianism (from which Origenism had affected to diverge), he was aware that the Temple was a structure raised up by Master Hiram of Tyre, for the greatest of all recorded Gnostics and Philosophers, for a worshipper of the infanticidal Fiery King and of the Queen Astarte. Solomon as a faithful servant of the Lord was not conspicuous above His other servants, and therefore the Christian church thinks but little of him; but he enjoyed an unrivalled pre-eminence in the paths of diabolical wisdom, and therefore, to such men as Julian was, he and his works are scarcely second to Nimrod and his. The language of that deluded sophist, when he speaks of his recent failure, is sufficient to show that he had made an experiment upon those prophecies which foretell the *restoration*, not upon those which had foretold the ruin, of

¹⁰² Theodoret. Cyr. Hist. Eccl. 3. c. 26. Observe the words of Campanella, above, p. 513. And see above, vol. ii. p. 650-5, this vol. Part I. p. 61. Atla-Mal in Sæmund's edda, vol. ii. p. 466. Bardesanes Babylonius in Stob. Eccl. tom. i. p. 146. Heeren. Ausonius Idyll. vi. 57, 8.

Jerusalem. "Let no man seek to deceive us ¹⁰³, and to disturb our minds as concerning Providence. As to the Jews who deal in prophecy and would throw such things in our teeth, what say they concerning their temple, which has been a *third time* demolished, and is not yet built up? I certainly do not say this to insult them; I, who, so long after it's destruction, took counsel to rebuild it, in honour of the God who is there invoked. But I mention it to you, merely to show that nothing human can be exempted from destruction; and that the prophets who have written such things were triflers and fit companions for silly old women. I think it very possible for God to be great, and yet for his prophets and their interpreters to be none of the wisest. Because they did not intrust their souls to the purification of the encyclic learning, and would not open their firmly closed eyes, nor dispel the mist which enveloped them. Those men, on the contrary, when they see *the Great Light* not clearly nor with certainty, but as it were through a cloud, and think it not to be pure light, but fire, and have no clear discernment of what is happening round about them, vociferate loudly, crying, Shudder! tremble! fire! flame! death! the sword! the revolving sword! using a many words to denote one thing, viz. the consuming power of fire. But, with respect to that matter, it will be better for me to explain to you in private, how very inferior those teachers of the writings concerning God are to our poets." It is manifest that, in this melancholy display of his folly, the *non-restoration* of Jerusalem is the point which he would make against the prophecies; and a suspicion might naturally arise from his words that he had himself been the contriver of the fiery eruptions, did not other passages of his works disprove it. But the same emperour in a previous epistle, addressed to ¹⁰⁴ the Jews, promises them, that, when he

¹⁰³ Julian. Ep. ad Pontif. Gent. p. 295, 6. And see Spanheim in Præf.

¹⁰⁴ Ep. 24. p. 398.

returns from the Parthian war, "by my own labour *οικοδομησω* " *και οικησω* Jerusalem, and will give glory in it with you to " the Most Powerful One, *τῷ Κρείττονι*." I believe that *οικειν* will not signify to *settle* or *people* a city unless you are yourself one of the settlers, differing therein from *οικιζειν*. Constantinople, the first monument of imperial Christianity, and a work coæval with the Nicene creed, could not be agreeable to Julian ; and his uncle had set him an example of founding new capitals. His New Jerusalem was to be his *Pricantibur*, the capital seat of the Mithriacal magic. Orosius (who wrote when the memory of Julian was still fresh) informs us¹⁰⁵ of the nature of those orgies with which he proposed to honour the Powerful One, and show him gratitude for the conquest of Parthia. He had reserved for that day of triumph the open persecution of the Church, and had ordered the construction of an amphitheatre at Jerusalem in which the Christian clergy and their disciples were to be devoured by wild beasts, as a votive offering of blood to his deities.

A man is impatient to perpetrate what he has planned. And it cannot be thought that Plato did not cherish at some period of his life a wish to found Platonopolis, or to see it founded. Some traces may be found of his intrigues for that purpose.

He was aware that the gnostic commonwealth, or empire of sophists, could only be forced upon mankind by aid of the tyrannic power. If a lawgiver were asked what manner of state he would choose to work upon, he would say, " Give me " a tyrannized state, of which the tyrant¹⁰⁶ is young, of good " memory, learned, valiant, and magnificent, and let his tyrannic soul also partake of the other virtues, if they are " thought likely to be of any use." Clinias, upon hearing these appalling words, asked whether temperance were not a

¹⁰⁵ Hist. L. 7. c. 30.

¹⁰⁶ Plato de Leg. iv. p. 173. Bipont.

requisite, to which Plato (or the Athenian who represents him in the dialogue) replied, "Temperance, in the vulgar sense, being that greater or less degree of concupiscence which nature implants both in children and brute beasts, but not such as we dignify with the name of prudence." Clinias does not ask a word about mercy or benevolence, foreseeing, perhaps, the like answer. And Plato resumes: "With a tyrant so qualified, a state may best and most expeditiously obtain such a constitution as will render it most happy. This only is wanted in addition; that a *langiver of merit* should be cotemporary with him, and that fortune should bring them together. For if that were to happen, God would have done nearly all that he is wont to do, when he studies to make any commonwealth superlatively prosperous." Fortune (in the shape of a ship ¹⁰⁷ from Athens to Syracuse) brought Plato and Dionysius the Younger together: he resided sometime in the citadel with the tyrant, and afterwards corresponded with him by letter. Plato laboured under the imputation of having dissuaded Dionysius from laying down the tyranny and governing with regal and legal power, which that accomplished person had once meditated; and it seems that Dionysius himself insinuated as much. "Do not calumniate me (¹⁰⁸ says Plato) by saying that I prevented you from rebuilding the Greek cities which the Barbarians had destroyed, or from lightening the yoke of the Syracusans, by substituting a basilèa for the tyrannis. Because you could not invent any charge against me more aliene to

¹⁰⁷ A ship is one of the ancient symbols of the goddess Fortune.

¹⁰⁸ Epist. 3. p. 83. Bipont. The Platonic Epistles are quoted by Cicero with high commendation and without any suspicion. Tusc. Disp. L. 5. c. 35. Bentley's acute sense of truth did not detect their want of authenticity. I am therefore not disturbed by such criticism as prevails in Germany. If they were the work of his immediate disciples published by way of apology for him, they would equally remain an historical monument of his proceedings; but those must have been Adam wits, who could fabricate such almost damning documents in the view of exculpating their master and themselves. See Fabric. B. Gr. 3. p. 105. Schœll. Lit. Gr. 2. p. 404.

“ my character.” How much so it was, the reader is already enabled to judge. He farther exculpates himself by two ¹⁰⁹suspicious-looking and scarcely consistent excuses. First, that he “ very properly avoided interfering with political “ affairs,” and secondly, that the laws which he had drawn out had been “ subsequently interpolated by Dionysius or some “ other person, as any body, *acquainted with his character*, “ might clearly distinguish.” I will proceed to show that Plato introduced Dionysius into the inner chambers of the Pythagorean philosophy, and explained to him what even his audacious Book of the Commonwealth did not unfold to the world, namely, that the philosophical tyranny was to be exercised in the name of the Sun, the Central and Universal King, and that it was the *Monarchy of the Sol-Ipse*. “ That “ sphere ¹¹⁰ is not properly constructed, as Archedemus will “ point out to you when he arrives. And of those more “ divine and excellent matters, which in your doubts you sent “ to inquire concerning, I will certainly give him a full explanation. You inform me, as I understand from him, that “ the nature of *The First* has not been sufficiently revealed “ to you. I must write to you in riddles ; in order that, if “ my letter should miscarry either by sea or land, the reader “ may not understand it. All things are round about the “ King of All Things, and all things exist for his sake, and “ that is the cause of all excellent things ; and around the “ Second are the things secondary ; and around the Third are “ the third class of things. The human soul endeavours to “ learn the nature of these, looking for what is homogeneous “ with itself, and consequently imperfect ; but in the King, “ and in those others, whom I mentioned, there is nothing “ such.” “ The greatest precaution is not to write ¹¹¹, “ but to learn by word of mouth ; for it is hardly possible for “ what is written not to come abroad. For which reason I

¹⁰⁹ Ibid. p. 76.

¹¹⁰ Epist. 2. p. 69.

¹¹¹ Ibid. p. 72.

" have written nothing upon these topics ; no such book of mine exists, or ever shall." The words *περι των παντων Βασιλεα παντ' ἐστι*, following as they do immediately upon the mode of constructing the sphere, and adopted and distinctly explained as they are by Julian, declare the Pythagorean or Copernican scheme of the universe ; to which Plato had addicted himself¹¹² in the latter portion of his life, after he became acquainted with the doctours of the Italic school. For, although he truly says that no book of his is expressive of such opinions, he sets forth (in the sixth of his *Commonwealth*) the Mithriac doctrine of the mediation and filiality of the Sun, saying that the Sun is *ἐκγονος τε Ἀγαθου*, and that the Good One had¹¹³ generated him in his own likeness ; nor can any one, who reads in the *Critias*, that Jove summoned the gods to his temple *in the*¹¹⁴ *centre of the world*, suppose that the earth is there signified. The Second, and the Third, around whom certain inferior beings have their courses, are not easy to account for, unless the existence of Jupiter's satellites was known to the Pythagoreans. Whatever Pythagoras knew it may be supposed that Plato did, for he was in correspondence with Archytas, and purchased books of Philolaus at¹¹⁵ a high price. The arts, except those which were of necessary and daily use, were formerly kept up as mysteries, so that no man can say their first origin ; and that is the case with the telescope. It is not supposing much, to suppose that Pythagoras was possessed of at least as good an instrument, as that feeble magnifier which Galileo made use of. In that manner, we may apprehend the nature of the Pythagorean or Platonic Trinity emanated from the Monad or *Intelligible Sun*¹¹⁶. The world has it's vitality and natural powers in the globes,

¹¹² Theophrast. cit. Plutarch *Quæst. Platon.* p. 1006.

¹¹³ *Rep. L.* vi. p. 508. H. Steph.

¹¹⁴ Above, p. 305.

¹¹⁵ *Diog. Laert. Plat. s.* xi.

¹¹⁶ Observe that, in the *Abrax Rota*, God is a quaternion, consisting of *Deus* first, and then of *Pater*, *Filius*, and *Spiritus* ; above, p. 468.

and, of those, three are indicated to be supreme, by having subservient luminaries ; the Great King by the subserviency of all nature, and Jove and the Earth by that of their satellites. The connexion of this scheme of astronomical theology with those astonishing and shocking systems of policy, which we invariably find to be connected with it, is by much too extraordinary and specific to be accounted for, by saying that atheism opens the door to immorality. It can only be accounted for by that solution, which it's advocates themselves are eager to supply us with, viz. it's derivation or tradition from of old, even from before the beginning of the Times of the Gentiles.

Alanus's millennium of Antichrist would find a suitable place here. But I have thought it better to reserve my observations upon that author for the latter pages of the volume.

Once, within the times of un-mythological history, a king attempted to convert his own dominions into a Platonopolis or Commonwealth of the Sun, Cai Cobad ¹¹⁷ king of Persia, who embraced the errours of Mazdek the Magusæan. That turbulent hæretic proclaimed the law of nature, the community of goods, and the community of women ; and the Persian monarch was insane enough to enact that anarchy by law, for which his subjects very properly deposed him and put him in prison. But he escaped, and had the good fortune to recover both his kingdom and his senses. The Ecclesiastusæ of Aristophanes is a lively satyre upon the madness of Plato.

X. The only remaining work that I know of, similar to Inchoffer's, is the *Iter Subterraneum* of Nicolas Klim, an allegorical romance published in 1741 by Louis Baron de Holberg, a Norwegian, under the assumed name of Abelim. It is not a work devoted to one exclusive object, like *The Monarchy*, but launching into satyre upon the manners and peculiarities of different nations. Klim is supposed to descend through a cavern in Norway into the Subterranean World, the different nations of which may be recognised as being several of the

¹¹⁷ Mem. de l'Acad. des Inscr. 31. part 2. p. 478, 9.

nations of Europe. But we can hardly refrain from thinking that those nations are considered by him in as much as they are constituent members of the world *morally* subterraneous.

Several of the countries are distinguished by the use of words in their language, as well as by general description. Martinia by the words *porteur* and *perruque*; the Land of Music by *bassi violini*; Mezendore by it's nautical students called *zee-cadetten*; and the Quamians by the Hebrew words *Jeru Salim*. The kingdom of Potu is not thus distinguished, but it does (as I am persuaded) denote the German empire. It's inhabitants are exceedingly tardy and deliberative, rarely change their laws and customs, and regarded Klim as a man of weak intellects because he comprehended things too speedily and decided too promptly, while the Martinians esteemed him dull and imbecile for taking time to consider. Their principal amusement consists in listening to the arguments of men trained to dispute upon theses, a class of men once highly revered, but now only kept like game-cocks for the sake of the sport. The Germans are surely that people. The planet Nazar contains the great kingdom of Potu, and several minor states which are independent of it; but the whole planet makes use of one language. The planet perhaps signifies the whole Teutonic nation and tongue, including Denmark, Norway, etc. as well as the empire.

The Grand Chancellor of Potu is called the Kadoki (*Kadosch*), and the principal trainer of school disputants was *Henochi*, both of them names belonging to Illuminism. In Potu a man who proposes a new law or custom must do so with a halter round his neck, and if the law is rejected the innovator is put to death. Klim heard of a projector whose improvement was adopted and his life spared, but he could never learn what it was about, ob taciturnitatem incolarum ¹¹⁸ quâ fit ut minima res, quæ ad statum publicum pertinet aut in Senatu peragitur, plebem latet. These are not the customs of any

¹¹⁸ Iter Subt. p. 51.

country, but relate to the maintenance of uniformity in the Subterranean Monarchy. The Potuans possess a code of revelation delivered to them a few centuries ago, and upon which no person is allowed to write any commentaries. They acknowledge one God, but, *cum sint astronomiæ et physices* ¹¹⁹ *apprimè gnari*, they think it folly to attempt to define Him. Their religious festivals are five. The first is held on the first day of the month of the oak-tree in a dark place where no light can penetrate, in order to express his incomprehensibility, and the other four are in honour of the four seasons. Apocrypha, astronomical and physical theology, orgies solemnized in the dark, and feasts of nature; these are sure symptoms of the atheism of the mysteries. The festivals of the four seasons occur also in the Civitas of Campanella.

There is no country in the Iter Subterraneum which can be construed to signify the British empire. That country is, as I have suggested, the *Abscissia* of Father Inchoffer, and in the interval between him and Holberg the abscission had been completed. It can hardly be regarded as a subterraneous country. The nation of the Quamians are distinct from the other Subterraneans by the barbarism of their manners and by their ¹²⁰ *sitting upon the ground*, and by what follows. By these tokens we may recognise the Jews. And they form the most important feature in the *Iter*. Nicolas Klim, observing that the four prophetic monarchies had come to pass, devotes himself to establishing the Fifth Monarchy called the *Monarchia Quamitica* ¹²¹ *Subterranea*. He palms himself upon the credulous Quamians for the Legate of the Sun, and they make him their king. He conquers most of the subterranean nations, and reigns by the title of *Legate of the Sun, King of Quama, and of the Fifth Monarchy*. At last his imposture is detected and he is glad to escape back to the Super-

¹¹⁹ *Iter Subt.* p. 79.

¹²⁰ For that Jewish custom see Leo of Modena, part 5. c. 9. p. 103. F. Simon, c. 6. p. 121. in *Rel. Cærem.* vol. i. Lond. 1731.

¹²¹ *Iter*, p. 348.

terranean World. When he gets back into Norway, from whence he started, he finds he has forgot both his language and his way, and he asks the latter in the Quamian language, saying, Jeru pikal Salim, which the Norwegians translated Sutor Hierosolymitanus, and therefore took him for the Wandering Jew.

I can imagine but one interpretation for this. The author of Klim's Voyage had learnt that the Subterraneans have a plan in store for setting up an impostor King of the Jews, of raising him to the rank of an impostor Messiah and King of the World, and of establishing under his auspices a Satan's Millennium. He was aware that Israel persevering in apostasy is the Wandering Jew collectively, and that the same title may be given individually to *Johannes Butta Deus* or Antichrist. And he had also discovered that Antichrist was to be a representative of the Sun in human form, a Mithras, or Great Sol-Ipse. The same author by describing the detection, disgrace, and better thoughts of Nicolas Klim, expresses that he was himself weaned from those evil thoughts and had become aware of their vanity and villany ; and in fact Holberg had been a philosopher ¹²², but returned into the bosom of the church. Nicolas Klim having fallen into the atmosphere of the lower world with a harpoon in his hand revolves for a great length of time round the planet Nazar and is taken for a comet. During his revolution he flings away a roll or small loaf of bread, which immediately begins to revolve around him, and becomes his satellite. From these jests I infer, that the author had seen and heard things calculated to inspire him with a disgust at the modern systems of astronomy, similar to that which Inchoffer felt. Thus do those two romances, appearing at the interval of about a century, illustrate and confirm one another.

Nicolas de Cusa cardinal of St. Peter ad Vincula was a man illuminated to the very verge both of insanity and atheism.

¹²² Malte-Brun, vit. Holberg in Biogr. Universelle.

Hermes (he says) *rightly* declared that "God is ¹²³ universitas "rerum." Cusa esteemed the world to be a Trinity ¹²⁴ composed of matter, form, and spirit. And man, according to him, contains a complete microcosmus ¹²⁵ within himself. In speaking of the Mundane Unity he informs us, that "Minar "in his books of antiquities says, that the Sissennians ¹²⁶ "adored *unity*," and again, that "the Jews and Sissennians ¹²⁷ worshipped God *in his most simple unity* ut est rerum "omnium complicatio." If any of my readers are acquainted with Minar and the Sissennians I beg their pardon for pestering them with my ignorance. But it is my present belief that the Sissennians are the same nation as the Solipses, and that Minar is one of their apocryphal text-books. The *Sissennians* seem to signify *The People of the Six Years*. And that will bear interpretation of the Essenes, Carmelites, and all such as hold the Tradition of the House of Elias, that six great years, i. e. millenniums, shall complete the times of expectation and usher in the Fifth Monarchy.

¹²³ De Doct. Ignorant. L. 1. c. 24.

¹²⁴ Ibid. L. 2. c. 7—10. That is, in effect, the Trinity of the grand universal conspiracy called the Sons of the Valley, although there is a discrepancy in the expression of them, not worth dwelling upon at present ;

Die Gestalt, und das Wort, und das Licht, sind Gott.

L. Z. Werner Kreuzesbruder, p. 335.

¹²⁵ Ludus Globi, p. 235.

¹²⁶ Doct. Ign. 1. c. 7.

¹²⁷ Ibid. 1. c. 25.

ALCHYMUS.

Ἀνθρώπος ἀνθρώπων σπύρι. Ὅτως καὶ ὁ σπύριον
θερίζει, ὁμοίως το ὁμοίον.

Liber Isidis ad Horum.

I. THERE are few inventions of human ingenuity, however innocent in themselves, but have been monopolized, and made *arts and mysteries* (instead of mere arts) and subservient to the grand mystery of iniquity. That remark is not more applicable to optics, and astronomy, than to chemistry.

It's very name belongs to the wickedness, and not to the real wisdom, of men. There is no such Greek word as *Χημεία*, and if it any where occurs it is a barbarism entirely foreign to that language. *Χυμεία* ¹ is a spurious word formed by the alchemists from *Χυμος* *jus* or *succus*, and very unhappily formed, being an etymology fitter for the kitchen than the laboratory. *Chemia* means the science of Cham son of Noah.

Two remarkable sanctuaries in Ægypt were called *Chemmis*. One was a temple sacred to Perseus and Danae ² and frequently visited by the apparition of that gold-engendered hero; and the other, though perfectly firm, was said in mystical language to be a floating island, ³ in which Isis preserved her son Horapollo from the rage of Typhon. The derivation of *Chemmis*, strongly as it resembles in name the false patriarch, and in history the ark which preserved him, would be but a derivation of guess, were it not for two circumstances. 1st. The

¹ The words *scientiam chimie* (falsely printed *alchimie* ed. Basil. 1551. p. 81.) occur in the MSS. of Julius Firmicus, *Mathes. L. iii. c. 15.* But I do not collect from his writings what notion he entertained of that science.

² Herod. 2. c. 91.

³ Ibid. c. 156.

religion of Ægypt was avowedly connected with that of all the Hellenizing nations of Europe. It's Diospolis or Theba Hecatompylos was the favourite seat of the Homeric Jove ; and the foundation of his Dodonæan Pelasgic altars and of those which he had in the oasis of the desert were traditionally reported to be cognate events. But the latter were those at which the Ægyptians used to consult Jove's oracle ; and the name, by which they called him there and in their own country, was Hammon. 2dly. That in Holy Writ that country alone, of so many that Cham's posterity had filled, is denominated *the Land of Cham*. And this is a proof almost conclusive, because the Æthiopias (countries, whose people are called the Cushim, after Cham's eldest son) and Canaanania (whose inhabitants were put forward of old as the servants of servants, Cham accursed in the persons of his descendants) would have been as much or more entitled to be so described. What, then, must we say ? That the words are not descriptive, but a *name proper*. And what proper name of Ægypt is that ? Clearly the same that the Greeks enunciate *Chemmis*. The derivation of Chemia from Cham is signified in the declaration of Thomas Norton,

Hæc scientia, ut quidam volunt, dicta est
Olim ab *Alchymo* rege ⁴ percelebris famæ,

and in that of Maierus, that the Lapis Philosophorum is the stone (Bætylus, Abaddir, or Jupiter Lapis) which Saturn ⁵ swallowed instead of Jupiter.

That science was very little spoken of in ancient times ; and in the middle ages it was much spoken of, but little known to the public. We may judge of the motives of the older and more total concealment from the avowed purposes of that open disguise (if I may say so) which was afterwards used. Friar

⁴ Norton. Tract. Chymic. in the Tripus Aureus, p. 97. Franc. 1618.

⁵ M. Maier. Atalanta Fugiens, emblem. xii. p. 57.

Bacon, blaspheming terribly at some times, and lying not a little at others, does nevertheless exhibit a curious list of occult contrivances, which he says may be useful to the state and applicable to the purposes of terrifying the infidels, and non solum⁶ utilia amicis sed et terribilia inimicis. Another reason is, that "he breaks the cœlestial⁷ seal who communicates the secrets of nature and art." But that is mere rhodomontade; the former is the true reason. And as these secrets were held by the Secreti⁸ et Dilecti of *all nations alike*, by William of Paris, by Albert the Great of Ratisbon, by Raymond Lully the Spaniard, and above all by Al-Razi, Avicenna, Albumazar, and the Arabic doctours, it follows of direct necessity that the respublica for the uses of which they were reserved was a cosmopolitic one, and that the infidels and enemies spoken of by that Franciscan were the recusants of some creed neither Christian nor Mahometan, and the enemies of some state neither Europæan, nor African, nor Asiatic, but ambulatory, or else universal. Gunpowder was one of those arcana; and the real antiquity of that and other similar instruments of destruction and terror seems inscrutably great. It was by fire, supposed præternatural, that Nimrod lost his life. When the Persians approached Delphi "lightnings flashed from heaven⁹ and two large summits of Par-nassus came rolling down upon them, and killed many, and "presently there was a shout of triumph from the shrine of "Minerva." In other words they mined and blew up the mountain above their heads. The Delphians served out a still more liberal measure to the Gauls under Brennus; "the whole "earth upon which they stood quaked¹⁰ and violent thunders "and lightnings happened, which terrified the Celts, and "prevented their hearing the orders given them. The fire of

⁶ See Bacon Opus Majus, c. 3.

⁷ Bacon De Mirab. Potest. p. 55.

⁸ Bacon de Arte Chemiæ, p. 285, 6.

⁹ Herod. 8. c. 37.

¹⁰ Paus. 10. c. 23.

“heaven did not strike mere individuals, but whole groups of people were consumed together with their armour.” When piacular rites were ¹¹ offered at the tomb of the Œdipodæ, or at that of one Pionis a son of Hercules, the sepulchre used to vomit forth fire and smoke. The Rabbis of Israel after their return from Chaldæa were also acquainted with the fiery tricks of the Magi ; for when Herod endeavoured to plunder the tombs of Solomon and David he was prevented by an explosion of fire ¹², which killed two of his attendants. If fire was detonated from above it was Jupiter Tonans, if it exploded from beneath it was the thunder of Summanus. Carus emperor of Rome, the predecessor of Diocletian, was *burnt with lightning*. Anastasius, the predecessor of the Justinian family, met the like death. So also died ¹³ Ruas, king of the Hunns, Attila’s predecessor. Such also was the end ¹⁴ of Zingis Khan. All of them princes, who lived in ages and countries, in which people were willing to ascribe to nature or to Providence the crimes of an assassin Salmoneus or Bacon. I am not prepared to offer any decided opinion upon the event which certainly happened to Alypius at Jerusalem. I entirely acquit Julian, and I do not believe that there was any party of Jews, Arians, Valentinians, or Christians, then having sufficient power in Jerusalem to oppose him and his lieutenants by the pyrotechnic alchemy, had they been minded to do so ; but Alypius himself and other heathens in the employment of Julian are open to more suspicion, as the reader may infer from what I have already explained concerning that emperor’s designs. Upon the whole, I am disposed to think that the arm of the Lord confounded the labours of the apostate.

II. Another object avowed by the Razichinians and other philosophers of the intermediate times was the manufacturing

¹¹ Paus. 9. c. 18. See Plutarch Moral. p. 419. Philostr. vit. Apoll. Tyan. l. 2. c. 33, and the legends of Salmoneus, Allades or Aremulus, and Capaneus.

¹² Joseph. Ant. 16. c. 7. s. 1. Nic. Damasc. cit. ibid.

¹³ Socrat. Hist. Eccl. vi. c. 43.

¹⁴ J. Plano Carpini, p. 44. ed. Bergeron.

of gold and silver, in order to give to a few the power which attends upon wealth. It is obvious that a general manufacture of them would defeat its own ends,

Horum conditio si quâ vilesceat arte ¹⁵.

But the monopoly of those two things, destructive skill in war, and seductive wealth, "violence and corruption," are the sinews of the *tyrannis*, which latter is the royal art, the mysterious Œdipus's

τεχνη τεχνης

Ὑπερφερυσσα τῇ πολυζήλῳ βίῳ,

in which phrase more is meant than has met the ear of critics —*the art of Nimrod*.

On this account, chemia when considered as so much wisdom, gnosis, or magia naturalis, and in the theoretic merely, is the art of King Chymus or Al-chymus; but considered in the practic, and as an instrument of high performances, it is the art of King Geber. Those princes are equally unknown in the annals of the east and of the west, and it is not true, except in a mythical sense, that they ever existed. But Geber, as it can scarcely be denied me, is a name for Nimrod. Nay more, it is a name taken from his great invention (or rather restoration) the Tyrannis. After the deluge Nimrod "began" to be ¹⁶ *Geber (a mighty one)* upon the earth." So that,

¹⁵ Augurelli Chrys. L. 3. p. 68.

¹⁶ Origen speaks of the Περσαι ἢ Καβειροι, which shows that Gheber is not a modern name of the Nimrodian fire-worshippers, nor one given them by the Mahometans. Adv. Cels. cit. Hyde, c. 29. And Nicephorus Bryennius (early in the 12th century) terms the Ghebers of Persia τοὺς Καβειροὺς. Cit. ibid. Mr. de Lamoignon le Vayer, in his Instructions to the Dauphin, supposes that Geber flourished in the century after Mahomet; but Olaus Borrichius is forced to acknowledge, that the time of his existence is entirely unknown. Conspect. Script. Chemic. p. 13. Hafn. 1697. See Pseud-Orpheus Argon. v. 27.

in "suffering men to multiply" names," they have by one unlucky name betrayed as well the diabolical ends, as the impure sources, of their scientific pursuits.

Little mention, I say, was made by the ancients of the chemic science; but the evidences of it's existence among them are several. We shall presently see, that it was not unknown to him who had learnt all things, and who learnt at last that they were vanity. The fabricators of ¹⁸ *Enooh*, about the close of the first century of the Lord, esteemed that the making of silver and the decoction of the vital elixir were arts of the mighty men before the flood. The metallurgy of Tubalcain could not have been unconnected with chemical experiment. *Æsculapius* and *Glaucus* were sorcerers of a veneficious kind, and the elixirs of life were not unknown to their initiated. Pliny says of magic, *natam primò e medicinà nemo dubitat*. The *Nepenthes* of Helen and *Kyphi* of the *Ægyptians* was a process of natural magic founded on a know-

¹⁷ See above, p. 453.

¹⁸ C. lxiv. v. 7. The calcination of the golden calf by Moses appears to admit of two solutions. The art of so doing might be a portion of the *Ægyptian* learning which he possessed. But I am inclined to a different opinion. The *Israelites* had been worshipping the image of the same beast which the *Levitical* law appoints for the sin-offering, which should be burnt to ashes, "if the priest that is anointed do sin after the sin of the people." Lev. iv. 3—12. The first "young bullock" that was ever burnt for the sin of the high-priest and the people was the golden calf in *Horeb*; and it differed from subsequent sin-offerings in this respect, that, instead of pouring out the ashes in a heap, the offenders were compelled to swallow the god of their idolatry. The calf, therefore, was burnt by way of a sacrifice or victim. But such were burnt with the fire of the altar. That was different from common fire, and a fluid not moving in elemental nature, but "a fire coming out from before the Lord." Lev. c. ix. v. 24. And it was not lawful to make use of elemental fire. Ibid. c. x. v. 1, 2. The *ἀνέμους πυρ* which revolved before the *Cherubim*, which surrounded the Lord in the burning bush, which moved before *Israel* in a pillar by night, which consumed the offerings of *Moses*, *Solomon*, *Elijah*, etc., which shall hereafter devour the unrighteous in *Tophet*, and before which the heavens and earth shall pass away, calcined the golden calf that the people might drink their false god; not any *Hermetic* lens or electrical machine.

ledge of the occult properties of drugs. The Great-Mother Cybele was both enchantress and druggist to the gods,

Σοφος Θεων ὑμνωδος ιατρος θ'αμα.

She was known in Phrygia by the name of ¹⁹ *Midas*, among others, because she was the mother ²⁰ of king Midas the Eleusinian adept,

cui Thracius Orpheus

Orgia tradiderat cum Cecropio Eumolpo.

He obtained from ²¹ Bacchus, or as some ²² say from Apollo, the faculty of transforming all other substances into gold; and he (of whose name Tyrtæus was aware nearly seven hundred years B. C.) is the most ancient and memorable character in alchemical romance. Kush ²³, the son of the cubic i. e. quadrangular ark, is mythologized in him, as Jupiter Hammon is in Gordius his father, and Nimrod in his son Lytiersa the tyrant. That primitive king of Babel is likewise expressed by Faunus, grandson of Saturn, and son of Jupiter Picus, who first discovered gold mines and was surnamed ²⁴ ὁ Πλουτοδοτηρ. Certain receipts of theurgic medicine entitled Coirani Coiranides, i. e. *The Royal Books of the King*, are only remarkable for having been found by the silent Harpocraton in the tomb

¹⁹ Hesychius in nomine.

²⁰ Hyginus Fab. 191. et 274.

²¹ Ovid. Met. xi. 103.

²² Fulgent. Mythol. L. 2. c. 13.

²³ The wonderful palace of that sovereign, his treasures, his host of tributary kings, his transgressions, and his unparalleled misfortunes, are a perpetual theme of the fabulists both classic and oriental. See especially the curious inscription in an Arabic tale published by the Chevalier Von Hammer, ending, "My name was Kush, son of Shedaud, son of Aad the "Great." New Arab. Nights, 1. 13.

²⁴ Suidas in vocabulo.

of Priam king of Troy. Gordius was the first, and Midas the second, king of the Primigenian Phryges. That people's name is taken from that of Phryxus, otherwise called Jupiter Hammon, and Jupiter Pelops; the golden-fleeced ram, whose remains were a palladium to the kingdom of the Scythæ and the cause of a great war.

In the history of that fleece we detect the first open mention of the art chemic. Charax of Pergamus related that Phryxus had left behind him some books written on sheep-skin in letters ²⁵ of gold, which same *Chrysogrammia* was esteemed an art so excellent, as to give rise to the Argonautic war. That conceit is idle enough. But Dionysius Scytobrachion of Mitylene, who flourished a little before ²⁶ Julius Cæsar did, and wrote six books of Argonautics in prose, is said to have maintained that the golden fleece was a parchment book containing the method of making gold by ²⁷ chemistry, and that it was called golden because of the art which might be derived from it.

It does seem very strange that, after such an explicit mention of the subject had been made, so general and profound a silence concerning it should recur. It shows with what Hermetic care the lips of the illuminated heathens were sealed, upon that subject above all others. The *Rose* was the flower of *Midas*, as well as of the silent Harpocrates and of the inexplicable John Valentine ²⁸ Andreæ; under it's taciturn shade that monarch meditated the arts of magic, fraud, and

²⁵ Charax cit. Eustath. in Dion. Geogr. v. 689. He was an historian of uncertain age, but who certainly flourished later than Nero by several reigns. See Voss. Hist. Gr. p. 261.

²⁶ See Sueton. Grammat. c. 7.

²⁷ Dionysius cit. Eudociæ Viol. p. 108. Callias of Athens thought a red sand, which was found in certain silver mines, might be *extracted* into gold, and in pursuing that vain attempt he discovered the first vermilion. Theophrast. cit. Plin. L. 33. c. 37.

²⁸ See Epist. of Prince Rodolph of Brunswick-Lunenburg to Andreæ, 9th June, 1646. in Seleniana Augustalia, p. 160.

poison: his rose-gardens were round about the Thracian mount Pangaium the tumulus of Queen Phyllis

(Θρηκιοιο μεταρσια Πανγαιοιο
Φυλλιδος άντελλοντα φιληνορος έδρακε τυμβον),

and were mentioned as a proverb in ²⁹ Tertullian's days, Alcinoi pometum, et *Midæ rosetum*. In those gardens the Architect, and Wild Huntsman, Perdiccas, sojourned, after he had received the rays of the sun for his patrimony; as hath been observed in the first volume.

I am inclined to date the first open talk upon the subject of alchemy at the epoch of Mithridates the Great. He was a great chemist, and profoundly skilled in the elixir of death and it's antidotes. So much so, that when he swallowed poison ³⁰ to kill himself it had from the constant use of antidotes no effect upon him; such at least were the notions which then obtained credit. The *Romance of Alexander* translated from the Greek of Æsopus was (as I conceive) the work of his secretary Æsop, who is known to have written the *Romance of Helen*. Æsop's *Alexander* gives an account of that monarch's visit to a garden which "they called Paradise," and in which there were two trees nearly as high as to the heavens, male and female, the tree of the Sun, ³¹ and the tree of the moon. Subsequent writers describe the former as having ³² leaves of red gold, and the latter leaves of silver, and "the habit of the former was even as the habit and form of ³³ a man, and that "of the latter, as the habit and form of a woman;" all which is ³⁴ alchemy. Dionysius Mitylenæus and Mithridates were about cotemporary.

²⁹ De Pallio, c. 2.

³⁰ Appian. Mithridat. c. 111.

³¹ Æsopi Res Gest. Alex. L. 3. c. 38, 9.

³² Gobelin. Person. *Cosmodromium*. Ætas 5. p. 104.

³³ Joseph ben Gorion, p. 78. Oxon. 1706.

³⁴ See Philosophical Account of Nature, translated from the French, by

From the age of Mithridates to that of Diocletian the chemists give no sign. But Johannes Antiochenus ³⁵ mentions that, after the rebellion of the Ægyptians against him, Diocletian searched out and burnt the books written by the ancient Ægyptians *περι χημιας ἀρχαυρη και χρυσευ*, in order that the Ægyptians might never again (*μηκετι*) enrich themselves by such arts, nor in future (*τε λοιπε*) resist the Romans through confidence in their abundance of wealth. It appears from the wording of this statement, that the revolt of Achilleus had been in fact fomented by the Hermetics and their spurious books. Mr. Gibbon's treatment ³⁶ of this passage is a fair specimen of him and the work he has inflicted upon the world. The alchemist Zosimus Panopolites surnamed ³⁷ the Great seems to have flourished at the time of the Emperour Philippus ³⁸ Arabs; and his works were probably a portion of those which gave offence to Diocletian. If that tyrant was privy to the burning of Carus, as I have my suspicion, he was not ignorant of the uses and abuses of Chemia.

Another long silence follows the edict of Diocletian. The villany of the crucible does not peep out even in the jubilee days of Julian. The worthless poem ascribed to Manetho has been supposed to mention alchemy in these lines, where he says that a certain conjunction of stars

John Digby, Esqre. p. 83, 4. Lond. 1722. I suppose this person, one of our latest charlatans, to have been John the only son of that charlatan of the first magnitude Sir Kenelm Digby; and that Sir K., who wrote some of his worst extravagancies in French, was the author of the original.

³⁵ Excerpt. Constant. Porphyrog. p. 834. ed. H. Valois. Suidas in *Diocletian* and in *Chemia*. The books of Alchemy which the Germans use were written (says Cayet) by ancient kings of Ægypt, such as Xaphares king of Silons author of the Tinctures, and Trimosin author of the Viatolon, Geroton, Canganiveron, etc. Septennaire, p. 460. a.

³⁶ He falsifies it, while he is citing it *within commas*, in order to give an appearance of accuracy; and then declaims with pompous imbecility. Vol. 2. p. 137. 8vo. He asserts that alchemy is not alluded to in Pliny; which is false. See above, note 27.

³⁷ Auctor Græcus de Dealbandâ Aquâ Divinâ cit. Borrich. Script. Chem. p. 6.

³⁸ See Zosim. de Æris Tincturâ, p. 17. ed. Gruner. and Schæll Litt. Grecque, vii. p. 210.

Ῥεκτηρας χρυσοῦ καὶ Ἰνδογενοῦς ἑλεφαντος³⁹
Ἐργοπονοὺς ῥεζει καὶ ζωγραφίης μεδεοντας.

But this barbarous stuff (in which *ῥεζειν* to *do* is twice used for *to make*) alludes to the ingenuity of smiths or handicraftsmen and not to chemical transmutation, as the mention of works in ivory and of painting clearly proves.

The next real step in the history is Arabic. Mahomet Abubeker of *Rhages* in Persia or *al Razi* did in the tenth century make open profession of his alchemical powers at the court of Bagdad; and, notwithstanding the disgraceful exposure he there subjected himself to, the Europæan fraternities seem to have treasured up his doctrines and to⁴⁰ have denominated them Razichinian. The shocking philosophers of the west, Raymond Lully, Roger Bacon, Arnald⁴¹ of Villanova, etc. etc. derived their studies, in which a perfect phrensy of the intellect was strangely combined with perseverance and successful ingenuity, and moral turpitude seems to have been the only unmixed ingredient, from him and his Arabic successors.

It is only by comparing their ænigmatic writings with each other, and with the meagre relics of ancient pharmacy, that we can hope to know the meaning of these astounding transactions. The long continuance of them, from the age of Mithridates and Cæsar at the latest, to the nineteenth century, proves that they were not merely the contrivances of casual charlatans to cheat the credulous, but that they were

³⁹ Maneth. Apotelesm. 1. v. 297, 8. Compare the *aurifices* of Julius Firmicus Maternus Mathes. L. 3. p. 53. ed. Pruckner.

⁴⁰ See Postel cit. above, this vol. part 1. p. 8.

⁴¹ John Picus of Mirandula says that this alchemist prophet and astrologer, to whom rational and innocent science is much indebted but never can feel grateful, was from Spain, i. e. from Villa-Nueva in Catalonia. St. Antoninus of Florence will have him to be a native of Villeneuve in Provence. Chron. part 3. tit. 21. c. 2. s. 8. But as Raymond Lully, a native of Barcelona and an inhabitant of Majorca, studied chemistry conjointly with him, I suppose that John Picus is right. The same may be inferred from father Mariana, who gives a just character and a filthy anecdote of him in his Hist. L. 14. c. 9.

such as many eminent though depraved persons thought highly important in their consequences.

We perceive that two distinct objects are avowed. The one political, and having in view to multiply the precious metals; the other medical, and for prolonging life to an indefinite extent. And both of these widely different pursuits are indifferently called *Lapis*. That expression does not mean a stone or mineral, for it is constantly said to be an animal, and it is ⁴¹ *Lapis non Lapis*; but it is the learning which Noah's youngest son brought into the ark, under that hypocritical disguise, which the ancients called (no matter for what reason) assuming the form of a stone. And we shall presently see on what principle of alchemy the *Lapis* is not only Jove's art, but is a form of Jove himself.

The former of those two ideas arose out of the resemblance which gold has to fire and to the light of the sun (which resemblance is the mystery of the Sabine names *Aur-Helios* ⁴² and *Aur-Helianus*), and that of silver to water and to the light of the moon. Upon which frivolous grounds it was imagined by the sacellar or astronomical heathens, that those rare and valuable substances were respectively produced by the King and Queen of the world. *Aura*, *ὀυρανός*, or *aour* of the Hebrews, is the light of heaven; and it gives name to the metal *aurum*, or, in the compound word *θησαυρός*, *ἄυρον*. *Ἀργυρος* is compounded of *ἄργω*, the ark and a well-known symbol of the moon, and *ἰω*, *pluo*, or in it's larger sense *humco*.

⁴¹ R. Bacon de Mirab. Potest. c. 9. Maier Aurea Mensa, p. 333. Basil. Valentin. de Lap. Sapient. p. 66.

⁴² See above, p. 279, 80. *Ἐκ καμψης* (says Theophrastus) *χρυσάλλας, ἰστα ἰκ ταυτης ἢ ψυχης*. De Caus. Plant. L. 5. c. 8. Aristot. Anim. L. 5. c. 19. *Chrysallis* appears to signify the permutation of gold, and it has been termed, by modern physicians, *Aurelia*. In its connexion with the word *psyche* (which means a soul as well as a butterfly, but with a different accent) we may (I think) discern that the heathens, in their fable of the immortal soul, described that creature of their fancy as an emanation of the solar virtue, *aura*, or *sither*. And that is the basis of Animal Magnetism. For the mythology of *Campe* (who was a monster, as horrible, as *Psyche* was lovely) see Diod. Sic. 3. c. 71. Apollod. 1. c. 2. Nonn. 18. 237. etc.

III. The attempt to produce those metals was always abortive, as a pursuit of natural magic. But whether, in those ages of divine interposition which also admitted of diabolical interposition, it has ever upon any occasion been successful, neither I nor any other person, not knowing, can pronounce. If any part of the traditions on that subject are true, I should suppose it was the Tale of Midas; and that such a punishment was really inflicted upon Cush, in order to warn him against his mad desires. But it is quite certain that it never was true, unless it may have ever happened by way of miracle; and it has long ceased to be any thing but fraud, or worse than fraud.

That fraud was of various sorts, from the meanest swindling to operations of a more extraordinary kind. Coining and distributing base metal was one art of the laboratory. Baron Michael Sendivogius was famous for possessing the Lapis, but, in order to disguise *the fact of his being a real alchemist*, quandoque et falsum ⁴⁴ argentum fecit vendiditque Judæis! The Gnomes (says ⁴⁵ Paracelsus) strike off coins in caverns and frequently give them to men. The produce of treason, of robbery, of murder, of seduction and incest, *first*, and *then* the price of silence, and of almost every crime, was also accounted for as so much gold-making, if we may credit the enemies of that art; and certainly the *Secret Tribunal* and other secret associations, while they were in vigour, gave many opportunities for such chemistry.

⁴⁶ Sint Rosei quales, metus est describere, fratres.

Vendidit hic auro patriam, alter sanguine ferrum

⁴⁴ P. Borel Tresor de Reserches, p. 477.

⁴⁵ De Nymphis, etc. Tract. 3. p. 394. See J. V. Andreae Myth. Christ. c. 2. and Leo Afric. cit. Imaginations de Mons. Ouffle, part 4. p. 160. note m.

⁴⁶ Frater non Frater, p. ult. printed under false date of *Damascus*, 1619. The title is a parody upon the phrase Lapis non Lapis. As regards these charges, and others of a more extraordinary kind to which we are about to advert, one circumstance is worthy to be observed; I mean the profound disguise worn by the professors of the art chemic. It was not a disguise assumed for the time only, or perpetuated by neglect and oblivion. But

Tiuxit, conjugii hic socialia fœdera solvit,
 Alter vernantem decepit flore puellam,
 Hic thalamos natæ invasit vetitosque hymenæos,
 Alter opes rapuit vicini, tempore noctis.
 Ausi omnes immane nefas, *auroque potiti*,
 Hinc toti trepidant et ad omnia fulgura pallent.

But the great, the Hermetic, the real art, was the finding of treasure. Nothing ever showed the extreme fanaticism of the superstitious minds that are estranged from God, so much as the interment of treasure. It also shows the wonderful influence which was exercised, by those who held the clue, and were the rulers of the darkness of this world, over their dupes.

The whole system, from the Eleusinians down to our cotemporaries, is one of expectation; waiting, preserving, and preparing, for a future crisis,

⁴⁷ Sæcla, ubi cœlitûs *Elias Artista* redibit,
 Atque patefaciet quæ huc usque occulta fuerunt.

And indeed the advent of Antichrist will stand in need of some such extraordinary resources. The arcana of knowledge are now in a great measure diffused. Even animal magnetism has come out; not indeed in so foul and obscene a form as that in which we find it in the Templar romance of *Sir Lancelot du Lac*, or in the philosophy of the Averroists, but dressed up

works so celebrated as to occupy most part of scientific Europe neither were brought home, nor unto this day have been brought home, to any real author. Of this class, none are more famous than those of the pretended Basilus Valentinus. Some say he flourished at the beginning of the fifteenth century, or even in the twelfth century, but his works allude to the Siege of Naples in the last years of the fifteenth century. Triumphant Chariot of Antimony, p. 70. And he is described as a Benedictine monk of Erfurth, in which city there never was a convent of Benedictines. Boerhaave Hist. Chem. by Shaw, tom. 1. p. 35. The system of personal concealment, though not practised by all, was practised in such a manner as to evince a *guilty conscience*, and not merely the wish to preserve a monopoly such as patentees enjoy. Not to mention the appalling oaths of secrecy, by which they constantly avow themselves to be bound to each other.

⁴⁸ Judicium de Religione Fratris, p. 14. Franc. 1616.

for the present age. The extent of the scientific secrets yet latent is not, perhaps, altogether contemptible; but still the Solipse Kingdom cannot now be what it once was in that respect.

Therefore great wealth will be more necessary for Antichrist, properly so called, than it has been for any previous impostor of his kind. And for that purpose copious treasures have been deposited at different times. The Eddas and Sagas of the north eternally treat of treasure guarded by fire or else by dragons. And although there was neither fire ⁴⁸ nor dragon, we perceive that they were really acquainted with much hidden treasure. Great treasures ⁴⁹ were buried in the tomb of Mary daughter of Stilicho, of Alaric, of Attila, of the prince whose sepulchre King Guntram opened, of Narses, of Charlemagne, etc. Of the immense wealth which Attila's thirst of gold amassed, no small portion was buried in his grave; and the fables of the Northmen represent him as being enclosed within the mountain of the Niflungas, brooding over their treasures. The mysterious history of Nicolas ⁵⁰ Flamel belongs to this head of alchemy. His immense and sudden acquisition of wealth is undoubted. And, although it is denied that he acquired it by means of the book which the Spanish Jew gave him, people have only denied that from the fear of acknowledging an absurd fictitious art; imagining (which has been the source of many erroneous opinions) that they were driven to an alternative, to which they were not really driven. The treasures which were buried of old were not thrown away, but *deposited*; and the precise place of their deposit can only be known to such as possess the secret

⁴⁸ See Keyser Ant. Septentr. p. 176. The former term is symbolical of the gold itself, and the latter of the sorcerers or cunning-men under whose custody it was concealed.

⁴⁹ J. J. Chiffletii Anastasis Childerici Regis, p. 55—9. M. Chr. Stieff de Urnis in Silesiâ, p. 41.

⁵⁰ See Henault Hist. Franc. i. p. 351. Cohausen Hermipp. Rediv. p. 176. cts. Lond. 1749. Pseudo-Flamel, Le Grand Eclaircissement. Paris, 1628.

books, and such as also, by knowledge of the steganographic alphabets, and of all the other symbols or *characters*, can understand those writings. Such is the history of Flamel ; who obtained a Jewish book of the Art of Money-Finding, and also the key to it. The art of reading those hieroglyphics is one of the very highest arcana of incorporated traditionary secrecy ; or else the treasure of *the Kingdom* would long since have been dissipated. The finding of treasure by the Divining Rod is nothing more than a pretence of the lowest charlatanerie. There is no way of finding it, save knowing the secret of it's deposit. The Freemasons, in their declaration to Henry VI., said to be taken down in that king's own handwriting, enumerated among the arts which they concealed that "of keeping secrets." Which means the symbolic and steganographic art in all it's branches. "We conceal (they ⁵¹ said) the art of keeping secrets, that so the world may "nothing conceal from us." So also the *Uranopolite* ⁵² of John Valentine Andreæ, being asked, *Dic quam exerceas artem ?* answered, *Silentium . . .* Q. *Quis itineris scopus ?* R. *Unio*. The Jews may be regarded as some of the principal buriers of treasure ; nor is it without a reference to that most important or at least most tangible species of *apocrypha*, that they teach us to seek what was lost when Adoniram died. That is a mere character or nom de guerre having several meanings, and changing into other names, adapted to the several degrees of consciences more or less illuminated ; but the name is of importance as having been that of King Solomon's treasurer. Hircanus is said to have found 3000 talents of silver in the tomb of King David ⁵³. At any rate the Jews must have commenced the practice of treasuring before they were a scattered people, because, if the opinion which exists,

⁵¹ MSS. Bodl. cit. W. Preston Illustr. Mason. p. 135. ed. 1796. Those words express the famous precept of Basilides the Gnostic to his proselytes, "Let all men be known to you, but be ye known unto none."

⁵² Menippus, c. 50. p. 90.

⁵³ Jos. Ant. xiii. c. 8. s. 4.

that King Solomon's tomb contains or once did contain a mass of wealth, were an unfounded one, there would have been no motive for the rabbis to work miracles and burn King Herod's guards with feu gregeois, aurum fulminans, or gunpowder, when he attempted to enter it. The great wealth which the descendants of Jacob have been able to amass, and the precarious enjoyment they have had of it, in subsequent times, must have added great strength to their pre-existing motive for hoarding. That motive is, to provide the sinews of worldly power against the coming of Messiah the Tyrant, who bye and bye is entirely to destroy that *Haman* who was ⁵⁴ exalted upon the shameful tree, and that *Edom* which gives laws to so large a part of the Christian church, and whom they therefore characterise sometimes as Mordecai and sometimes as King Amaziah. The persuasion which formerly existed among the learned, that Anti-Christ would derive a large part of his power from possessing the key or direction-book to all the treasures that are hid, was not a speculation of theology, but it was a fact received from the fraternities in that great time of ferment and indiscretion produced among them by their misapprehension of the prophetic number 1260; which they counted from the birth of the mystic Haman. I say it was *a fact* that they meant it to be so, and had taken infinite care that it should be so. Albertus Magnus bishop of Ratisbon (who enjoined every chemist to conceal ⁵⁵ that he was such, as the Ægyptians and Pythagoreans did) assures us that Antichrist shall be born in Babylonia, of the tribe of Dan.

⁵⁴ A recent author in the *Quarterly Review* describes the Jews of the Grand Duchy of Baden as "representing the blows they would fain deal "on Haman's skull, by striking with envenomed fury on the floor with "wooden hammers." No. 75. p. 134. n. Hammers may be misapplied to the purpose of breaking skulls, but their own proper office is that of driving nails. At any rate the reviewer is much too good and easy, when he supposes that the high-steward of Ahasuerus the Persian, to whom "Mordecai "bowed not nor did him reverence," is the object of such ravings, twenty-two centuries after his death, and by reason of injuries which he only merited but never inflicted!

⁵⁵ *Aurea Mensa*, p. 249.

That he shall go to Jerusalem and be circumcised, and shall tell the Jews that he is the Christ who was promised to them. Wherefore the Jewish nation above all others will adhere to him. The means he will make use of will be chiefly four. First. The rejection of the Gospel, and false expositions of other Scripture. Secondly. His magical illusions and false miracles. Thirdly. His munificence, *for* ⁵⁶ *Antichrist shall find the hidden treasures*. Fourthly. Threats and cruelty. The same conviction, as to Anti-Christ's skill in finding deposits, is expressed ⁵⁷ by St. Anselm and others. I cannot put the name of an author to the curious treatise which contains the following words. *Dominabit thesauris* ⁵⁸ *argenti et auri*, etc. *Dæmones enim revelabunt ei omnes thesauros occultos sub terrâ in sepulcris antiquis, quos antiqui abscondebant*. It will no doubt be answered, that all these are mere imputations cast upon the alchemists by a suspicious mind, and that, whatever their golden dreams might be, the fulfilment of them by *Elias the Artist* had no reference to the coming of Anti-Christ. Then let the alchemist Heliophilus a ⁵⁹ Percis speak for himself! *Jesus Christus . . . profugus in Ægyptum sublevatus est thesauris Magorum Quid ergo vetat piis idem contingere, ut exsorti aliquâ ope sublevantur per artificium theosdoton chrysochemicum, quo tempore catastrophæ tragœdiæ claudet Antichristus?* We read a remarkable fact in the prophet ⁶⁰ Isaiah, and one which historians ought to have numbered among the causes of the rapid rise of the Persian monarchy. The Lord says to Cyrus, "I will give thee the treasures of darkness and the hidden riches of secret places, that thou mayest know that *I am the Lord*."

⁵⁶ Albert. Compend. Theol. Verit. L. 7. c. 7. c. 8.

⁵⁷ Anselm. cit. Malvenda de Antichristo, L. vi. c. 11. See Hugo Ettarianus de Anim. Regress. c. 23. p. 354. Colon. 1618.

⁵⁸ De Nativitate et Moribus Antichristi, p. 2. Cologne. no date. impr. H. Quentell.

⁵⁹ Hel. a Perc. Disquis. de Heliâ Artistâ, in Theatr. Chem. iv. p. 247.

⁶⁰ C. 45. v. 3.

From this we may rationally infer, that treasuring was a very ancient contrivance in the mysteries of that infatuated angel who has falsely pretended *to be the Lord*.

From time to time the rulers of the Secret Cosmopolis have had occasion to draw upon their bank, and sometimes (notwithstanding the *art of keeping secrets*) false brethren, such as Flamel, Borri, F. Van ⁶¹ Helmont, Cagliostro, and Beireisius, may have learnt the characteristics of treasure and applied that knowledge to their own use. These operations were accounted for by the pretended art of alchemy. The narrations handed down to us of successful projection by particular persons, such as Sendivogius, Hulstehuren ⁶², Baron Paykul, Prince Lobkowitz ⁶³, and Helvetius, and the repeated boasts of other chemists, are completely below all criticism. But it does appear to be true, that the conspirators who disseminated those falsehoods were some of them acquainted with means of procuring money.

IV. The second idea, that of the Elixir Vitæ, lay much deeper. The aurificium was a hoax, and the professors of it entertained no *opinion* about it; they *knew* it was a lie and had their own sufficient motives for telling it. But the elixir was a matter of belief, and a dreadful superstition of the mystics. Whoever casts an eye upon their writings must see, that they include false religion, as well as false science and false assertions.

The infirmity called death arose from the removal of mankind to a distance from that tree, whose leaves had the virtue of perpetually renovating human health. That loss ⁶⁴ might (it was supposed) be supplied, by discovering what ingredients contained the elements of life and health, and so recovering by the abundance of knowledge what Adam had lost by his little

⁶¹ That nobleman during some years of his life associated himself with the wandering Gipsies.

⁶² See Cayet, Septennaire, p. 460 b. 461 a.

⁶³ See J. L. Hannemann, Jason seu Testimonia Veritatis, p. 33.

⁶⁴ See above, p. 210.

faith. The trees of Life and Knowledge were called, by the alchemists, the trees of the Sun and Moon with leaves of gold and of silver. The antediluvian patriarchs were absurdly supposed to have been possessed of that art and to have known "how upon⁶⁵ the earth the metallic drop exists." The alchemists proposed to restore that art of longevity; ⁶⁶*Lignum verò vitæ dicitur*. The continued lives of the heathen gods themselves is attributed to their eating the *Ambrosia* or elixir of *Immortality*. The title *Aurelius Ambrosius* indicates that the Arthurizing Manichees followed up both branches of *Chemia*. Virgil's mythology, of dictamnus united in the cauldron of Venus with ambrosia and panacea, strongly indicates, that the mysteries he had been initiated in took cognizance of the elixir;

Hoc fusum labris splendentibus amnem

⁶⁷ Inficit, occultè medicans, spargitque salubres
Ambrosiæ succos et odoriferam panaceam.

Lucretius was the author of a lost work in twenty-four books, of which the first line was⁶⁸

Ætheris et terræ genitabile quærere tempus,

and in that work he repeatedly spoke of salt⁶⁹ as being the

⁶⁵ Enoch, c. 64. v. 7.

⁶⁶ Maieri *Atalanta*, pp. 113. 115. J. B. Van Helmont, *Arbor Vitæ*, p. 483.

⁶⁷ *Æneid* 12. 417.

⁶⁸ Terentius Varro *Ling. Lat.* iv. p. 7. Bipont. It might be supposed to be a work on the Causes of Fire written against the Magi and their imitators,

Explicit et Causas rapidi Lucretius ignis

Casurumque triplex vaticinatur opus.—*Ovid. Trist.* 2. 425.

According to Lucretius, however, *fire* will not destroy the world, but will itself perish like all the other elements, by gradual decay. But I interpret rapidi Lucretius ignis like magni Rābirius oris, and so construe this couplet as concerning the vi Books de Rerum Naturā.

⁶⁹ Serv. in *Æneid.* *ibid.*

panacea, which is probably one of the many superstitions concerning that remarkable production of the deluge ; but I cannot commend Servius for his conjecture, that Virgil may here speak of that inodorous substance.

The mystics had been aware, from their beginning downwards, that the reparation of Adam's losses was to be obtained by and through that Being, the true worshipping of whom is and has from Abel downwards been *Christianity* ; but the perverted veneration of whose attributes has from Cain and Enos downwards been the system of *Anti-Christ*. The sacrifice of beasts was symbolical of that of the Lord ; the eating of the flesh of the victim was as it were eating of His body ; and, after Noah had forbidden men to drink the blood of it, the drinking of His blood was signified by the use of wine. Upon these principles the alchemists started, and laid down that the essence of the vital elixir is the essence of God himself ; omitting to observe, that the sacramental elements, even if literally and senually efficacious, could only be regarded as an elixir of resurrection or life to come, and not as a panacea to remedy maladies in this life and prolong it's duration. So that, their enormous errours were by no means justified by the doctrine of Transubstantiation, to which they sometimes affected to allude.

The leaves of the Tree of Life contained the vital elixir, and consequently (it was argued) they contained the essence of God. And by what chemistry shall He be decocted ? or what is His essence ? There is one point at which all sects of mystics are united, and their various disputes do not prevent their agreement in atheism. There is no God ; there *was* nothing before, there *is* nothing above, or beyond, the world. And whenever there is mention made of a God other than the world, it either means a part of the world, such as are the elements, the quintessence, the stars, etc. or it means nothing and is a *character* employed to mislead the vulgar. The doctrine of pantheism (as it is somewhat improperly called)

or "of a great being⁷⁰ whereof all other beings are parts" is, according to Monsieur de Condorcet, the origin of *almost* all religions ; he means all, except *the one* against which his rage is directed, and is very right in that which he signifies. It pervades the writings of every alchemist, and is expressed equivocally in the motto used by the ordo primarius or highest rank among the Illuminès Rose-croix, *Jesus* ⁷¹ *mihi Omnia*. It followed from such reasoning as this, that he who would taste of the tincture of longevity must eat of that thing to which the vain title of God is given, viz. of the world. Not of a part of the world, for then eating of any thing would be sufficient ; but of a compound from every substance which is contained in the university of things. And as compound substances were usually classified in three kinds, it was therefore a rudimental proposition, that the Lapis non Lapis was ⁷² animal, vegetable, and mineral. And as simple substances have also been divided into four, and a fifth which pervades and animates those four, it necessarily follows that "the four "elements"⁷³ exist in the Lapis," as well as the ⁷⁴ Quint-essence. The *Secreta Secretorum* says that "the greatest "secret of secrets is an animal vegetable stone, which is not "a stone, nor hath the nature of a stone, and yet is some- "times assimilated to the stones of mountains and mines, to "plants, and to animals, and is found in any place, at any "time, in any man, and is convertible to any colour, and con- "tains all the elements, and ⁷⁵ is called *Minor Mundus*."

⁷⁰ Condorcet, Progrès de l'Esprit, p. 68, 9.

⁷¹ Judic. de Relig. Fratr. Franc. 1616. "*Jesus Nobis Omnia*," Florentinus de Valentia (i. e. J. Valentine Andreæ), Rosa Florescens, pag. tit. St. Christopher Rosencreuz wrote this inscription on his own grave-stone : "I, "an epitome of the Universe, made this sepulchre for myself;" and round the bottom of the same monument was inscribed, *Jesus mihi Omnia*. Fama Fraternitatis, p. 24. "*Deum, id est Omnia, in omnibus esse*," J. B. Van Helmont de Magnet. Curat. p. 470.

⁷² Maier, Aurea Mensa, p. 109. Echo Colloquii, p. 192.

⁷³ Arnaldi Villanovani Rosarius, L. 2. c. vii. p. 2009. ed. Taurelli.

⁷⁴ Raymund. Lullii Theoric. c. 52.

⁷⁵ Aristot. Secr. Secret. fol. 36 b.

There is however another doctrine of the interior atheism, viz. "that the substance of this world is universally one, "having no difference according to the substance, because it's "difference is merely in the accidents;" and consequently, "that barley⁷⁶ is a horse potentially and as to it's occult nature, and wheat is potentially a man, and a man is potentially wheat," or (to use the words⁷⁷ of a greater philosopher) that all things are one essence, in as much as a roast or a boiled duck, kept in a cellar, will turn into frogs. Upon these facts and principles, again, it would seem that any thing would serve for an elixir, since any thing is in substance every thing. But experience showed that conclusion to be false. It was therefore esteemed necessary to compound all substances together, and reconcile that difference which existed between them, viz. the difference of their essential forms; that so the Artist might obtain a perfect decoction of the *One Universal*, both as to matter and as to form. In other words, it was necessary to effect a mutual permutation of all the species that are in nature. That is what the English freemasons meant, when they told Henry the Sixth that they⁷⁸ "concele the art of *changes*, the way of winning the faculty "of Abraci." And there was no obstacle thereto in the nature of things, because "every element admits of conversion "into the nature of another, and every thing may be⁷⁹ con-

⁷⁶ Ibid. 34 a. Abu Ali (i. e. Avicenna) cit. Roger Bacon, Art. Chem. p. 19.

⁷⁷ Paracelsus de Pestilitate, p. 372.

⁷⁸ MSS. of H. VI. in Preston. p. 136. They continued to cherish the same extravagant notions as late as A. D. 1722. Thomas Vaughan, if he be the author, in a dedication to the Grand Master, Masters, Wardens, etc. of the Fraternity of the Freemasons of Great Britain and Ireland, says, "The object of *your wishes* is that admirable thing which hath a substance "neither too fiery, nor altogether earthy, nor simply watery . . . that one "only thing beside which there is no other, and yet every where possible "to be found, the blessed and most sacred subject of the Square of wise "men, that is, ——— I had almost blabbed it out, and been most sacrilegiously perjured." Long-Livers by Eugenius Philalethes, p. li. Lond. 1722.

⁷⁹ R. Bacon, Art. Chem. p. 18. Raymond Lully had found the ele-

"verted into any thing." We could not desire a more accommodating world to begin our experiments upon.

The world being one substance under many forms, there is yet a material difference to observe. The existence of things sublunary, and which are in generation, has no assignable duration to it's forms, ⁸⁰ non existit in tempore ex temporibus, nec vides nisi formam animalium, et vegetabilium, etiam mundi, perdurantem in ætate. But the cause of all durable ⁸¹ and perpetual form is in the durable and perpetual planets. There is a fixed and stable form in the matter of those bodies, so that matter and form ⁸² are prædicated of them in a different sense from when we speak of things generated from the lower matter. The matter of the heavenly bodies was therefore reputed to be that, in which there was the power of communicating stability to the chemist's universal Proteus, after it's series of transformations were completed. Of sublunary bodies, some were considered as especially partaking of the nature of the coelestial bodies, because they were found to be more nearly indestructible than others, viz. the perfect metals. And as they were until of late accounted to be seven in number, that circumstance encouraged the dupes of astrology to believe that the planetary virtues resided in them. Of these seven, Gold, being the metal of the great Mithriac Lion, was the most excellent ingredient. It ⁸³ is the symbol of eternity, of the eternal City and of the eternal King, of the Trinity and the Divine Majesty, and of all things in one; it is the balsam of human life and of invulnerability. And silver, the metal of the Moon, is the next in dignity. For the Sun and the Moon are the mystic father and mother of the Lapis non

ments somewhat less versatile. Elementativa potentia habet veras conditiones ut una species non se transmutet in aliam speciem. Et isto passu alchimistæ dolent et habent occasionem flendi. *Ars Magna*, p. 438. *Argent.* 1617.

⁸⁰ *Aristot. Secret.* 35 a. See *Chalcid. in Plat. Tim.* 26 b.

⁸¹ *Secret.* 35 a.

⁸² *Averroes de Beat.* 76 b. See above, part I. p. 133, 4.

⁸³ See *Maier de Circulo Quadrato*, p. 37, 8. p. 46.

Lapis. Cujus pater est Sol, mater⁸⁴ verò Luna, portavit eum ventus in ventre suo. However, one of those seven was observed to be in a state of perpetual fusion and volubility, and therefore it was dedicated to the most versatile of the Septem-stellar Princes, and was relied upon as the chief instrument for working the permutations. But when the permutations were gone through, it was necessary to congeal and fix that turbulent ingredient, in order that the elixir might at last have a permanent nature. Et nostrum⁸⁵ finale secretum est nostri argenti vivi congelatio, sine quâ fieri non potest certitudo scientiæ nostræ.

But although the metals would contribute to the Lapis the stable and perfect nature of celestial matter, it was not to be concluded that a mixture of them would comprehend all the natures and essential forms of the One Universal. And the greatest difficulty seems to arise there. What Solomon shall they find to gather them every simple that grows, from the cedar of Lebanon to the hyssop on the wall? What Noah, to summon into their crucible every beast, and bird, and creeping thing? But there was a solution even for that difficulty. Man, who cannot make gold, and much less the Tree of Life that is in Paradise, can always deceive his own soul.

The chemists knew that it was handed down from of old, how "God created man in his own image, male and female" "created he them." By their illumination they knew that the words *God* and *created* are characters, and relate to a person and to a work of which no mention remains in the anagogical Pentateuch of the Essenes and Solipses. Those words signify to the elect that man exists eternal in genere, male and female, and in the exact similitude of the World, which is androgynous, and eternal in specie. The latter is

⁸⁴ Atalanta Fugiens, p. 14. See Trithemius Epist. ad Ganay. p. 67. Sunt duo spermata naturalia, scilicet aurum et argentum, sumendo largè; quando *largè* dicimus, hoc fit ad differentiam illius quod perficit elixir nostrum. Raymundi Lullii Theorica, c. 5.

⁸⁵ Raym. Lullii Theor. c. 29.

technically called the *Macrocosm*, and man, it's image, the *Microcosm*; a language which pervades many⁸⁶ classes of writers both Jewish, and Christian, laical, and clerical, sham-popish, and sham-protestant. It is a perfect shibboleth of atheism, implying the eternal life and uncreated nature of the universe. And it shows how widely diffused one thing has been and what a corporate subsists between members seemingly disjointed. Julius Firmicus Maternus, an astrologer of the age of Constantine, who afterwards became a Christian, is one of the earliest instances of such language as I allude to. "Nature instructed God to make man of all the "four elements. Hâc ex causâ hominem quasi minorem "quemdam mundum⁸⁷ stellæ quinque, Sol etiam, et Luna, "ignitâ ac sempiternâ agitatione sustentant. Ut animal quod "ad imitationem mundi factum est, simili divinitatis sub-"stantiâ gubernetur." Dr. Kornmann says, sicut imago Dei mundus est, sic imago⁸⁸ mundi homo est, and he carries about him characterem terrificum et signaculum Dei. For this reason the Philosophical Matter, although *mystically* called animal, vegetable, and mineral, *naturaliter* vulphi, id est⁸⁹ animal, appellatur. Adam the protoplast was made out of a slime extracted from the whole macrocosmus⁹⁰, from the stars, from the elements, from birds, fishes, minerals, vege-

⁸⁶ See Gothofred. Viterb. in Pistor. Scr. Rer. Germ. 2. p. 70. J. Pici de Mirandulâ Heptaplum. c. 6. p. 27. ed. 1601. Rabbini Pseudo-Simeonis ben Jochai Zohar in Kabbal. Denudatâ, passim. Cardinal de Alliaco Concord. Astron. et Theol. L. 2. c. 34. Cardinal N. de Cusâ Ludus Globi, L. 2. p. 236. J. Arndt de Vero Christianismo, 2. p. 203. p. 317. Leibnitz Op. tom. vi. p. 332. etc. etc. The words of St. Greg. Nazianz. *ὅτι τινὰ κόσμον ἵσταντο ἐν μικρῷ μίγαν* are otherwise explained by himself, and are invoked to no purpose. Orat. 42. p. 680.

⁸⁷ Firmic. Matheseos ad Mavortium Lollianum, L. 3. p. 45. He was a sophist of the Plotinian and Porphyrian school, and relied upon the books of Æsculapius, Anubis, Petosiris, Necepsos, Abraham, Orpheus, and other such Hermetic trash from Ægypt.

⁸⁸ H. Kornmann Miracula Vivorum, p. 2, 3. See J. B. Van Helmont, *Magnet.* p. 470. *Imago Dei*, p. 437.

⁸⁹ Azinabam cit. Maieri Aurca Mensa, p. 215.

⁹⁰ Weigelius Astrol. Theol. c. 2. c. 4.

tables, etc. That principle was equivocally expressed in the words *Jehova*⁹¹ *constantia* (i. e. *substantia*) *mea*.

V. We have now found our way to the door of a subterranean temple, which may better be called a human shambles. The Lapis is *minor mundus* and a man is *microcosmus*. The stone which is not a stone consists of the metallic ingredients, mixed up with all the original parts or members, and all the secretions and excretions of the human body. And that in both sexes; because it was written characteristically by the Hebrew disciple of Hermes Trismegistus, "Man exists in "the image of the universe, *male and female are they*." Whatever includes the microcosm doth in a compressed shape include the macrocosm. The same notion is curiously, and not without ingenuity, connected with the imaginary virtues of gold. Adam is a name signifying earth, but properly (as it is said) a quality of the earth, viz. it's *redness*, the original soil in which vegetable creatures were planted having been red, before the miracle of the flood and the progress of natural deposits had darkened it's colour. Adam was likewise made out of *Apher, Dust*; in which shape gold is usually found. And it is said, I believe very truly, that ⁹² Opher, or Apher, whence a third part of the world was named Apherica, means the Land of Gold-dust. In this way the mystics conclude that Adam's body before his fall was principally composed of gold. But (says ⁹³ Jacob Bœhmen), "as lead may be turned "into gold by the Artist, so Adam's golden body was turned "into a sort of lead." Mr. Thomas ⁹⁴ Vaughan, formerly of Jesus College, mentions that the earth of which Adam was made was not the common pot-clay, but another thing, and that of a far better nature.

VI. Philosophy, not contented with discovering that whoever eats a man eats the world, proceeded to refine upon that

⁹¹ Frat. Confessio. 1617. pag. tit.

⁹² F. M. Helmont Cogit. in Genes. p. 62.

⁹³ Apology concerning Perfection, p. 97. London, 1661.

⁹⁴ Anthroposophia Theomagica, p. 29.

doctrine. She perceived that, if man was a little world, the *vitals* of man must represent those parts of the great world in which the principle of it's life resided. But the person who gave his name to Chemia had learned from the mouth of his own father, "that the blood is the life." Human blood is therefore a sovereign thing in the elixir, in so much as it is the essence of life. It is called in alchemy *the Red*; and it, or rather it's fountain *the heart*, is in the microcosm what *the Sun* is in the macrocosm of the Pythagoreans or Solipses. As Gold contains the virtue of the macrocosmic Sun, so does blood that of the microcosmic. From the *essence* of perfect life the philosophers ascended to the *origins* of it. 'Ευρον δε την ἀρχην ρεύμα⁹⁵ τι ἐκ τοῦ ἐγκεφαλῶ ἐίναι δια τοῦ μυελῶ καταβ-
 ρέον. And so alchemy discovered *the White*, and honoured the same as the microcosmic silver and type of *the Moon*; which planet is the *head* of the world (as the Sun is the heart) and hath a sympathy in the human brain, first invented by conjuring physicians, and sometimes subsequently realized, by the force of maniac imaginations. The Sun is the heart⁹⁶ of the world, and the Moon is it's brain. Two flowers of Harpocrates, the red and the white, blossom in the garden of the Knights⁹⁷ Templar. We are now arrived at the point, at which we may observe upon king Solomon's allusion. The decay of the vitals of the human body are figured by him as the loosening of the *silver*, i. e. medullary, chord, and the breaking of the *golden bowl*, i. e. the heart. The application of the Lunar and Solar metals to the microcosmic Rubeum⁹⁸

⁹⁵ Geber commands that the blood of a living man (which is *petra animalis*) be used to colour the elixir. R. Bacon. Chym. p. 52. and to make the elixir light instead of heavy you must use the dentes diaboli, i. e. *τὸ σπριμα*. Ibid. p. 54, 5.

⁹⁶ Astrology Theologized, by Valentine Weigelius. c. 7. p. 31. p. 33. London, 1649.

⁹⁷ See Henry VI. Part I. Act 2. Scene 4.

⁹⁸ See also those colours in the Zohar, Synodus Magna, s. 27. v. 546, 7, 8. Zohar, Synod. Minor, s. 11. v. 436, 7. Zohar, Liber Mysterii, c. 2. v. 47, 8. R. Isaac Lørja in Lib. Myst. ap. Kab. Denud. 2. p. 12.

and Album is so purely alchemical, as to leave us in no doubt, what vanity of vanities that royal prophet is deriding, and consequently why J. F. Borri hated Ecclesiastes more than any other scripture⁹⁹; it remains for the adepts to tell us, if they will, what is the pitcher broken at the well, and what the wheel broken at the cistern. In the image of the greater world man is male, red and white; and in the same image he is female. The Royal Artist obtained (by his exertions) the White also from the other half of the microcosm, jungfräuen¹⁰⁰ milch. He obtained also the Red, *παρθενον*¹⁰¹ *τα ἐμμηνια*. But all these elements were subject to the law of permutation; the first rule was rubefac album and albefac rubeum. There are many things (says Raymond Lully) necessary to make the elixir complete; *et inter liquores*¹⁰² *sunt sanguis humanus, et capilli* (a *character*, because hair is not a liquor) *juvenum hominum, et urina, lac animalium, et aliæ humiditates viscosæ*. We are told that the mummia¹⁰³ for curing diseases may be extracted out of living bodies, and huic mummia admodum laboriosè studuerunt amatores et puellæ mummiam suam suaviter præparantes. Mons. Beausobre was assuredly not ignorant of the first elements of alchemical history, and still less could he have been unacquainted with the doctrine of the ancient Ægyptians, that their god Osiris was *ἀτρία γενεσεως και*¹⁰⁴ *σπερματος ὁ υἱ εἰς α*, even if he was ignorant

⁹⁹ See above, p. 204, 5.

¹⁰⁰ Roseæ-crucis bedenckender gesamhten societät. A. D. 1619. See Latin hexameters above, p. 543. v. 4.

¹⁰¹ Ibid. See Postel la Divina Ordinazone, p. 52, 3. Lully Theor. c. 54.

¹⁰² Raym. Lullii. Theor. c. 40. The *ultimum terribilium* . . . c'est que vous preniez urine d'enfans de 8, 10, ou 12 ans, le quel boive vin, et mene vie egalle, etc. The residue is in characteristic language, being no doubt too terrible to be written in any other. Flamel, Eclaircissement, p. 37. Abarnias Al-Phaber embraced his son, swearing at the same time by the God of heaven and earth, *Lapis est de me et in ipso*, et quando dicit de me, intelligit quod filius est de semine patris, et quando dicit in ipso, intelligit *capillos et sanguinem*. R. Bacon Chym. p. 50.

¹⁰³ Paracels. Philos. Tract. 3. p. 505.

¹⁰⁴ Plutarch. Is. et Osir. p. 364.

of what Theodotus ¹⁰⁵ the Valentinian says, that ὁ ἄρτος καὶ τὸ ἐλαίον ἀγιαζεται τῇ δυνάμει τοῦ ὀνόματος. We may therefore judge with what degree of sincerity he repels the declarations of St. Augustine concerning the Manichees. As Adam was formed of the ens of slime extracted from the substance of the great world, so his descendants ¹⁰⁶ are formed of the ens σπερματος, extracted from that of the little world. We must not however suppose that masonic anthropophagy was confined to the Rubeum and the Album. Paracelsus assures us that *human flesh* dissolved ¹⁰⁷ in spirits of wine is the chief antidote against poison. And our countryman Robert Fludd is a free-spoken cannibal. "There is certainly (he ¹⁰⁸ saith) a balsamic virtue in the blood, bones, and fat, of a man; because the life of a man is in his blood, and that blood is convertible into fat and bones." Lapis . . . est simul vilissimus et carissimus, *ex carne* ¹⁰⁹ et sanguine. The Eastern Manichees used to pour the blood into a vessel, and then burn the rest of the body ¹¹⁰, and mix the ashes with the blood, and so they took the flesh and the rubeum at one draught; St. Augustine has recorded how they dealt with τὸ Λευκόν. The Knights ¹¹¹ Templar used to burn the dead bodies of their brother Templars and drink up their ashes, they covered their ruby-eyed image of Sir Baffometus with a skin flayed from a human body, and they larded it with the fat of such children as chanced to be begotten by knights of their order. Not having leisure to burn the valiant Sir Jacquelin de Mailly, they sprinkled his bloody corpse with dust ¹¹², and then strewed it on their heads, that his virtue might de-

¹⁰⁵ Theod. s. 82. in Fabr. B. Gr. L. 5. c. 1. old edit. See Jacob Böhmen on the word *Christos* or *anointed*! First Apology, p. 97, 8.

¹⁰⁶ Val. Weigel. Astrol. Theol. c. 4.

¹⁰⁷ De Vita Longa. L. 3. c. 10.

¹⁰⁸ Philosophia Mosaica, fol. 21 b. 22, 3.

¹⁰⁹ Rozinus Arabs cit. Maier. Aurea Mensa, p. 212.

¹¹⁰ M. Psellus de Operatione Dæmonum, p. 22.

¹¹¹ Continuator Gul. Tyr. cit. Gurtler Hist. Templ. p. 339. Ployd. cit. Dict. Trevoux in *Templiers*.

¹¹² Hist. Hieros. cit. ibid. p. 272. Galfrid. Vinisaf. Iter Ricard. L. 1. c. 2.

scend upon them. But they cut off and preserved some portions ¹¹³ of his body for a lasting remembrance of him ! †

Of all the various customs that mankind have invented none seems more nearly universal than the sacrifice of human victims. And when we consider the nature and principles of sacrifice, and the manner in which the victims are identified with the God, we cannot doubt that in almost every country where there was such sacrifice, there was, among the more deeply initiated, cannibalism also. Pliny spoke well and knowingly when he said, *hominem immolare proximum a mandendo abest*. Wine is continually spoken of as *the god Bacchus*, and Bacchanalian drunkenness was *enthusiasm* or possession by the deity, which could not be, if wine was not of his essence. The pairs of human victims who occasionally were sacrificed at Athens and called *pharmaci*, i. e. *medicines*, were also entitled the *Symbacchi*; of which the reason may be imagined. Proserpine was detained in hell for plucking the forbidden fruit of a pomegranate; but that was no more a fruit, than the philosophical stone is a stone. The menace of Erichtho was

Eloquar immenso terræ sub pondere quæ te
Detineant Ennæa dapes ;

and though boar's flesh was consumed by the homicide saints, at Odin's feast of skulls, it was but characteristic of some evil mystery,

sed illud
Pauci nôrunt ¹¹⁴,
Quo victitent Einheriar.

Isis was nurse to Maneros the infant son of Astarte ¹¹⁵, and in order to make him immortal she gave him her finger to suck

¹¹³ Galf. Vin. *ibid*.

¹¹⁴ Bartholin. *Contempt*. p. 560. *Edda* *ibid*.

¹¹⁵ Plutarch. *Is. et Osir*. p. 357. *Xylander*.

instead of her nipple ; and there is but one thing that can be sucked from the finger—*human blood* !

Thus they, intoxicate with their own blood ¹¹⁶,
Mistaken elves ! deem it no worse a thing
Than pure Ambrosian Nectar fresh and good,
In Golden Streams that from great Jove did spring.

Glaucus was eaten up by the Potniades at the funeral banquet of Pelias king of the Argonauts. Of the wretches, of whom mention is made in the annals of ancient philosophy, there is none more execrable than Chrysippus ¹¹⁷ the Stoic. He wrote a *Politea* or Commonwealth, exhorting the citizens *μητρασι συνερχεσθαι και θυγατρασι και υιοις*, and another book upon Justice recommending them to feed upon human bodies. Diogenes was of the same ¹¹⁸ mind, and either he or one of his favourite disciples wrote a poem to that effect, bearing the significant title of *Thyestes*. The famous tale of the wife of Sidi Nooman is undoubtedly founded upon some revolting practises of Eastern magic and mysticism. Those who, like Chrysippus, Pythagoras, the Essenes etc. affected an abstinence from animal food, probably partook of one sort only, and of that in the strictest privacy. And other boasted self-denials were in like manner the stalking-horses for other enormities. The Tentyrites (who worshipped fire under the symbol of the hawk) attacked and put to flight the neighbouring people of Ombos (whose superstition was different) during one of their festivals ; and having taken one ¹¹⁹ of the fugitives they cut his body into portions and instantly devoured it to the very bones. Such an event could not possibly have occurred, if

¹¹⁶ H. More. *Life of the Soul*, St. 113.

¹¹⁷ Diog. Laert. vit. Chrys. s. xii.

¹¹⁸ Diog. Laert. vit. Diog. s. lxxii.

¹¹⁹ Juven. Sat. 15. 78. *Ælian* mentions their veneration of *fire*, which explains, but has escaped the commentators upon, v. 84. The same author alludes to certain insults offered to the Tentyrites, by the opposite sect ; but he styles the latter Coptites and not Ombites. *Hist. Anim.* vii. c. 45.

the Hermetics of Tentyra had not been habituated to orgies of the same sort. It would be tedious to follow the traces of an enormity almost coextensive with the world. Even the Battas of Sumatra ¹²⁰, one of the few nations who now openly feed upon microcosmical viands, assured Mr. Marsden that they did so, not from any scarcity of sustenance, but as a sort of prescribed solemnity. When John Plano Carpini was in the kingdom of Zingis Khan it was the custom of the Thibetians to eat ¹²¹ their fathers and mothers. And it may be concluded that his embassy was instrumental in abolishing the open use of such practises, because when Father Rubruquis undertook the same journey, about seven years afterwards, they had left ¹²² it off. But they continued nevertheless to use their skulls for drinking-cups. I do not know whether they still do that. They have at the present time a sort of league or union, which they call a ¹²³ *fraternity*, of which the symbols are the saw, adze, chisel, and rule, in which matter they closely resemble the chemists of the elixir. The ancient Druids were profuse of human sacrifice, but they succeeded in concealing their horrible appetites from the Romans. Among the Arthurists of ¹²⁴ the fifth century they transpired ; and were also common among the Irish ¹²⁵ of the same period.

To return from this digression, the alchemists made use of the flesh, blood, and bones of human beings in preparing their elixirs. They selected those in whom the spirit of life was most young and vigorous. In other words their system was founded upon murder. But if they only used portions of their victims and then attempted to put away the bodies, they

¹²⁰ Marsden, Sumatra, p. 391.

¹²¹ Carpini, p. 43. *ibid.*

¹²² Rubruquis, p. 57, 8. *ibid.* See R. Bacon, *Opus Majus*, p. 233.

¹²³ *Asiat. Res.* xii. p. 461.

¹²⁴ See *Celtic Repository*, vol. i. p. 441. Lond. 1820.

¹²⁵ *Quid loquor de cæteris nationibus? cum ipse adolescentulus in Gallia viderim Scottos gentem Britannicam humanis vesci carnibus et, cum per sylvas porcorum greges et armentorum pecudumque reperiant, pastorum nates et feminarum papillas solere abscindere et has solas ciborum delicias arbitrari.* S. Hieronym. *adv. Jovinian.* L. 2. p. 75, 6. tom. ii. ed. Erasm.

would have been detected as other murderers usually are. The fact probably is ¹²⁶, that they banqueted upon human flesh, and destroyed in their furnaces whatever remained after supplying the laboratory and the table. John Valentine ¹²⁷ Andreæ (who spoke of all those matters avec connoissance de cause) says, it is uncertain in what sense, that Chymia . . . humana corpora magno numero depascit. The same author ¹²⁸ mentions, that the Chemists resorted to such practises, as till of late were hardly credited concerning oxen in Abyssinia, that they used "vel cranium mortui, vel *viventium partes!*" Lord Bacon also hath this ¹²⁹ observation following. "Divers "witches and sorceresses as well among the heathen as among "the Christians have fed upon man's flesh, to aid (as it "seemeth) their imaginations with high and foul vapours." The Canton ¹³⁰ Gazette for May 2d, 1828, contains an interesting account of medical anthropophagi in China. The physicians of that country esteem that the defects of one human body may be most effectually remedied by devouring the corresponding parts of another; one man of that country is said to have caused eleven young women to be put to death for such purposes. It is worthy of remark that the burial of the Rosicrucian brethren was kept "as secret as they could, and "at this day (says the author ¹³¹ of the *Fame*) it is not known "unto us what is become of some of them, yet every one's "place was supplied with a fit successor." It is generally understood that those who have once learned to look upon their fellow-creatures with the eye of appetite can never be so weaned from that desire as equally to relish any other viands;

¹²⁶ See above, ch. *Cain*, s. 4.

¹²⁷ *Menippus*, c. 79. p. 143.

¹²⁸ *De Curios.* Pern. p. 23.

¹²⁹ *Nat. Hist. Cent.* 1. no. 26.

¹³⁰ *Cit. Morning Herald*, Feb. 11, 1829.

¹³¹ *Fame and Confession*, translated by Thomas Vaughan, p. 17.

sed qui mordere cadaver
Sustinuit, nil unquam hâc carne libentius edit.

I believe that a man of vivid imagination, who selected for his subject the aberrations of Illuminated Science, at least as they existed two centuries ago, would fall short of the reality, while he himself was fearing lest his picture was over-charged.

VII. We must bear in mind that the philosopher practised by means of three heats, in order to work three corresponding coctions or digestions, the solar heat, the natural, and the elemental or non-natural. The former speaks for itself; the second is animal heat or the warmth of living bodies, and the third is that of the furnace. The natural warmth may be reinforced and stimulated by the elemental, and that combination is "the heat of common fire exciting and the common heat"¹³² of nature operating." But common fire "as such merely (in tantum quod ignis est) can never yield any results. The matter would be previously reduced to ashes. "Because it does not operate like"¹³³ an organic instrument, as "doth that heat which is innate in the Composite, and which flows into him from the Sun and Stars, and not from common fire as many of the ignorant suppose." The same great master says, "My son, you must understand that only the natural heat, or the natural heat"¹³⁴ strengthened by the non-natural, can uniformly operate in the strengthening, creating, or transmuting of matter. Provided, that the natural heat, in which the active virtue resides, be only so far strengthened by the elemental, as not to be overpowered by it." From all this we may clearly comprehend, that the changes of the Hermetic metal, it's passage into the Rubrum and into the Album, and it's fixation, were not merely

¹³² Lullii Theorica, c. 67. See F. M. Van Helmont. Spirit of Diseases, p. 11, 2. p. 17. p. 19.

¹³³ Lullius. *ibid.*

¹³⁴ Theoric. c. 33.

works effected in the crucible or the alembic ; but that, that poisonous metal was infused into the body of the microcosmic animal, absorbed into his constitution, and circulated by his vital warmth through the sanguine and glandular systems of his body. The young and vigorous were of course selected for these raving mad experiments, because "*the natural heat*"¹³⁵ "diminishes in a compound ratio, from youth to senectus, "from senectus to senium, and from senium to decrepitude." It is probable, that medical writers may be unwilling to own, that the human race has been infected for a series of ages by swindlers and poisoners of their own profession ; and, feeling that their duty is rather to remove the existence of maladies than to reveal their remote origin, they may have the weakness to rejoice in any theory, which can divert our attention from the horrid crew whose successors they are. But I do not think that any person, duly weighing the theory and laws of mystical chemistry, and comparing them with facts and symptoms¹³⁶, will doubt that, as we owe the Iliad to Helen's infidelity and the Æneid to the treason of Octavius Cæsar, so we are indebted to the magic and medicine of the fifteenth century for the pathetic strains of Hieronymus Fracastorius. Nothing can be plainer, than that whoever holds the keys of life holds those of death also, and that all those who pretended to know the elixir of the former were really well acquainted with the elixirs of the latter. Every physician must of course be by *science* a poisoner as well as a healer, it is his business to be so ; and a lodge of secret-swearing miracle-working physicians might safely be pronounced to be a gang of¹³⁷ poi-

¹³⁵ Roger Bacon de Retard. Senect. p. 1.

¹³⁶ This note on account of it's length and other reasons is placed at the end of the chapter.

¹³⁷ The aqua Tofana is not an idea of modern times. Theophrastus informs us that the art of preparing aconite was not known to every body, *οὐ παντες ειναι*. With wine or honey it had no effect, but might be so mixed as to kill in two months, in three, in six, or in a year. De Plant. L. 9. c. 16. The same author says that Thrasias, Alexias, and all the Chian doctors, were skilled in poisoning. L. 9. c. 17.

soners *by profession*. As edged tools are dangerous in the child's hands as well as in the assassin's, so imperfect and rash aspirants might work a far more extensive havoc among the human race, than the malice or interests of more skilful artists ever occasioned. The Masters of the Royal Art did not desire the former of those dangerous powers to pass into other hands than their own. "God did not,¹³⁸ choose all "men to know His secrets, lest they should condemn them, "nor to possess them, lest they should make a bad use of "them, ut patet in Tyro (serpent's¹³⁹ venom?) helleboro et "auro." And, in their hard-heartedness, they did not care what misery of the latter kind might be produced, by sciolists, endeavouring to interpret their profound ænigmas.

Dr. Francis Rabelais, the restorer of the College of Medicine at Montpellier, was about ten or twelve years old when the melancholy subject of Fracastor's poem occurred; and his mind would naturally be much affected by such a visitation upon the human race. He may be thought to insinuate, that the city of Rouen¹⁴⁰ was the true scene of its original appearance. He was both a priest and physician, and knew thoroughly well the extravagancies which in his time disgraced both of those faculties alike; and he had the greatness of mind (which we have seen wanting to many in these later times) to despise and ridicule the fools and knaves who surrounded him without losing either his religion or his good-nature. We learn from his work, that the combination of magical, chemical, and obscene proceedings, called by the Templars *the Quest of the Sancgr'al*¹⁴¹ was still in vigour in his days. He ridicules that quest, by describing the voyage of several persons (whose real names cannot now be assigned) to

¹³⁸ R. Bacon de Retard. Senect. p. 4.

¹³⁹ Compare Opus Majus, p. 470.

¹⁴⁰ L. 5. c. xi. p. 119. ed. 1732. But his words do not of necessity mean that.

¹⁴¹ Là aussi nous dit estre ung flasque de sang-gréal, chose divine, et à peu de gens connue. L. 5. c. 10. p. 53.

Cathay in India, in order to visit the oracle of the *Dive Bouteille Bacbuc* ¹⁴² and to get possession of *the word* of the Bottle; in the course of which voyage they passed the islands of Tohu and Bohu, that is to say, they were initiated in the atheistic expositions of Genesis, made by the Essenes, Zoharites, and other illuminated Jews. In which double pursuit we recognize the two quests of the architectonics, viz. *the goblet* brought into Britain by Sir Joseph of Arimathy and containing the Blood of Christ, and *the word* which was lost when Adoniram died. After Rabelais' death a very curious custom arose in the Faculty of Montpellier. When a doctour received his degree, he was dressed up in the green robe of Rabelais (the same which that famous man wore on the day when he obtained from Chancellor Du-Prat the restoration of that Faculty), and all the doctours stood up, and ¹⁴³ exclaimed to him, *Vade et occide Cain!* Whatever this means, we may be pretty sure that the words as well as the gown belonged to old Rabelais. Cain being undeclinable, it is not apparent whether it be an accusative or a vocative; but the latter supposition may I think be rejected at once. Cain was often spelt *Caim* ¹⁴⁴ in Latin writers. And Ludovicus Rouzæus ¹⁴⁵ explains the four letters C. A. I. M. as the initials of Carmelitas, Augustinenses, Jacobinos or Jesuitas, and Minores. Was ever any thing heard so monstrous, as that the physicians of Montpellier should stand up in a body and command their new colleague to go and poison ¹⁴⁶ the friars? The same letters have

¹⁴² *L. iv. c. 1. ets.*

¹⁴³ Pauli Ammanni *Parænesis ad Discentes*, p. 593. p. 655.

¹⁴⁴ See Johan. Sarisb. *epist.* 159. Cardinal de Aliaco *Concord. L. 2. c. 34.*

¹⁴⁵ *Problem. Anti-Aristotel.* 3. p. 10. *Lugd. Bat.* 1616.

¹⁴⁶ Some have imagined that *Antimony* was named quasi *Monk's-bane*, because the monk Basil Valentine had poisoned a whole convent with that mineral. See *Menage Etymolog. in voc.* But Valentine and his convent are beings equally ideal and fabulous. The following must be the sense of the word anti-monium. *Monium* in the Latin of the middle and modern ages signified a cathedra or professorial chair. *Gloss. Ital. cit. du Cange in voc.* And no new medicine did ever meet with such violent opposition from the established faculty, as did the use of stibium. It is therefore termed the *anti-cathedral* remedy. To be convinced of that, one

been ¹⁴⁷ explained, Caupones, Arabes, Judæos, Mahometanos, Crapulam, Avaritiam, Invidiam, Mendacium, and Colicam, Apoplexiam, Ilium, Morphæam. The two former besides their absurdity have the same defect, that they are in effect exhortations to the young man to assassinate his patients; and the third is silly. I conceive that there is not any play upon letters in that name, nor any allusion to literal homicide in the verb occide. But I interpret that mandate to mean, Go! and labour to exterminate from your profession, by rational study and honest practise, the mystery of the Bloody Brothers! Slay the hydra of astrology, magic, and poison! The Faculty of Montpellier ¹⁴⁸ was founded in A. D. 1180 by Arabian or Saracen doctors from Spain, which is almost as much as saying, that it was a den of alchemy. Tubal-Cain was a name which was held in undissembled veneration by Artists. And if it be true that the following oath was ever taken, "I swear " to honour ¹⁴⁹ the *Aqua Tofana*, as a sure, prompt, and necessary means to purge the earth of those who seek to vilify " the truth, or to extort it from me," the name of Cain will not seem too harsh a phrase. There are however ¹⁵⁰ more specific reasons for the selection of it.

The temporal vicissitudes incident to human nature are of two sorts. Those to which Providence has by the conditions of mortality made us subject, and which are falsely termed evil: and those evils which men have invented, and brought upon themselves by their depravity and folly. The ambition of a foolish king brought war to the gates of Naples, and the folly of philosophers visited her with a more lasting scourge. Those horrible diseases by which one patient may contaminate a whole nation, those " abominations of desolation" which can

need only read the pretended Basil Valentine's Chariot of Antimony, which is a continual railing against such as "arrogate the title of Doctor" against Doctors of Doctors, ignorant boasters of Titles, etc. p. 10, 11, 12. et passim. London, 1678.

¹⁴⁷ See Paul. Amman. *ibid.* p. 664. 666. 670.

¹⁴⁸ La Martiniere Dict. Geogr. vi. p. 547.

¹⁴⁹ La Loge Rouge Devoilée, p. 11. cit. Barruel, iv. p. 355.

¹⁵⁰ See above, p. 219.

suddenly bring silence and loneliness upon the most crowded marts of the world, upon London as upon Aleppo, upon rocky Athens as upon the slimy banks of the Nile, have generally been assumed to be all of them dispensations of nature merely. It may be so ; but as for assuming it, we might as well assume any other gratuitous propositions. Knowing as we do, how very ancient occult medicine, that is to say, criminal medicine, was, and how rash and horrible it's practises, we should not too peremptorily set down to the account of nature the strange and disgusting contagions called *Lepra* and *Elephantiasis*. *Variola* was engendered in *Ægypt* about the time of the Caliph Omar and was first described by one Aaron of Alexandria in A. D. 622. *Rubeola* was introduced from the East about the same time. The *ptyalism*, which accompanies the worst cases of the former, gives it somewhat the appearance of an *hydrargyrous* poison. The proper *Pestis*, or plague of Aleppo, which vents itself through glandular tumors, is open to the suspicion of being a fever exacerbated by metallic poison. The greatest pest upon record happened, almost to a year, at the time when Brotacanus new-modelled the community of the *Solipses*. It was called *Pestis Inguinaria* ¹⁵¹ from the *bubos* it produced on the groin. It ravaged Asia and Africa severely, France and Germany less so, but was most furious of all in Italy and Hungary. The account published concerning it was, that a globe of fiery and fœtid vapour had fallen from heaven ¹⁵² upon the kingdom of Cathay and from thence had infected all countries. In the absence of a colourable pretence, like the discovery of America, this impudent tale was fabricated ; and the existence of such a tale gives strength to suspicion. The Jews were much accused of it ; which is material, as it shows that *art* was then esteemed capable of producing such effects. They were hated and

¹⁵¹ M. A. Sabellicus Decad. 2. L. 3. p. 300, Ven. 1718.

¹⁵² Mezerai Hist. Fr. 1. p. 798. See above, p. 567, line 1.

cruelly maltreated by the Christians and Saracens, and felt a hatred even more ferocious than that which they inspired; and they were well acquainted with illuminated chemistry. Whether these calamities were the fruits of malice, or only of dangerous speculation, I do at any rate incline to give the Royal Artists credit for producing them. When Verus¹⁵³ took Seleucia the Romans found a secret place in the temple of Apollo, quo reserato, ut pretiosum aliquid invenirent, ex adyto quodam concluso a Chaldæorum arcanis labes primordialis exsiluit, quæ insanabilem vi concepta morborum, ab ipsis Persarum finibus adusque Rhenum et Gallias cuncta contagiis polluebat et mortibus. The pestilence was deposited by the Chaldees in a golden¹⁵⁴ coffer. From the days of Roger Bacon down to the above-mentioned new-modelling and reform of it's Secret-Swearers, this country was apt to be ravaged with sudor Anglicus, black deaths, and plagues. Sir Kenelm Digby and the Reverend Thomas Vaughan both died in the same year in which the plague of London happened, but they both of them left scholars and accomplices behind them. A disciple of Vaughan's wrote upon the plague of Marseilles and prescribed a number of rules for diet, cleanliness, etc., with this conclusion. "There are a great many other medicines which I purposely omit, these being the soonest prepared, the cheapest, and the most efficacious. But the last and most excellent remedy for this evil is Adam's Earth, that is, the first matter of our creation. For this is the one and great medicine, and greater than which cannot be. Nor will it be a little, when purged by the artifice of fire, and reduced to it's simplicity by a congruous lotion. But of this enough. *He that has understanding to understand*¹⁵⁵ *let him understand.*" I have understanding to understand,

¹⁵³ Ammian. 23. c. 6. s. 24.

¹⁵⁴ Capitolin. in *Verus*. c. 8.

¹⁵⁵ Treatise on the Plague by Eugenius Philalethes Junior, p. 30. London, 1721. Italics, in the original.

that we should live in daily apprehensions of poison and pestilence, if that sect had maintained their ascendancy in Europe. There is no juster law

Quam necis artifices arte perire suâ,

and many of these miserable beings have shortened their own days in the pursuit of longevity. Perhaps even pthiriasis (of which Democritus, Alcmaeon, Plato, and his pupil Speusippus died) may be a produce of human wisdom. An ancient astrologer¹⁵⁶ describes the horrible and then somewhat recent death of Plotinus, the second Grand-Master of the Alexandrian Hermetics. His limbs became cold and rigid and he gradually lost the sight of his eyes. *Postea per totam ejus cutem magnis humoribus nutrita pestis erupit, ut putre corpus deficientibus membris corrupti sanguinis morte tabesceret. Per omnes dies horasque serpente morbo minutæ partes viscerum defluebant, et quicquid paulò ante integrum videras, statim confecti corporis exulceratio deformabat. Sic corruptâ ac dissipatâ facie tota ab illo figura corporis discedebat, et in mortuo (ut ita dicamus) corpore solus superstes retinebatur animus.* This loathsome picture, drawn by one of his sanguine admirers, exhibits the premature end of an Adept. It would be well if two competent authors, both duly aware of the diversified forms and homogeneous essence of *Mysticism*, would investigate respectively, the one, the scourges of disease and elixirs of death, and the other, the scourges of civil war, tyranny, and revolution, which the Sworn Mystics have in various ages poured upon the earth from their phials. To the medical, as well as the political, historian, I would commend his interesting but difficult task in the words of Rabelais, *Vade et occide Cain!*

VIII. Alchemists, I say, used the human body, with it's natural heat more or less excited, as a vehicle for their metallic permutations, and by those means introduced more

¹⁵⁶ Firmic. Mathes. L. 1. p. 9.

disease into the world than honest physicians are able to remove. There is also a sort of offensive mystery concerning their chemical vessels. No one can say what is the *venter venti*, what the *vas*¹⁵⁷ *naturæ*, or the *calor*¹⁵⁸ *furni secreti*, why the cave of Hermes is the¹⁵⁹ *arcanissimum*, or what is the cave of Glaura into which the adept must penetrate. Valentine Andreæ mentions certain persons who wore upon their faces the mark of the Great Iliaster, who had the power of discovering treasures, and of practising chemistry; but the same grave witness assures us, that their chemistry was for the most part marked¹⁶⁰ with the Greek letter Π. The fol-

¹⁵⁷ R. Lullii Theoric. c. 48. *Vas Naturæ*, quod et Pelvis Sophiæ dicitur, vel et Regis Pediluvium, a ne uno quidem philosophorum proprio suo insignitur nomine. Hannemann, Ophir Auriferum, p. 127. ann. 1712. Dr. J. Van Helmont uses the words *vas naturæ* unequivocally in his Tum. Pest. p. 156.

¹⁵⁸ See Lullii Practic. p. 211.

¹⁵⁹ Maier. Arcan. p. 142.

¹⁶⁰ J. V. Andr. Peregrini in Patriâ Errores, p. 95. See above, p. 500. Lapis noster vocatur terminus τρις α. Pseud-Aristot. in Turbâ cit. Elucidarius Major, p. 180. Some of the abrax gems and medals have the head of Socrates, and are indeed distinguishable from other Basilidian talismans by no circumstance but the addition of that philosopher's face. Compare the figures in Chifflet's *Socrates*, tab. vi. f. 21. 22. with those in his *Abraxas Proteus*, p. 36. fig. α, β, and γ. In one gem, the faces of Socrates and Alcibiades are placed upon one head, Janus-like. Tab. i. fig. 4. And the heads of Sileni and Fauni, thus conjoined, are understood to signify the same persons. Tan. Faber. cit. Chifflet. Socr. p. 23. All this too little needs an interpreter. It is certain, says Monsieur Renaud, that Paracelsus held one half of the human race in detestation. Vie de Paracelse in Biogr. Univ. 32. p. 543. The especial patron of the alchemist Thomas Vaughan was Sir Robert Murray, "a most renowned chemist, and an abhorrer" of the same moiety of mankind. Wood's Athen. Oxon. 3. 726. Bliss. An Arabian traveller of the age of Haroon Al-Raschid, a writer of the utmost candour and simplicity, describes the acts of the Chinese qu'ils font à l'honneur de leurs idoles. Relation d'un Voyageur Arabe, p. 42, 3. With much hesitation, I determine to reprint the words of the alchemist Sir Thomas Browne, M. D. "I perceive nothing in the heroic examples of Damon and Pythias, Achilles and Patroclus, which methinks upon some grounds I could not perform within the narrow compass of myself . . . I do not observe that order, that the schools ordain our affections, to love our parents, wives, children, and then our friends . . . I conceive I may love my friend before the nearest of my blood, even those to whom I owe the principles of

lowing verses are from the *Chrysopœia* of Augurelli, and readers must judge for themselves what letter ought to mark them.

¹⁶¹ Est lucus summo secreti in vertice montis,
 Fons ubi decurrit nitidis argenteus undis,
 Et specus exesum tendens aperitur in antrum.
 Intus habet præstans divino numine virgo
 Ruricolæ Glauram prisco quam nomine dicunt.
 Huc densos inter vepres angustus et asper
 Acclivisque ægrè perducit callis euntem.
 Vestibulum ante ipsum speluncæ levis et æqua
 Planicies, non ampla tamen, horrentibus umbris
 Cingitur, ac fluvii ripis et margine tophi,
 Obductâ viridi musco spissisque corymbis.
 Ingreditur verò si quis feliciter, omnem
 Continuò labem humanam (mirabile dictu)

“life. I never yet cast a true affection on a woman, but I have loved my friend, as I do virtue, my soul, my God. . . . Omitting all other, there are three most mystical unions, two natures in one person, three persons in one nature, *one soul in two bodies*. For though indeed they be really divided, yet are they so united as they seem but one, and make rather a duality than two distant souls. These are wonders in true affection. It is a body of enigmas, mysteries, and riddles, wherein two so become one, as they both become two. I love my friend before myself, and yet methinks I do not love him enough . . . When I am from him I am dead to be with him. When I am with him I am not satisfied, but would still be nearer him. United souls are not satisfied with embraces, but desire truly to be each other.” Browne, *Religio Medici*, p. 143—5. In another passage of his book he betrays, with the most disgusting virulence, the same hatred which Paracelsus and Murray cherished, p. 154, 5. His work appears to me to be an exposition of that *De Tribus Impostoribus*, under the necessary colouring and disguise; and I am fully of opinion, that the *Annotations and Observations* of Sir Kenelm Digby, written as if by a stranger, and with an occasional show of attack, are a collusion between those two impure charlatans, in order that both together might lead their readers to conclusions for the full extent of which neither would be separately liable. The same aberrations, which, in mere individuals, would not merit observation, form a subject of strange importance and curiosity, when we find them connected with system, doctrine, and sect.

¹⁶¹ J. A. Aug. Chrysop. *L. 2.* p. 37, 8.

Exuit ac pondus subitò mortale relinquit
 Et purus penitusque levis fit spiritus illi,
 Quique aditus lustret cunctos, agilisque feratur
 Per cuneos, quibus in mediis sedet aurea nympha ;
 Aureus et circum thalamus supraque renidet,
 Quin auri tabulæ pedibus calcantur euntùm
 Atque ipsa ex auro splendet conflata supellex.
 Tarvisiis ¹⁶², ne quâ titubes, in montibus antrum
 Hoc pete, qui rebus tantis primordia quæris,
 Quodque illic visum fuerit pretiosius inde
 Erue, nec sumptu nimium nec parce labori.
 Non tamen aut vivum sulphur tremulumve repones
 Argentum, vel quæ undanti deleta vapore
 Exit ab his primum putrisque infectaque vena.
 Sed purum atque omni purgatum sorde metallum
 Accipies, cujus secretâ in parte recessit
 Spiritus et crassâ pressus sub mole latenter
 Victitat, ac solvi vinclis et carcere cæco
 Emittere expectat tenues effusus in auras.

Elegant verses, could we but feel satisfied that their obscurity is their worst fault. J. F. Helvetius, grandfather to the author of *l'Esprit*, after enumerating many privileges of the Artists, says ¹⁶³, adde quod illi germani philosophorum verorum filii *ad extremum* introibant in **TEMPLUM** domûs rusticæ transformatæ cujus tegmen ex auro fuerat fabrefactum puro.

The Art was a compound of the natural and the præternatural. The Quintessence, which pervades the world and is the soul ¹⁶⁴ of the elements, assumes the form of Dæmons or

¹⁶² Augurelli ended his days at Treviso. But geography is a joke in such a passage as this. The word is either a *nocturnal spirit*, i. e. has no meaning, and it is to be rejected. Or else it is a *character*; and the solution of it may perhaps be found in Pliny, *L. 3. c. 22.* Franz.

¹⁶³ Helvet. *Vitulus Aureus*, p. 15.

¹⁶⁴ Quæ quidem a primâ causâ dependet, sicut forma formarum quæ posuit se in dictis quatuor naturis honorabilioribus, et est nominata anima clementiorum. R. Lull. *Theor. c. 47.*

as they are called Spirits, insomuch that not only the stars and planets but the four elements were peopled with animals of that superior class ; the same whom heathenism in it's more fortunate and palmy state used to worship as *the Gods*, Dii Cœlestes, Dii Terrestres and Marini, and Dii Inferi. The favour and assistance of those powers was necessary to a successful permutation of the elements. And that gave rise to many of the wicked and obscene practises of the chemists ; because they were not merely physical experiments but orgies of pagan dæmonolatry. Therefore the Art is styled *Phy-sico-Magia*. I will not pursue this topic in my text nor in the vulgar tongue. The work of Abbé Villars ¹⁶⁵ is generally known.

IX. The object of making the Elixir of Life was to recover that longevity which the antediluvian patriarchs enjoyed.

¹⁶⁵ And it is quite as well that those of Paracelsus, Kornmann etc. should not be so. But in order that public incredulity may not acquit the Royal Philosophers, upon the ground that absurd and improbable things were said of them, it is necessary to follow up the method we have adopted ; that, of showing what their premises were, and what the system was which flowed from those premises. So, that an intelligent reader may see that all those allegations are probable in themselves. I hope my Greek is not wholly unintelligible.

Ἰστίον τὰς παρὰ τὴν φύσιν καὶ παραδοξοὺς ἰσθιθυμίας (ὡς πολλὰ περὶ Γανυμήδους, Πασίφαιης, Ἐριχθονίου, κ. τ. λ. ἐν μυθοῖς ἀναγιγνωσκονται) μὴδ' αὖτε ἀγνοῖν καὶ ἀτίλῃ παρὶχιν τὴν ἡδονήν, κατὰ τὴν βασιλικὴν σοφίαν. Ἐποτρὶ γὰρ τὰς μητιέας τῶν δαιμονῶν μεταλαμβάνειν τῆς συνουσίας, καὶ ἰσχὶν ἐν γαστρὶ, καὶ τικτικὴν δαιμονία. Τούτο δὲ ἴσθι μὴ γὰρ τὴν σοφιστὴν καὶ ὠφελίμων αὐτῇ πρὸς τὴν Τίχην, ἰὶ δαιμονίας ἰσθὶ γυναικίαις τε καὶ παιδῶν. Ὡς δὲ πλέον ἔπειν, μετιχουσίαι αἱ λαμβάνει καὶ τῶν φυσικῶν ἰσθῶν, ὅσοι παρανοματῶν καὶ ἀπλῶς βιοστυγίαι· οἷον τι ἰγνίτο τῇ Σμυρῇ. Μαρτυροῦσι καὶ οἱ Μανχαιοὶν παῖδες, Vid. Psellum de Dæmon. p. 22. Conf. S. Epiphan. de Deâ Barbelo, p. 77. de Deâ Pruniceo, p. 78. ed. 1622. et v. supra p. 499. de Deâ Mete.

“Cum Adam comedisset de arbore cognitionis boni et mali . . . incepit committere peccatum frustra profusi seminis. Notum autem, quod ex “omni guttâ frustra pr. s. Lilith et Naamah faciant corpora, quæ referuntur “ad speciem dæmonum et spirituum et Lemurum.” R. Jischak Lorjensis de Revol. Anim. p. 358. Julius Bartolucci Bibl. Rabb. vol. i. p. 83. Scial-scaeth Ha-kabala cit. ibid. “Videor mîm autem audivisse Adamum Pro-“toplasten triplici laborasse γονορβία.” R. Jischak, ibid. p. 389. Vide similia, de Amram patre Moysis ab uxore Jochabed abstinente et dæmonum genituræ operam impendente, enarrata ibid. p. 388.

But still it was not expected, that their panacea would absolutely avert the judgment of death pronounced against Adam. It was an ulterior object of philosophy to provide the means of *resurrection*. And the mysteries which just now were merely cruel, nauseous, and false as to physics, assume the form of religion. Natural magic expands into the chimæras of theosophy and becomes far more difficult to follow. But if we attempt to do so, we must move upon the same track.

Any one of us mortal men is the *Lapis non Lapis*, minor mundus, or microcosmus, being an image of the universe. But there is *one Man* higher in his nature, than are the generations of men. For he is not merely an express image of the *æus* pantheum, but is consubstantial with it. This same is the *Microprosopus* of the Zoharites, who is of one nature and substance with their senior *Macroprosopus*. He is a giant in human form, of unimaginable dimensions. *He* is God the Son according to the explanations of the mystical atheists, and his pretended *incarnation* in the form of a mortal man is Anti-Christ. By the Talmudists and Zoharites he is called Adam Kadmon and Adamus Primus Occultus, by the Platonizing Jews Enos i. e. *the Man*, by the Eleusinians Myuns the Huntsman, by the Templars Baffometus, and by the Alchemists Christus-Omnia, the Great Iliaster, Orion the Phoenix, and various other titles. "Be not deceived by the "number of names, for he who is dead ¹⁶⁶ still lives." So that there are three in order, Deus, Mundus ¹⁶⁷, and Microcosmus, the Great World, the Little World, and the Image of the Little World; with which last-mentioned dignity a mortal man must be contented. In the Monarchy of the Solipses it is held that none shall partake of the resurrection from the dead except the especial friends of the Monarch. "Those," says Philo Judæus, "who place their faith in God shall obtain (for the crown of their victory) that Being who is

¹⁶⁶ Turba, cit. Maier Arcana, p. 144.

¹⁶⁷ See Kornmann above, p. 555.

“ compounded of the mortal and the immortal, *Man*, who is “ neither the same¹⁶⁸ as, nor different from, the person who “ obtains him. The Chaldees denominate that being, *Enos*.” The same is the demigod of the school of Ammonius Saccas, called *Man*¹⁶⁹. The outward doctrine of the pagans represented the dead as remaining in the imperfect state of soul without body, and they were not so much to blame for their description of that state as for the perpetuity which they assigned to it. They held out no promise of resurrection *to any*, and no *general* expectations of reward or punishment. And it was the intention of the Free-Masons to promulgate again the like doctrines, as they informed Henry 6th, saying, that they had in concealment “ the art of becoming good and perfect¹⁷⁰ *without the help of fear and hope*.” But the interior doctrine was, that the souls of men (that is to say, so much of the Quintessence as was in them, or, as the Alchemists called it, their *Evestrum*) should suffer an oblivion of their past lives, and a compurgation by means of the elements or of a sort of chemical permutation, and should then pass into other human or animal bodies ; until at last their very existence was destroyed by absorption into the mass of the universe. Such was and is in substance, though with various modifications in the ways of stating it, the spirit of the interior atheism as concerning the future state. But those who, by participation in the Great Mysteries, partake of the nature of the Great Iliaster, shall return with glorified bodies when he returns, and are subject to no Lethe which should destroy their moral and to no absorption which should destroy their natural identity. That is not a mere dream of the fanatics ; but it is (in one sense) supported by the prediction of Daniel, that

¹⁶⁸ Philo de Præm. et Pæn. 2. p. 410.

¹⁶⁹ See Hermes Trism. cit. above, p. 406.

¹⁷⁰ Ms. H. VI. This is also the language of Mr. Owen of Lanark, whose loud boastings are probably founded upon his knowledge, that the Master Artists dare not at this present time come forward, and claim as their own the system of irreligion, community of goods, and community of women, which he is taking from them.

many of the wicked shall arise at the first resurrection. The reader now sees how that fact, which is historically ascertained, is also morally accounted for, the interment of treasure ; those, who were to come in the retinue of the great universal tyrant, were, in hoarding, not merely giving to him, but saving for themselves. *Thesaurus . . . antiqui abscondebant, quoniam moriebantur sperantes se redituros post longum tempus ad eosdem* ¹⁷¹ ; sicut posuerunt erronei *philosophi*. The philosophers, in order to give to their disciples that warrant of faith and hope, which we derive from the actual resurrection of our Saviour and others, have pretended that on various occasions the dead have been really resuscitated by theurgic medicine. But in that pretence, as in all their doings, they were driven into oblique and mysterious courses. The votive tablets of *Hermippus Redivivus* are fictions contrived for the purpose of insinuating, what the modern *Æsculapiusses* hardly dared to avouch. Memnon, Adonis, and Arthur are titles of the Great Iliaster. The continual labour of the Great Mother is to keep him *alive in death*, so that she may be able to restore him after the times of his tribulation are past ; and all those who belong to him, and are to come with him at his time, remain under her protection. Those, of whom the Great Iliaster hath need, live (Paracelsus says) as Enoch does in heaven. It is from her, and for these reasons, that the Assassini or illuminated murderers of Asia styled themselves gens ¹⁷² *Allæ Nutricis*. ✕

The necessity of her labours arose out of the incarnation of herself in the person of Semiramis and of her son in that of Nimrod, in their quarrels, and in his death, of which she was the guilty author. The mention of them has even found its way into *history* as distinguished from *mythology*. For history tells us what pains ¹⁷³ Semiramis expended, in seeking to restore life to the mangled and putrifying corpse of Aræus the

¹⁷¹ Tract. de Nat. et Moribus Antichristi, p. 2. See above, p. 547.

¹⁷² John Brompton, Chron. p. 1243.

¹⁷³ Moses Chorenensis, p. 42, 3.

Beautiful, King of the Assyrians ; and how, when all had failed, she publicly gave out that her gods had given a new life to Aræus. Nimrod's body was blown to pieces, and his prolonged life was supposed to reside in his head. That is the burning head of Baffometus which the Templars, and those who have succeeded them, hope one day to see ¹⁷⁴ reunited to all it's members. A royal artist (it is said) has the benefit of being introduced to the Aurora ¹⁷⁵ of *Cephalus* the Huntsman, and he beholds Romulus transformed by Jove's power into the god Quirinus ; he also is aware, how all the members of Hercules which he received from his mother were consumed by fire, but how his paternal parts remained indestructible, et nil de ipsius vitâ disperdebatur, sed ipse tandem in Deum transmutabatur. That *Bruised Head* is a mystery of primæval prophecy, so highly esteemed by the Mundane Atheists, that " hoc etiam vocatur *Caput non Caput* ¹⁷⁶ quia mirum in " modum occultatum est." There is, among the coins ¹⁷⁷ or medals of the Templars, one in which the man Baffometus is represented by a number of disjointed members, arranged so as to imitate a human form, but not in contact with each other. The following speech of Belinus, who is the Great Iliaster, illustrates the subject. " My father the Sun ¹⁷⁸ gave " me power above all power and clothed me in robes of glory, " and all the world seeks after me. I am the most great. I " am one and like to my father who is one, who gave me that " power by his grace. Men seek in vain from my servants " that which may be sought from me. I am above the earth, " and above my servants, until I humiliate them and draw " from them their power and nature, and clothe them in my " splendour (which my father gave me) in all their works.

¹⁷⁴ See above, p. 421—6, and p. 449.

¹⁷⁵ Helvetii Vitulus Aureus, p. 14.

¹⁷⁶ Rabbi J. Lorjensis in Librum Mysterii, p. 58.

¹⁷⁷ Hammer's *Mysterium Baphometis*, tab. 5. coin 87. The pretended coin of *Vitalian* in a late volume of the *Archæologia* is (I believe) a similar medal, and it's reverse is similar to what I am describing above in the text.

¹⁷⁸ *Mensa Aurea*, L. 5. p. 216.

“ For I am excellent, who exalt and depress all things, and
 “ none of my servants has power over me, except one, because
 “ he is contrary to me, and he destroys me, but not my nature.
 “ He is Saturn who separates all my members. Then I go
 “ to my mother who collects all my dismembered limbs.”
 But it only illustrates, not explains it. Nimrod's life-in-death
 after he was killed, his sojourn in the gardens of Aurora,
 Venus, or Morgana, his annual wound annually healed, and
 his ultimate restoration to bodily health and divine energy,
 altogether constitute a topic far beyond my feeble powers of
 comprehension. I can only account for it, by reference to a
fact of falsehood, viz. to the lies actually told by Queen Semi-
 ramis after she had assassinated her son, in order to pacify
 his friends and amuse their hopes.

As the Man is the same in form and substance with the
 great Macrocosm, and as mortal men must be brought into
 union with *the Man*, if they are not recusants, but aspire to
 a share in his kingdom, it became necessary for them to assi-
 milate themselves to the androgynous nature ¹⁷⁹ of the supreme
 being, by moral transmutations, analogous to the chemical
 transmutations of the recusants. And that rule conducts us
 by easy steps to the methods of regeneration prescribed in the
 inscriptions of Baphometus, alluded to by the liber Zohar ¹⁸⁰
 under the heads of panim and achuraim, and rejected by
 father Inchoffer in the palace of the Sol-Ipse. Upon the
 whole it must be admitted that the Royal Art is the ultimate
 step of human madness, but that is no excuse for cherishing a
 wilful incredulity as to it's ascertained nature. “ Babylon is
 “ a golden cup. The gentiles have drunk thereof. *Therefore*
 “ *are the gentiles mad.*” And none are more violently mad,

¹⁷⁹ Quatuor diversa in uno homine intelligamus, in Adamo Adamum et
 Evam, in Evâ Evam et Adamum. F. M. Van Helmont in Genes. p. 48.
 Matrimonium Hermeticum . . . est mirificum. Duo quippe Hernaphro-
 diti matrimonium incunt. Hannemann, Ophir Auriferum, p. 27.

¹⁸⁰ Kabbale Denudatæ, i. p. 73. p. 646. 2. p. 498. p. 504. See above,
 p. 572. n. 160.

than they who retain the opinions of the gentiles clandestinely, but who (for fear of those *Three Impostors*, who have destroyed Adoniram of the many names) do not openly declare them.

X. I hope to have thrown some light of certainty upon the subject, by showing the connexion of their principles or premises with their actions ; insomuch that the latter might be strongly suspected even if nothing appeared of them, and by stronger reason must be credited when they do appear. We should marvel at a system of steganography which chose, from out of an infinity of symbolic words to express their drugs, those names of human anatomy which are most obscene and bloody. We should marvel at Chemical Medicine selecting from out of so many masks, that of a filthy cannibal, to wear. But still we *might* be told that the whole nomenclature is used in fact merely allegorically, σπερμα ἀφροδιστης for verdigris, and so forth. But how can we be told that, after we have seen that the contrary interpretation flows naturally from their premises, and, from the whole of their premises, is not the most extravagant or illogical of deductions, all-monstrous as it is? Of the two distinct topics, gold-making is essentially *mineral* in it's means and ends, and therefore the animal denominations may perhaps be frequently symbolic in that study ; but the elixir is for the most part *animal* both as to it's ends and means, and so the contrary inference must arise.

With the exception of Mesmerism, it is not generally known that any portion of the Royal Art continues to be practised. However, the well known theologist Semler of Halle¹⁸¹ wrote to Mr. C. G. Gruner to state, that he was himself in possession “ of the Great Art, the Θειον Ὑδωρ, the “ Aqua Mercurialis, etc.” Semler, nevertheless, as became an honest man and pious divine, paid his debt to Nature in due season, though he had it in his power to cheat her.

¹⁸¹ Gruner in Zosim. Panop. p. 4. n. 4.

Occidit et Pelopis genitor conviva Deorum.

Dr. G. C. Beireis, a physician of Helmstadt, was one of those suspicious characters whose expenses far exceeded their known means, and without owing or borrowing. He accounted for them by an open profession¹⁸² of alchemy and used to exhibit publicly both gold and diamonds of his own manufacturing. That personage only died in 1809. The distinguished philosopher Leibnitz betrays¹⁸³ in his works the pantheistic atheism to which he was at heart addicted, and in one instance alludes to the *microcosmical* nature of man. But his aberrations were not morbid and degenerated towards mania, like those of F. M. Van Helmont, and so he was enabled to disguise the enormous extent of them under the beautiful exterior of his writings. But he committed himself irredeemably in the epitaph he composed upon him, in which he adopts all the views of that raving impostor, and declares his own expectation of the coming of Elias the Artist!

Nil patre inferior, jacet hic Helmontius alter,
 Qui junxit varias mentis et artis opes.
 Per quem Pythagoras et Cabbala sacra revixit,
 Eliasque¹⁸⁴, parat qui sua cuncta sibi.

The reader will remember that Helmont's system is that of the Great Solipse and of his Monarchy, almost exactly as described by Father Inchoffer. Mr. C. Gruber in his Epistle to Hammer uses the present tense, *stulti aurum generari posse*¹⁸⁵ *credunt*. Animal magnetism is founded upon the doctrine of a Quintessence or vital fluid which may be elicited from one living body into another; and it was formerly spoken

¹⁸² Gruner ib. *Beireis* in Biogr. Univ. tom. 4. p. 70.

¹⁸³ See above, p. 178, 9.

¹⁸⁴ Leibnitz ap. Biogr. Univ. in *Helmont*. Where it is improperly printed *Elacusque*.

¹⁸⁵ Mines de L'Orient, 3. p. 405.

of in very indelicate language. The flourishing state of that philosophy serves to show us, that the Royal Art has changed the course of it's operations, but has not ceased to exist. The Marquis of Condorcet ¹⁸⁶ in his *Progress of the Human Mind* expresses his belief that philosophy can confer upon human life a continually increasing duration, and he even doubts whether there exist in nature any limits, beyond which art may not prolong it's own existence. Then he must have had some faith in the Tinctura Philosophorum.

XI. The same nobleman remarks, no doubt with a competent knowledge of the fact he mentions, that, in the ages called *middle*, "there were societies formed in order to diffuse, "sourdement et sans danger, a small ¹⁸⁷ number of simple truths "as sure preservatives against the ruling prejudices." And he adds that the society, which the Popes and Kings so basely conspired to destroy, was one of them. The conspiracy of the Knights to destroy the Popes and Kings, and establish the small number of simple truths, was not, it should seem, a *base* one. I have already cited Mr. Louis Zacharias Werner's declaration, that "mankind ¹⁸⁸ must be disenlightened by the "community of the saints." Before I conclude this volume I will invite attention to the schemes of an author, of more gravity than Werner, and whose character has been more esteemed than that of the Marquis de Condorcet, the Neapolitan Gaetano Filangieri.

In the six first chapters of his fifth book he assails the existing religion of Italy under the appearance of analyzing heathen polytheism. And as he never mentions it, except under that symbol, it becomes of course an exaggerated and calumnious attack. He proceeds to observe, that it is desirable to work some reform in superstitions of that sort.

It is necessary, in such cases, to establish secret mysteries,

¹⁸⁶ Condorcet, Epoch. 10.

¹⁸⁷ Condorcet, p. 170.

¹⁸⁸ Above, p. 450.

like those of the ancients ; to which all the orders, ¹⁸⁹ but not all the individuals, of society should be admitted. He professes not to suppose, that it is or ever was possible, for there to be any fact or any principle really concealed in such mysteries. But (he says) the indivulgibility and difficult initiation will soon make people *think that there is*. And at last, in consequence of that *inevitable mistake*, the more ingenious adepts (as he calls them) will themselves begin to form conjectures, and those very conjectures will become the Great Secret. The mysteries were in reality rites commemorative of ancient or recent benefits ¹⁹⁰ received or calamities averted. But the adepts, in their ingenious attempts to discover a non-existing secret, superadded ¹⁹¹ the doctrines of God's unity, of the soul's future existence, and of rewards and punishments. We see that *by these means* a religion ¹⁹² was introduced different from that of the people, and the change effected, without the operation of the government, or the influence of the legislation.

Suppose a legislator chose to employ these means for reforming a polytheist people, seeing how great effects they have heretofore produced upon part of a nation *of themselves*, what may he not hope from them when the laws invigorate them and the legislation ¹⁹³ directs them ?

His first care must be to form a *convenzione coi principali adepti*. That convention must be unknown to the multitude, and unknown even to the initiated themselves ; for the latter ought not to know the hand of the legislator, which conducts them. The first instruction, the first light, vouched safe to them must be a development of the origin of polytheism. And

¹⁸⁹ Filangieri *Scienza de la Legislazione*, L. 5. c. 7. p. 220. ed. Philadelphia. 1807.

¹⁹⁰ P. 219. In other words, Mons. Filangieri was a *Euhemerist* atheist ; a species rather scarce at the present time.

¹⁹¹ P. 229.

¹⁹² P. 231.

¹⁹³ P. 232. A Carbonaro parliament ?

then, but very gradually, the principles of the new religion. The announcement of each new truth must be preceded by explorations and ceremonies; and those *which are already practised* in the mysteries must be retained of preference and accommodated to the new designs.

Among the clandestine duties (*doveri arcani*) which the initiated must be taught, is that of diffusing light with *it's examples* and *it's instructions*. But these latter must be regulated by the occult hand of the legislator, prescribed by the ministers of the mysteries, dictated by the most circumspect prudence, and restrained within bounds and confines which it must not be in the discretion ¹⁹⁴ of the initiated to alter or overpass.

To those occult dispositions, the legislator must unite those which are public and ostensible. The principal of which are these; to foment, and diffuse among the people a veneration for the mysteries; to render initiation the wish of every individual, and the initiated man a model to his countrymen; to make reception depend upon moral character, virtue, and probity, and not on the advantages which a man does not owe to himself; to regulate that part of public education which regards religion, so as to dispose people's minds towards the great change, without seeming to do so; to commit that branch of instruction to initiated persons only; to diminish by degrees, and under various pretexts, both the number and influence of the ministers of the profane worship; and, in few words, to pull down with one hand while you are building with the other. At last, when the new ædifice, erected in the silence ¹⁹⁵ of the mysteries, has got extent and solidity enough, and the old one is proportionably weakened and restrained, when the more authoritative part of society has adopted the new rites and religion, and the rest are well disposed to do so, then the mysterious veil must be rent, then

¹⁹⁴ P. 233.

¹⁹⁵ An Architectonic Cabbala from 1 Kings, c. vi. v. 7.

the lawgiver must publish the new religion, and declare it to be that of the state and the government.

It will not be necessary to proscribe the old one, in order to destroy it. Time, the instructions, and the examples, will be sufficient to crush the vacillating monster, that can no longer stand. But coercion and violence should have no part in it. These would retard instead of accelerating the work, and would discredit the lawgiver, who ought to direct le volontà e non combatterle.

Such are the means of abrogating the old religion. But what is the new one which we must substitute? It must be one *chosen* ¹⁹⁶ *by the legislator*, prescribing duties, inculcating ¹⁹⁷ good and condemning evil, not being in collision with true good and true evil, viz. such good as the legislator desires without being able to enjoin, and evil such as he would avoid but is unable to punish. It's dogma of faith must not be opposed to it's morality. The idea of the Deity, full of archetypal perfections, must support that of his law, full of all the duties. It's sanctions must proceed on the dogma of another life, but that dogma must include no principle which can elude it's precious consequences. Expiation of sin must not be excluded ¹⁹⁸ nor hope taken away from the sinner.

And what religion is that which, if considered in it's native institution, contains all these requisites? That shall be the subject of the following chapter.

No such chapter is forthcoming. We have a pretended List of the Titles of it's Nineteen Sections which the author lived to write, and did write, though unluckily he never wrote the Sections themselves, per essere stato prevenuto della morte! It is plain enough that they could not be published; for that would be "rending the mysterious veil" prematurely. Sec-

¹⁹⁶ *L. 5. c. 8.*

¹⁹⁷ Woe unto them that call evil *good* and good *evil*, who put darkness for *light*, and light for *darkness*! *Isai. v. v. 20.*

¹⁹⁸ *P. 236. Metempsychosis?*

tion V. entitled *Vantaggi inestimabili del Christianesimo*, and Section XIX. entitled *della Tolleranza*, would inform us of many serious matters, if we might see them.

Such are the meditations of a Carbonaro legislator, given faithfully from his own words. He sets out with assuming that every existing sanction of religion is a mere fiction of ingenious adepts. And he proposes once more to practise the like imposture upon mankind. To form a conspiracy, the superior members of which shall not even be known by name to the inferior. And, having done so, to exert all the energies of that league in the invention and *choice* of convenient doctrines, and in generating *inevitable mistakes* by systematic deception. Meanwhile he is to employ *various pretexts* for effecting the ruin of his antagonists and undermining the edifice which now stands, *without seeming to do so*, while he builds up another in silence. The insidiousness of the system forms an extravagant contrast to the frankness with which it is avowed. That inconsistency brings me back to my persuasion, that the higher degrees of illumination produce a sort of mental aberration. I have already cited from Condorcet (whose *Progrès de L'Esprit* indicates rather a delusion of the intellect than a mere want of good sense) a panegyric upon the Templars and the other societies who work, as he says, "in silence to avoid danger." But the same author avows the character and principles of his favourite system in language the most undisguised. In *Double Doctrine* there were always, he says, many ranks or degrees. The system of hypocrisy was entirely developed only to the eyes of a few adepts; but the inferior members étoient à la fois ¹⁹⁹ dupes et fripons. That happy mixture did not extend to the mass of the people, who were all *dupe*, nor to the favoured epopts, who were all *fripon*. The Greek had three ornaments for his public speaking, action, action, and again action, Marshal

¹⁹⁹ *Progrès*, p. 66.

Trivulci relied upon three sinews of war, danari, danari, e ancora danari, and it seems to me that mysticism has three principal resources, falsehood, falsehood, and thirdly falsehood. I will illustrate that observation by a passage from the works of the Baron de Bock. He says of a person named Confucius, to whom the pretended-ancient. Chinese books allude, that he confined himself to moral laws and precepts, and wrought no miracles. Après avoir été aussi loin, il est singulier ²⁰⁰ qu'il se soit arrêté, et qu'il n'a pas senti la nécessité indispensable ou est le réformateur d'étonner d'abord l'imagination, s'il veut laisser une impression forte et durable Tranchons le mot, une religion dont la morale eut été pure et les dogmes accommodés à la grossièreté des Chinois étoit le seul moyen d'obvier à ces inconvénients. Confucius inspiré, Confucius imposteur pour le bien de l'humanité, moins estimable sans doute, mais plus utile, auroit donné des mœurs à une grande nation qui n'en eu et n'en aura peut-être jamais. That is a perfect specimen of the morals of the crypt, and shows how deception is there esteemed a proper instrument and credulity it's lawful prey. Morals, which we now look upon with surprise as the aberrations of a perverse man or, at the worst, a perverse faction ; but which formerly constituted the doctrine of all heathendom, except the illiterate vulgar. God is truth, says Holy Writ ; but God, to an Essene, or an Eleusinian, is a lie, He is the great lie. "It is useful to "states (says ²⁰¹ Varro) that brave men should think themselves the offspring of Gods, *although it be false*. For so, "the human mind, by confidence in it's divine origin, acquiesces the boldness to attempt great things." And again, the same grave author ; "many things are true, which it is "not useful that the vulgar should know, and many also there "are, which it is expedient for the people to believe ²⁰²,

²⁰⁰ Zoroastre et Confucius, par le Baron de Bock, p. 24. Halle, 1787.

²⁰¹ Fragm. Libr. Incert. p. 228.

²⁰² Ibid. p. 229.

“ although they are false; and for that reason the Greeks buried their mysteries called Teletæ within walls and under silence.”

There is one phrase of Filangieri's which I cannot pass over quite unnoticed. His initiated are to diffuse, with great caution, and under strict superintendence, both instruction and *examples*. The legislator will abstain from those methods which failed in the hands of Diocletian and Galerius, not because they are wicked, but because they would be inexpedient, and because “ time, the instructions, and the *examples*” will suffice. I cannot form to myself any satisfactory notion of these same examples. The tribunals make examples of criminals. But those others are not the judges of any tribunal, mentioned by Filangieri; they are merely the initiated of a secret society. The examples therefore become an obscure and difficult topic. Man grows wise by experience, and all the events that happen around him are in fact examples either to encourage or to intimidate him. In this world of examples there are some of every sort. And, if the author had duly reflected, that mysterious language is open to many interpretations, he would not surely have left it in the power of the malevolent to construe his meaning according to their own wishes.

The writings of the Baron de Cloutz are deserving of more notice than they have met with, not as compositions, but merely as an index to facts and projects. Cloutz maintains that mankind can never enjoy peace till they are consolidated into one body, which he terms (in capital letters)²⁰³ *la NATION UNIQUE*. He announces that the entire world shall be called Philadelphia, and Paris “ *la VILLE par excellence*” shall be it's capital and the arbiter of all it's disputes. Two suns above the horizon would give a false light; ²⁰⁴ two sovereigns upon earth are as absurd as two gods in

²⁰³ *La Republique Universelle*, p. 7. Paris, an iv.

²⁰⁴ *Ibid.* p. 15.

heaven. All nations collected under the oriflamme of the human race²⁰⁵ will exclaim "One nation, one assembly, one prince!" But the word prince (he adds) est pris ici dans²⁰⁶ *l'acception philosophique*. At that critical point he abandons us, and does not expound the philosophical meaning of the word *Prince*. However he informs us, that he received his apostolat universel, dans le sein du corps²⁰⁷ constituant de l'univers. He appears to address himself to that body, whoever they are, for he gratefully acknowledges the honour which some people or other had done him, in offering to create him *Old Man*²⁰⁸ *of the Mountain*. But he declined accepting that dignity, because he differed with them as to the proper system of assassination, wishing to confine it to such enemies as should appear within the limits of the territory actually regenerated, and not to send assassins into foreign parts. When all the world is regenerated, that distinction ceases of itself, cadit quæstio; and so we begin to understand the philosophical acceptance of *Prince*. But who are the constituent body of the universe? I can only understand by it the royal abraxas, or sanhedrim of the Great Solipse.

XII. In my three former volumes I succeeded, notwithstanding several mistakes of inferior moment, in showing how the mythology and superstition of all the Gentiles flowed out of the machinations of Nimrod, his father, and his mother, at Babel. And we thus became possessed of a key to many of the secrets locked up in the ænigmatic writings of Homer and other ancient pagans. Nor did I, in those volumes, omit to lay before the reader's notice the mysterious identity of the Homeric Ilion with the Scriptural Babel, and of the seven-hilled city of Romulus with both the one and the other. And the result of those disputations was this; that the predictions of the Saints have announced to us a revival of the heathen

²⁰⁵ *La Republique Universelle*, p. 16.

²⁰⁶ Not. *ibid*.

²⁰⁷ P. 3. n. 1.

²⁰⁸ *Ibid*. p. 5.

doctrines, not merely in their exoteric shape, as they existed among the scattered nations, but in such catholical union, as first held the nations together at the Tower of Tyranny, under their Anti-God or Anti-Christ, Nimrod the Hunter, and the Whore of Babylon, Semiramis. Here the occasion offered itself to bestow some rebuke (surely not before it was called for) upon that mistaken zeal, which desires to brand a vast and somewhat corrupted portion of the Christian church itself with the most accursed names of blasphemy that are written on the prophetic scroll. If it be not a light thing to say "I am of Paul or I am of Apollos," what was it, to say to the Venerable Pius, who loved this country and its people as well as ever foreigner loved them, *Thou art of Satan?* In those volumes it was explained what manner of person an Anti-Christ is; and of what nation he is expected to be, and of moral necessity *must be* or be supposed to be, who is to appear in the fullness of time, and deceive all those who maintain that Christ is not already come, ἐληλυθως, in the flesh, but cling to the expectation that he yet cometh. It is poor reasoning, to infer that, because a corrupted and therefore a weak portion of the Church is now established at Rome, every prediction concerning Rome alludes to that form of Christianity. When the weak Church of Rome falls, it may either leave "a place for emptiness," or its cathedra may be usurped by the Abraxas, the Art, and the Power, and a Jason or a Menelaus become its high-priest, while a second Epiphanes is its Cæsar. That the latter will be the case, prophecy declares to its unprejudiced readers. And the Artists themselves have always been aware of it. The Eternal Gospel²⁰⁹ of the Holy Ghost, written either by Joachim of Calabria or Cyril of Mt. Carmel, threatens that certain preachers and doctors of religion would join themselves to the Babylonians, *Jews*, and *Ægyptians* to overthrow the Roman church, if they were ill-treated.

²⁰⁹ Evangelium Eternum seu Doctrina Joachim in Cent. Magdeburg. 13. p. 566-70. Meyenburg de Pseudo-Evangelio, p. 17.

This volume has been intended to show that the legation and writings of Moses were directed against the physics, metaphysics, and theosophy of the Babel apostasy ; a topic which no doubt might be carried much farther by more competent authors. It would probably be found, that in most of the points, wherein his institutes are reputed to betray an ignorance of Nature and her history, he was in fact affirming, deliberately, and with a studied purpose, the contrary of certain doctrines of which only the publicity, and not the essence, is modern. Their solar system was the grand physical secret of the Mithriacs ; the plurality of worlds was a machinery adapted to serve the metempsychosis and to cover Christianity with contempt and ²¹⁰ ridicule ; and the myriogenesis, or system of successive destructions and reproductions of the world, was a stronghold of atheism. Although the form of his writings is affirmative, they were of two kinds, the essentially affirmative or "*instructing in righteousness*" and the essentially negative or "*confuting*."

It would be an error to suppose that the Talmudistic and Zoharite Jews are only guilty of having rejected the Messiah at his coming, but are in other respects of the Mosaic church. Their philosophy and religion are opposed to his, and are coincident with the pagan gnosis. Apocryphal scriptures were the engines with which they worked for all purposes, which a mere false interpretation of Holy Writ would not suffice to serve. Neither does there exist any solid and ultimate distinction between their faith or hopes and those of the ethnicizing congregations of Christendom. The same system of forgery and apocrypha is common to both, and they both await the coming of the same terrible prince. If their manners, style,

²¹⁰ To what an extent, the reader may judge from the perusal of the second of Dr. Thomas Chalmers's Discourses on Revelation and Astronomy. A production, which it is not my business to criticize ; I will only observe, that he asserts, that the Son is said to have created *the Worlds*, when I should have thought he knew, that He is only said to have created *the Ages*. P. 81. ninth (!) edition.

and outward show be different, we have only to say, in the words of a fanatical Mithriac and Pantheist,

²¹¹ Auch das ist *Form*—der *Stoff* bleibt unverloren.

Among the doctrines of the Gnosis which (in the first part of this volume) I made free to touch with an irreverent hand, was that of the *natural immortality* of the soul, invented by the infidel mystics, and insidiously confounded by them with the fact of it's *posthumous existence*. In other words, they argued that what lives to-day, and will live to-morrow, and the next day, and so on for years or ages, must therefore be in it's own nature so constituted as to live for ever, obscuring in a jargon of juggling metaphysics their extreme silliness and presumption. That doctrine, beginning with emanation or self-deification, ended in the fictions of metempsychosis and reabsorption, and banished from the imaginations of the children of dust the fear of the second death, that is for ever, and hath no resurrection ;

²¹² Which well agrees with learned Pythagore,
Egyptian Trismegist, and the antique roll
Of Chaldee wisdom, all which time hath tore,
But Plato and deep Plotin do restore.

I would not revert to it in the closing part of this volume, were it not for an important solution which it affords to that one last and greatest of the Secrèt-swearing Arcana, the doctrine of Anti-Christ, or Shiloh, who is to come hereafter, not appearing between heaven and earth with the voice of the Chief-Messenger and sounding the last trumpet, but born of a woman.

That person must undoubtedly come of the seed of Abraham and of Jacob ; although it does not follow of necessity

²¹¹ Werner Sohne des Thal's, vol. 2. p. 402.

²¹² H. More Life of the Soul, st. 4.

that he need be what we now call a Jew, because many Israelitish families, if not whole tribes and nations, exist under other names and may succeed in making good their Hebrew pedigree; what nations, ostensibly unconnected with Israel, do actually descend from the loins of Jacob, is (I vehemently suspect) one of the highest and most important matters of fact, whereof the knowledge exists but is kept in apocrypho. The Israelites *can* only look for his coming out of their generation, that "generation which shall not pass away till all things be fulfilled;" and those, who are not Israelites, for the most ²¹³ part have entertained the same expectation. But it is no less evident that Nimrod is the person, in whom they believe Mithras, the second person of the Trinity of Ormazdes, to have been most gloriously incarnate; that his protracted absence from this world is the trial of their patience; and his reappearance, the long-desired consummation.

Sic Britonum ²¹⁴ ridenda fides et credulus error
Arthurum expectat, expectabitque perenne.

The gathering together of the nations, their reunion under the theocracy of Jerusalem, etc. are understood to mean the completion of that great scheme of the Tower-builders, which was interrupted by the *Confusion*. Nimrod, however, was not a Jew, and his returning to govern the earth would be no fulfilment of the promises made to Abraham and his family. True; and Euphorbus was not a Samian. Nimrod was as nearly allied to Judah or to Dan, as he was to Enoch, to the Artist, or to the Patron. The fable of the soul includes a scheme by which all such objections are disposed of with the greatest

²¹³ The intrigues of Johanna Southcote, and others similar, though beyond all reasonable doubt they are architectonic, are pieces of ignorant swindling, not recognized by those who influence secret opinion. However, there is room for composing a very, almost an awfully, interesting work, upon that woman's imposture.

²¹⁴ Joseph. Iscan. Bell. Troj. 3. vs. ult.

facility, and which was adapted by the Rabbins to the express purpose of reconciling the inconsistency of their tenets.

XIII. The gentiles had a notion, that the same soul was successively incarnate in a variety of human as well as other bodies. The Jews improved upon that notion, and imagined an unbounded intercourse of souls which they called their *Revolution*. Any number of souls might pass into the soul of any given person. They might do so while the body to which any one of them belonged was still living, and it would not the less continue to be animated by the same soul, nihilominus ipsi lucet; or they might do so at any distance of time. And, by so revolving, they neither made a sacrifice of their own identity, nor yet destroyed the identity of him into whom they revolved. Et hoc ²¹⁵ est quod dicitur 1 Sam. xviii. 1. "et *psyche Jonathanis ligata est ad psychen Davidis*" quamvis iidem simul viverent in eadem generatione. The soul of Cain passed ²¹⁶ through a great variety of people, both Israelites and others.

The Revolution of the soul of one *living* man into that of another was a doctrine of that occult Natural Magic called Magnetism. That of the souls of the dead revolving into strange persons in distant generations was founded upon the fact of dæmoniacal possession, as it existed in the days of our Saviour, and in prior periods of divine interposition. Of both it may be said, as of almost all the deceptions practised upon mankind and often in a most improper sense termed human errors, (errors as received, but, as inculcated, crimes) that they have some origin of reality which recommends them to the credulous.

Most souls are said primum revolvi in ²¹⁷ jumentis et feris. Mulieres non revolvuntur, ²¹⁸ unless they be male souls trans-

²¹⁵ R. J. Loriensis de Revolut. Anim. in Knorrii Rosenrothii Kabb. Denud. 2. p. 265.

²¹⁶ Ibid. p. 255, 6.

²¹⁷ Ibid. p. 447.

²¹⁸ Ibid. p. 440.

planted into female bodies. The Talmudists maintain that the soul of Esau ²¹⁹ revolved into Jesus of Nazareth; and upon that ground they interpret the Edom of the prophets to mean the Church of Rome. And we have already seen (out of the ²²⁰ writings of Father Inchoffer and Dr. F. M. Van Helmont) how the souls of all the Tower-builders of Babel passed into Abraham. Upon such principles every-body may be any-body and, what is more, any-body may possibly be *every-body*. And it is not too much to say that, according to the creed of Anti-Christ, that personage will be every-body.

Animal Magnetism is the highest branch of the Royal Art. According to that science the lives of all men are portions of the all-pervading magnetic fluid; which latter seems to be the vehicle of the highest and purest *Light* or philosophic *Aurelian*. There are three sorts of gold, says Chr. A. Balduinus in his *Aurum* ²²¹ *Auræ vi Magnetismi Universalis attractum*, the Astral, the Elemental, and the Metallic; the former is in the Sun, and the magnetism which is in the air attracts it from the solar rays. It is most easily obtained at sun-rise, and the most convenient vessel for its absorption is ²²² *commendatissimæ venustatis puer*. The alchemists appeared to have been divided between the chemical sect and the pure magnetists, who affect a contempt for the former, as Henry More did for Vaughan. So, Mr. Patrick Scott advised the philosophers to break all their chemical pots, and talk no more of ignition, calcination, etc. unless "in a *spiritual* sense;" and to devote themselves exclusively to the knowledge of the *Philosopher's Light* ²²³, how it must be ploughed, and what *Seed* is to be sown in right season, and what is the increase. Because ²²⁴ *Brightness* is the Soul of the World and must be

²¹⁹ Talmud cit. *Anc. Univ. Hist. alicubi*.

²²⁰ Above, p. 481. p. 484.

²²¹ *Aur. Auræ*, p. 29. p. 35. ed. 1673.

²²² Anon. cit *ibid.* p. 37.

²²³ Scott's *Tillage of Light*, p. 43.

²²⁴ See *ibid.* p. 3.

incorporate before it can give light, and a man must till the light that at last he may shine as the Sun. Balduinus is in the same story, saying, "it is a great thing to know the true light, for, knowing that, you will also know the true ²²⁵ gold of the Philosophers, and their fire, and many other things which they employed such artifice in concealing." Dr. John Baptist Van Helmont ²²⁶ declares, that magnetism is the magical virtue, that lies dormant in every human being, and requires an excitator. That excitator is either the Holy Ghost, who by illumination enables "the Adepts to excite their own magic ad suum libitum!" or else it is the Devil, who by the agency of wizards produces an imperfect excitation and a sopor vigilans, of which (as he says) the ends are as bad as the author of them is wicked. The loadstone was called by the ancient Greeks ²²⁷ Magnetis from the province of Magnesia where it was found, or Heraclea from Hercules, and, by the Ægyptians the ²²⁸ Bone of Osiris. Upon the whole, I can think of no more probable solution ²²⁹ for the ancient Bætylus or Jupiter Lapis, for Deucalion's λαοι or the lapides Pyrrhæ jacti, and for the more recent lapis non lapis, than this, that the properties ascribed to the loadstone were supposed to reside supremely in Cham the theanthrope and from him derivatively in all human beings. The alchemical phrase aurum ab Aquilone venit relates to the Magnetic Pole; and magnetism was probably not forgotten by the Ægyptians in their hieratic interpretation ²³⁰ of the North Pole. The city, for which Plato pretended to make laws, was called by him, it is not known for what reason, the *City of the Magnetes*; the meaning of that expression, as well as of the Artemagnetes, the Argo Magnetum, and Magnes son of Argus, upon which

²²⁵ Balduin. Herm. Curios. p. 8.

²²⁶ De Magneticâ Curatione, p. 470. ed. 1667.

²²⁷ Plato Ion. p. 145. ed. Ficin.

²²⁸ Plutarch Is. et Osir. p. 376.

²²⁹ See above, p. 366. p. 531.

²³⁰ See above, p. 356.

Mr. ³³¹ Bryant laboured, is to be looked for in the Hermetic art.

The pretensions of Mr. Mesmer to the rank of an inventor or discoverer are quite untenable. L'homme, as he says in the first words of his *Memoire*, est naturellement observateur. And, by observing that the heavenly bodies affect one another in their orbits, and also regulate the tides, and the atmosphere, he was led from these facts or theories to infer that they acted upon the nervous system by intension and remission of the properties of matter and organization, and by such steps he was enabled to perfect his discovery of the magnetic and anti-magnetic virtues. These are false pretensions. It is no more true, that the theory of an indivisible, all-pervading, intensible and remissible, magnetic virtue, and of an opposite virtue, is the fruit of Mr. Mesmer's invention in 1766, than it is true, that alchemy had at that time or has at this time ceased to exist. Mesmer made himself acquainted with certain occult practises, and published them to the world in rather plainer words than Paracelsus, Van Helmont, etc. etc. had thought it expedient to make use of. Mesmer's *mutual influence* existing between cælestial bodies, the earth, and animated bodies is no other than what Van Helmont terms their *Blas*; only, he wrote in characters or steganographic discourse, and Mesmer in ordinary language. The same is likewise the illumination of those Chinese philosophers who entitle themselves *the Triply-United*, because they pretend to effect a union between these three, heaven, earth, and man.

Mesmer knew that he could not pretend to have for the first time ascribed a medicinal ³³² efficacy to the Load-Stone. But the distinction which he sought to palm upon the world was between *mineral* magnetism, of which the virtues are

³³¹ Anal. Myrh. 5. p. 303, 4.

³³² Hali Abbas will have it to cure the gout, if held in the hand; and the East Indians say that it preserveth youth. Dr. Mark Ridley on Magnetical Bodies. London, 1613. preface.

limited, and *animal* magnetism, which he would have to be the grand universal remedy, and his own especial discovery. But we have already shown sufficiently that the magnetism of Van Helmont was strictly speaking *animal*, and it is not to be distinguished from that of Mesmer. It was carried to such a length of doctrine by him, by Paracelsus, and by Dr. Goclenius, as to maintain that, if a man be wounded in one country and the weapon which wounded him be anointed with a certain specific in another and remote country, such ointment will cure the wound ; as, if Titius ²³³ be wounded in Poland, and the sword be anointed in Holland. Because ²³⁴, the balsamic virtue of the unguent being applied to the blood on the weapon is thereby communicated to the blood of the patient, the magnetic quality or virtue being the vehicle. Sir Kenelm Digby had the shocking effrontery to affirm, that, when a Mr. Howell ²³⁵ had received a bad cut in the hand with a sword, he procured the bandage which had been tied round the hand, and soaked it in water mixt with vitriol, without Mr. Howell's knowledge, but to the immediate relief of his wounded hand. And in the evening he dried the same before the fire, in a different room, and presently Mr. Howell's servant rushed in, to say his master was worse than ever, and felt as if burning coals were applied to his wound. Sir Kenelm dipped the bandage again in the water, and a message immediately came that the patient's sufferings were removed. The secret had been imported by a ²³⁶ *Carmelite* friar from India and China. Pretending to reason upon the causes of those egregious facts, Sir Kenelm ²³⁷ concludes that the Sun and Light attracted the Animal Spirits out of the bloody bandage and expanded them through the air, that the vitriol being mixt with the

²³³ Paracels. Archidox. Magic. L. 1. p. 699.

²³⁴ See Rodolph. Goclen. de Magnet. Curat. p. 159. p. 162. Marpurg. 1609.

²³⁵ Discours touchant la poudre de sympathie, par le Chevalier Digby. p. 13—16. Rouen, 1600. And see his Two Treatises etc. p. 164, 5.

²³⁶ Ibid. p. 17. See above, p. 436. p. 501.

²³⁷ Ibid. p. 176.

blood was obliged to travel in company with it, and the particles of vitriolized blood as soon as they came within the attractive heat of Mr. Howell's hand, did, by a filial affection for their own source and original root, return and reunite themselves therewith. Here, again, we have animal magnetism acting in harmony with the magnetism of the heavens. The *indivisibility* of the vital fluid cannot be more plainly set forth. It's remissibility and intensibility are implied by the various authors, who maintain that the magnet will procure²³⁸ love between strangers, and preserved it unimpaired between man and wife.

Magnetism is an effluence of the heavenly bodies, "which can be augmented and reflected by glasses²³⁹, like light," and can be communicated, propagated, and augmented by sound. But some animate bodies are so opposed to it, that their presence will destroy all the effect of it in other bodies. And that anti-magnetic principle doth likewise penetrate all bodies, and may likewise be reflected by glass and propagated by sound, being "not merely a privation but a positive opposite virtue." However the author may affect novelty and dissemble the sources and real character of his tenets, we cannot but recognize, in this description, the *light* of the Gnostics and Manichees, homogeneous with visible light, but of an infinitely more subtile and operative sort, emanating from Goodness, and their *darkness*, not consisting in absence or privation, but proceeding positively and substantially from the evil nature of Arimanes. In short, Mr. Mesmer was a Basilidian and Manichæan adept, who was profaning the highest mysteries of iniquity to the vulgar and daily purposes of medical curation. It is worthy of observation, that his system flourishes most, in the most masonic countries. It barely has an existence in England. It has obtained a moderate success in France, which is a country of *arrieres*

²³⁸ Marbodæus, P. Bairus, Pictorius, and Arnald. Villanovan. cit. Ridley on Magn. Bodies, preface. 1613. See Orph. Lithic. 300—28.

²³⁹ Mesmer, p. 78.

loges, but the character and temper of whose merry people is strikingly anti-masonic. But its triumph becomes complete, where impiety is superstitious and gloomy, and the human mind in its aberrations is methodical, persevering, staunch, and taciturn. A fair and full inquiry, undertaken by the physicians of this country, would probably show that real results were obtained by the Royal Artists, but, that they made use of those results in combination with others purely fictitious to support an ideal system of *causes*; upon the adoption of which system by the world, the usurpation of the Sol Ipse and the establishment of New Heliopolis must greatly depend. That is the word of the ænigma; that is the reason, why magnetism was not developed more fully by such men as Tritenheim, Paracelsus, Campanella, Arndt, or the Reverend Thomas Vaughan. The latter²⁴⁰ says, that the three fundamentals of art and nature are, *First*, the Aleph Creatum or Terra Adama, the basis of all things, answering to God the Father, *Secondly*, the Magnet, “by which all things whethe “physical or metaphysical may be attracted be the distance “never so great” and the absence whereof is the gulph between Abraham and Dives, answering to God the Son, and *Thirdly*, the Per Quod Omnia, which can do all in all, and answers to the Holy Ghost. Towards the close of his treatise he adds, in two languages, “Verily the time will come when “this truth²⁴¹ shall be more perfectly manifested, and especially that great and glorious mystery *whereof there is little “spoken in this book.* Solus Rex Messias, Verbum Patris “caro factus, arcanum hoc revelabit, aliquâ temporis plenitudine apertius manifestaturus.” I am satisfied Vaughan there refers to his Magnetism of God the Son. Sir Thomas Browne has a similar passage. “The smattering I have of “the philosopher’s stone²⁴², which is something more than “the perfect exaltation of gold, hath taught me a great deal

²⁴⁰ Anthroposophia Theomagica, p. 23.

²⁴¹ Viz. the imperfection of philosophy as it now stands, *ibid.* p. 63.

²⁴² Religio Medici, p. 63.

“ of divinity, and instructed my belief how that immortal
 “ spirit and incorruptible substance of my soul may lie ob-
 “ scure and sleep within this house of flesh. Those strange
 “ and mystical transmutations, that I have observed in silk-
 “ worms, turned my philosophy into divinity.” Did not I
²⁴³ say that *campe*, *chrysallis*, and *psyche* were phrases of
 the magnetic alchemy?

XIV. Master Alan de Insulis was born, either at L’Isle in
 Provence, or at Medoc in Guienne, about A. D. 1150, and
 died soon after A. D. 1200, with an immense reputation, of
 which he left no solid monument. He is principally known
 by the nine books of his *Anticlaudianus*, and their epilogue,
 in which they are presented to the Deity. It would not be
 amiss, for such a book to contain some allusion, direct or in-
 direct, to the poet Claudian or to the theologian Claudianus
 Mamercus; but it does not. It might have been conjectured,
 that he proposed to vindicate the dispensations of Providence
 against the famous *Sæpe mihi* etc. But no such matter is
 to be found in the book. These considerations persuaded
 me that the name was steganographic; and, having arrived
 at that persuasion, it was no long matter to read ²⁴⁴ *Ala-
 nus Uni Dicat*. That person was a zealous supporter of
 the Papal See against the Waldensian reformers and Albi-
 gensian Manichees. But his anxiety to support that central
 power of the church was compatible in him, as in various
 others, even with a wish to build the Apocalyptic Babylon.
 His *Anticlaudian* not only shows him to be thoroughly imbued
 with the Arian heresy, but it proclaims, in language but mo-
 derately ænigmatic, the plan of setting up the impostor Anti-
 Christ. He was certainly an Alchemist (admitting the *Dicta
 de Lapide*, which pass under his name, to be none of his),

²⁴³ Above, note 43.

²⁴⁴ The title is not *Anticl. Poema* but *Anticl. Poeta*, indicating that the
 poet’s name is therein contained. Bombast Von Hohenheim, walking in
 the footsteps of Manes, gave himself the unmeaning title *Paracelsus*, evi-
 dently not venturing to hazard *Paracellus*, and knowing that s and t are
 esteemed to be convertibles.

because he describes Reason as discerning all the arcana of the universe in three mirrours, of the first whereof he does not state the substance, but the second was

Argenti facies, fæces exuta metalli,
Infra se splendore diem stellasque relinquens,

and the last was

²⁴⁵ Auri nobilitas auro decoctior omni
Vixque suum dignata genus speciemque fateri,

or (in Sir Thomas Browne's words) the perfect exaltation of gold. The last of those mirrours discloses to Reason the most recondite things, how the divine idea engenders a terrestrial form, and incorporates all chaos or the prime matter into our microcosmic nature

et in nostram sobolem transcribit abyssum,

how the offspring degenerates from it's father, and how fate, chance, and free-will exist. Nature (according to Master Alan) assembled a coelestial council in a paradise surrounded with a tremendous wall,

Ambit sylva locum muri mentita figuram,

to his description of which Milton must have had an eye. Her temple was (I need ²⁴⁶ scarcely say it) on an eminence in the *centre* of it,

²⁴⁷ In medio nemoris evadit in aera montis
Ardua planities et nubibus oscula donat,
Hic domus erigitur Naturæ.

²⁴⁵ Anticl. *L.* 1. p. 20. ed. 1536.

²⁴⁶ See above, p. 511.

²⁴⁷ Anticl. *L.* 1. p. 5.

Nature, when her council was assembled, complained of the bad use that was made of her various gifts, and proposed that they should all join their hands in one great work, viz. that

²⁴⁸ Unius probitas multorum crimina penset

Non terræ fæcem redolens, non materialis,
Sed divinus, homo
In terris humanus erit, divinus in astris.
Sic homo, sicque Deus fiet, sic factus uterque
Quòd neuter, mediâque viâ tutissimus ibit
In quo nostra *manus* et munera nostra loquantur.

That is plain enough ; the most prudent *manus* or imposture, that nature's congregation can set up under a false pretence of the præternatural, is the intermediate scheme of the Arians. Her council having listened to that suggestion, agreed with her that it was highly expedient,

²⁴⁹ Ut novus in mundo peregrinet Lucifer, in quo
Nullius labis occasus nubilet ortum.
Sol novus in terris oriatur cujus in ortu
Sol vetus occasus proprios lugere putetur.
Possideat solus quicquid possedimus omnes.
Omnis homo sic unus erit, sic omne quod *Unum*
Unus in esse suo sed erit virtutibus *Omnis*.
Solis in occasu Sol alter proferet ortum
A nostris laribus quum nos exterminet orbis,
Hic, noster thalamus, nostrum firmetur asylum.

The old setting Sun is Christ, and the rising one is Anti-Christ, the Monarch Sol-Ipse, to whom Alanus *uni* dicat, who is one, and is all, and to whom all are to be reunited.

²⁴⁸ L. 1. p. 10, 11.

²⁴⁹ L. 2. p. 14.

Concord came forward in the council to recommend a strict union,

Ergò concordēs votum curramus in unum,
Quod Natura petit, Ratio commendat etc.

Concord wore a robe covered with hieroglyphical devices, in which the blessings of love, concord, faith, and piety were pourtrayed. It would have been thought that conjugal, parental, and filial concord, and all the charities of domestic life would have been there described. But no. Those emblems were merely to explain, how

. . . . unum ²⁵⁰

Esse duos fecit purgati fœdus amoris.
Nam David et Jonathan ibi sunt duo, sunt tamen unum,
Cum sunt diversi, non sunt duo mente, sed unus.
Dimidiant animas, sibi se partitur uterque.
Ut sibi Pirithous se reddat, redditus orbi,
Theseus inferni loca, monstra, pericula, tentat,
Vivere posse negat in se nisi vivat in illo.
Tydeus ²⁵¹ arma rapit ut regnet Tydeus alter,
In Polynice ²⁵² suo pugnat, seseque ²⁵³ secundum
Dum regnare cupit sibi poscere regna videtur.
Alter in Euryalo comparet Nisus et alter
Euryalus viget in Niso, sic alter utrumque
Reddit, et ex uno comitum pensatur uterque.
Atridæ furit in furiis, ejusque furorem
Judicat esse suum Pylades, patiturque Megæram,
Ne patiaturs idem Pylades suus alter et idem.
Hæc pictura suis loquitur *mysteria* signis.

Language more heathen, foul, and abominable can scarcely be

²⁵⁰ L. 2. p. 33. Compare Sir T. Browne, above, n. 160.

²⁵¹ A cannibal.

²⁵² A fratricide.

²⁵³ A Gallicism, le second soi-même.

imagined. At last it was resolved that Prudentia, otherwise called Phronesis, should ascend in a magical chariot to the heaven of heavens to make known the wishes of the council to the Most High. She drove through the air, and the seven planetary spheres, which are described in *astrological* language, and entered the sphere of the Fixt. Then Phronesis, while endeavouring to gaze into the regions of the incorporeal world, beheld the Queen of Heaven holding a book in her hand, and explained to her the petition of Nature's council,

Ut Divina manus animam demittat ab alto
 Quæ sit mente sagax etc.
 Quæ, carnis vestita togâ, sic visitet orbem,
 Quòd facinus redimat pietas virtusque reatum etc.

and asked her way to the citadel of Jove. Phronesis was conducted by the Queen into the Empyrèum, where are the Angels, the Saints, and the Virgin; but the glory of that place so overpowered her that she sunk into a *lethargy* (the *sopor* ²³⁴ *vigilans*, or somnambulism, of the imperfect magnetic excitement), from which she was roused by a sister of the Queen, whom the Alchemist does not call by any name, but who knew the use of certain heavenly drugs. That done, they conducted Phronesis into the highest Heaven, where she made application to God for the divine man,

Sic ad nos divinus homo descendat.

He promised to comply, and in pursuance of that promise he summoned the goddess Nous,

quæ præparet Illi
 Numinis exemplar, humanæ mentis ideam,
 Ad cujus formam formetur spiritus omni
 Munere virtutum dives, qui nube caducâ
 Carnis obumbratus veletur corporis umbrâ.

²³⁴ See Van Helm. above, p. 507.

Nous made an Idea from all the best models of human souls she could find, such as Job, Moses, Phineas, and Abraham ! and God endowed it with various perfections, and sent it down to the earth under the care of Phronesis. The Arian hæresy is here put forth as explicitly as need be. When it arrived, Nature made a body to receive it ;

Spirat in hâc formâ Narcissus, et alter Adonis
Spirat in hâc specie, quam si Venus altera rursum
Cerneret, in solitum decurreret illa furorem.

Concord united the spirit which Nous had made to the body which Nature had made, et carni nubit substantia cœli. The next business was his education, which Phronesis superintended. He was made perfect in the seven sciences and taught to dispute de omni scibili ; and conducted himself so well, that

Hippolytus redit in vitam, redit alter in orbem
Elias (the Artist ?) veteremque Joseph novus alter adæquat,
Forma pudicitia.

His instructress moreover warned him,

Quærat, quem vero sic complectatur amore
Illæsâque fide, quòd amor lucretur amorem
Alterius, referatque novos novus alter amores.

Quærat, cui possit se totum credere, velle
Declarare suum, totamque exponere mentem.

Nobility applied to her mother Fortune to endow the divine Man with her gifts also ; to which that capricious goddess assented, and promised to be for once consistent, steady, and faithful. She gave him dignity of birth and august persons for his parents ; and would have lavished immense wealth upon him, if Reason had not suggested the necessity of giving it to him in moderation. When he was perfected, his fame spread over the world, and even into hell, and the Furies and Dæmons waged war against him ; but the Virtues fought on

his side and he won the victory. Then came an universal monarchy and a golden age,

Nam regnum mundi legum moderatur habenis
 Ille beatus homo
 Jam cœlo contendit humus, jam terra nitorem
 Induit ætherium, jam terram vestit Olympus.

He concludes by recommending his readers to contemplate every thing *in one* and every thing *in every thing* ;

in quolibet horum
 Cuncta tamen meditari, et in omnibus omnia, fas est.

And such is Anti-Christ ; a man coming in the power of the Sun, professing to unite all the faithful in the unity of his own luminous and magnetic nature, set up fraudulently by a concerted union, in the names of *Nature* and of *Reason*, educated and accomplished with care, kept aloof from domestic endearments, but perfected in the ineffable wisdom of the east, lest his heart should ever relent or his discretion fail him, establishing an extensive tyranny, and professing to abolish property in order that all property might be at his own disposal and that

Possideat solus quicquid possedimus omnes ;

all under pretence of introducing a radical reform of human ills! Alanus (as I before ²³³ said) might well have figured among the allegorists who describe the King of the Sol-Ipses, and in the chapter dedicated to that express topic. But it seems to me to come in more aptly here, because he was an alchemist, and because he intimates the reunion of all men with the One Man. Like the *Angels* of Swedenborg, and the *Spirits* of Cardan, we must understand *Nature's Counsellors*, leagued together in Concord's Union, to signify the united fraternity of initiated royal Artists.

²³³ Above, p. 525.

XV. The tyranny of Anti-Christ is always associated, in the minds of the mystics, with the fourth prophetic monarchy, as displayed in the Carlovingian Roman Empire of the West. And the magnetic virtue, called by Balduinus the "magnetic "eagle of the Sun," was supposed by him to influence the emperor in an extraordinary degree,

Flammivomi Solis ²⁵⁶ rutilans aquila attrahit aurum
Et Sol imperii te, Leopoldo, trahit.

The establishment of military tyrants or Nimrodian rulers, imperatores, was an event reserved for the *Age of the Sun*, the ultima carminis ætas; and the godhead or character of Divus, which was supposed to be inherent in every adventurer who was raised to the purple *majesty*, so soon as he was so, appears to me to be a celestial effluence near akin to the magnetism of the Anti-Christians. The ²⁵⁷ *nimbus* or *aureola* which the emperours possessed in common with the gods, illa lux divinum ²⁵⁸ verticem claro orbe complectens, which the Merovingian kings borrowed from the emperours, and which the middle church transferred to its saints, was (as I conceive) a visible sign of the Solar virtue or philosopher's Light.

The rays of magnetic animation all centre in the soul of the Great Iliaster, as the vitality of all our nerves or veins hath its centre in the brain or heart. For which reason all persons who enjoy life, live in him, and he in them; and the resurrection to eternal life, which the Devil promises to his deceived accomplices, consists in the everlasting reunion of their souls to the soul of the Great Iliaster, not by absorption, but by *Revolution*. Saint John prophesies of some who shall have the mark of the beast upon their foreheads; and it is a curious

²⁵⁶ Balduin. *Hermes Curiosus*, p. 6.

²⁵⁷ Propriè *nimbus* est qui Deorum vel imperantium capita quasi clarâ nebulâ ambire fingitur. Serv. in *Æneid.* 3. v. 586. See *Æneid.* 2. v. 616.

²⁵⁸ Cl. Mamertin. *Paneg. ad Maximianum*, p. 6. ed. Cellarii. See Montfaucon, *Monum. Monarch. Fr.* vol. 1. disc. prélim. p. 21.

circumstance that Dr. J. Valentine ²⁵⁹ Andreae informs us, that there were certain persons in his time, who wore upon their faces the mark of the Great Iliaster. Upon such principles as these it is said, that Enos or The Man "is neither "the same as, ²⁶⁰ nor yet different from, the person" who has the good fortune to obtain him. As the bodies of all men are neither the same nor entirely different from that of Adam their common father, in like manner their souls enjoy a remote and imperfect identity with the soul of Mithras, Adam Kadmon, or Adamus ²⁶¹ Primus Occultus, from whom (through Adam the protoplast) they emanated; and to whom (when he comes in his character of Messiah) they shall be reunited, in such a manner as to restore them to the state from which they fell by the sin of Adam. That Revolution of Souls is what the ancient translator of St. Irenæus (if a translation it be) terms their Circulation, certain hæretics having maintained, *se ex eâdem circulatione* ²⁶² *cum Jesu habere animas.*

It is, therefore, a point of no essential importance in what family of men the Sun selects a temple of flesh, to contain his godhead. Though a Jewish womb may enclose the new avatar, it will nevertheless be Nimrod returning, one person distinguished by so many names and forms,

²⁶³ *durch Messias, und Prometheus,*
Durch Horus, Wischnu, Eros, Thor, und Christus.

So, the soul of Cain passed in three divisions into three cotemporary men, Korah the Israelite, Jethro the Midianite, and the Ægyptian whom Moses slew, *quæ omnes tres tamen sunt homo unus omninò, quamvis non nati sunt in* ²⁶⁴ *consan-*

²⁵⁹ Peregriini Errores, p. 95.

²⁶⁰ Philo cit. above, p. 577.

²⁶¹ See Kabb. Denud. 2. part 1. p. 345, 6; part 2. p. 249. 256. 304. 421.

²⁶² Iren. L. 2. c. 57.

²⁶³ Werner, Sohne des Thal's, 2. p. 282.

²⁶⁴ R. Jizschuk Lor. de Revol. c. 32. p. 365.

guinitate, modo de unâ ortum trahant radice. Now, a *radix* is any one of the 613 parent souls which existed in Adam Protoplastes, each of which contains 613 scintillas, and so forth.

These observations are of great moment, in as much as they show, that the seeming inconsistency discoverable in the language of the wicked is not a sufficient ground, for disbelieving that their strange system is such as it otherwise appears to be.

NOTE 136 TO PAGE 565.

Dr. J. Astruc (father, as it is said, of the notorious D'Alembert) in his learned *Hist. de Morbis V.* has amply confuted every argument of those, who ascribe an ancient date to the misfortune, which befel Fracastor's *Shepherd*. It is described as somewhat "novum, inauditum, invisum, incognitum," by an author writing in the year 1496. Dr. Jos. Grundbeck cit. Astr. *L. i. c. 5. s. 2.* And it seems certain that it first appeared in 1494 or from that time to 1496. The Siege of Naples by Charles VIII. is assigned for the time and place of it's appearance, by such a weight of testimony, as cannot reasonably be rejected. But I can by no means agree with Dr. Astruc in giving credit to the story of that plague having been imported from Hispaniola to Barcelona in 1493. That opinion is, I believe, founded upon the fact, that Guaiacum was brought from that island, where it's medicinal virtues were known, and upon it's having been esteemed an effectual remedy for the new ill; *which it is not*. That error was sufficient to found an opinion, which many chemists were not unwilling to hear propounded, for the reasons already intimated in the text. The date and place of the first visitation are fixed by contemporaneous authorities. But Guicciardin's history was not published before 1532. And of the other authorities, who tell that tale about Hispaniola, I do not perceive that any is more ancient than 1526. Thirty years from the event; and I would object to it, if it were even five years after. Take a thing to America this year, and you will find it there next year. See Astruc *Hist. L. i. c. 10.* Dr. Fracastor had confidence in guaiacum and supposed, no matter how rightly, that the Caribs used it for the same malady as he did. But so far from pretending that they had communicated the latter, he distinctly asserts that it was an epidemic in Italy;

Paulatim aerii tractus et inania lata
Accipere luem, vacuasque insuetus in auras
Marcor iit, cœlumque tulit contagia in omne.

And he repeated his profession of that opinion in the prose work he afterwards published *De Morbis Contagiosis. L. 2. fol. 125, 6. edit. 1555.* Guaiacum was imported into Europe from Hispaniola in 1517 (twenty-three years after the time in question) according to Ulric Hutten, or in 1525 (thirty-one years after) according to Brassavolus. Motherby's *Med. Dict. in Guaiacum*. The natives valued the tree for it's medicinal properties. And the Europeans were told that they used it to alleviate the sufferings of contagious disease. I do not in the slightest degree doubt it. The Spaniards had given them ample reason to do so. In 1517 indeed! I would wager that in 1500 they had converted that island into a lazaret-house. Of two millions of natives only 153 souls were surviving in A.D. 1545.

The elder Van Helmont declares that the calamity came neither from the

East nor the West Indies, and cites a letter of Ferdinand Cortez, in which that great captain had asserted, that it was unknown in the West Indies when he first visited them and was conveyed from Europe by a black servant of Narvaez, who had been at the siege of Naples. *Tumulus Pestis*, p. 155. Lugd. 1667.

The accounts given of the matter by alchemists and mystics are calculated to strengthen suspicion. The same Van Helmont fables that a certain layman, a holy man, saw a vision in his sleep, from which he inferred that the ill was a sort of hippomanes arising (if I may thus enigmatize what will not bear to be exprest) a viro amatore Philyræ aut Hipponæ. *Tum. Pest.* p. 156. Paracelsus derives it a leproso et scorto; the same author says, morbus Gallicus incepit cū sal corrosivum se separavit ab *Yliado*. For a Bedlamitish explanation of that word, see J. Van Helm. de Font. p. 419. de Tartar. L. 2. vol. i. p. 472. The inconsistency of Paracelsus on the subject is quite wild, assigning for it's first appearance four different dates in different parts of his works—1360, 1460, 1478, and 1480. And he gave himself out to be the first writer on the subject, at a time when more than thirty had appeared! Astruc. L. 1. c. 9. s. 3. L. 5. sæc. xvi. p. 663—6. Dr. Astruc ascribes all this to sheer ignorance; but it rather reminds me of what some one said of the alchemists, that toti trepidant et ad omnia fulgura pallent. Another account is that the French and Spanish armies were both supplied with human flesh by their sutlers; the men being slaughtered in Mauritania, brought over in barrels, and sold for thunny fish. Fioravanti cit. Astruc, L. 2. c. 2. s. 4. Lord Bacon, *Nat. Hist.* cent. 1. No. 26. The statement of the Spaniards having medicated a quantity of wine in order to destroy the French (Andr. Cæsalpin. *ibid.* s. 3.) directly fixes the chemists with the charge of having composed and generated that ill; and adds, that those who did it acted intentionally. We cannot but be loth to suppose, that pestilence was ever engendered by the deliberate act of philosophers; but it must not be dissembled, that Regiomontane and other conjurors are said to have predicted this very plague of which we are treating. See Fracastor. de Morb. Contag. fol. 125 b. Paracels. de Peste, L. 1. c. 4. And, that father Jerome Savonarola foretold the approach of an universal renovation to be preceded by an universal scourge, and the invasion of Italy by Charles VIII., "passing the mountains in the similitude of the Cyrus of "Isaiah," and bringing with him three fires to burn Italy, fuoco di guerra, fuoco di carestia, fuoco di pestilentia. He was supposed by some to be in correspondence with the French, and capable (as his writings suffice to show) of any crime. Savonarola *Oracolo della Renovazione*, fol. 100. 111. 121. 141, 2. *Compendio di Revelazione*, not paged. Florence, 1495. The statements of Van Helmont and Fioravanti, though they mention causes which taken simply are inadequate to the effect, may nevertheless be derived from a real knowledge of the matter; because the mystic permutations, as well the obscene as the cruel ones, were all grounded upon the properties of the argentum vivum and performed upon hydrargyrous subjects. However, I place a stronger reliance upon the astrological solutions offered by the mystics. They attributed the mischief to the conjunction of Mars and Sol with Mercury. W. Hock cit. Astruc. i. c. 9. s. 1. Phrisius cit. *ib.* N

Maynard, N. Massa, Ulr. Hutten, and H. Benedict, cit. ibid. When we reflect that metals were sovereign ingredients in the chemic elixirs, and that the seven planets presided over the seven metals, we shall perceive something more than idle superstition in those words.

An opinion exists among German physicians, that the cause which generates a malady, will also cure it, if applied in different modes and degrees. It is a revival of the Paracelsian dogma. Sic scorpio scorpionem curat, realgar suum realgar, mercurius suum mercurium, etc. Paracels. de Astron. p. 196. Fragm. Medic. p. 341. ed. 1658. And it derives some support from the jealousy that exists between those sisters Variola and Vaccine. That some such notion existed in the occult medicine of older nations than the Germans may be inferred from the spear of Chiron the Centaur and his pupil Achilles,

Vulnus, et auxilium, Pelias hasta tulit.

It transpires also in the vulgar jest, "a hair of the dog that bit you," and in the *Ludus Paracelsi*, "*lapis saxifragus, calculosorum desiderium.*" J. Van Helmont de Lithiasi, p. 42. If they find in the archives of the Solipse Monarchy such an account of the origin and cure of the M. Gallicus as I have surmised, they would have at least one solid fact towards their theory. Medical works of the date of 1497 evince that the *Argentum Vivum* was exhibited as a specific, from the very first period of the M. G. Astruc. 2. c. 7. s. 1. Strange! that they should hit at once upon the cure of an unknown infection from the new world. Jerome Fracastor, a man of brilliant genius, but of a very doubtful character, was born in 1482, twelve years before the visitation. He intimates his belief in divers alchemical fancies, viz. that sulphur, quicksilver, fire, and æther, mixt up with the various productions of sea and land, will produce gold. Syph. L. 2. in Poet. Ital. tom. 5. p. 23. It befell one Ilceus,

"cultorem diis sacri agrestibus horti,
Cultorem nemorum sectatoremque ferarum,"

to kill a stag sacred to Diana, and to suspend its head and horns to a tree as an offering to the medical nymph

Callirhoe, quæ sancta solet depellere morbos.

Apollo struck [him] with disease. But Callirhoe (whose name is borrowed from that of a hot spring, which rises near the shore of the Lake Asphaltites, and flows into it) commended him to Lipare the chief of the metallurgic nymphs, by whom he was conducted into their caverns ;

Hæc loca mille Deæ cæcis habitamus in antris,
Nocte Deæ et Tellure satæ, quæ munera mille,
Mille artes.

She brought him to the shores of a subterranean river of quicksilver

Argento fluitantem undam vivoque metallo,
and in that magic stream

juvenem toto ter corpore lustrat
Mirantem exuvias turpes et labe malignâ
Exutos artus pestemque sub amne relictam.

So much for Ilceus the Huntsman; and now for the shepherd Syphilus. He tended the herds and flocks of Alcithous king of the golden isle of Ophyra, a descendant of the submerged Atlantidæ. And in his pride, and in resentment of the Sun's scorching heats, he addressed him saying "*Why should we call thee the father of all things, and God? Thou hast no regard for us, nor for the herds of our king. Or rather, though a God, thou art envious. I feed a thousand heifers and a thousand sheep. Thou hast but one Bull and but one Ram in Heaven, and one thirsty Dog to tend your cattle. Fool that I am! let me rather worship my king, whom lands and seas and nations obey and who exceeds in power the Gods and the Sun. He shall send us fresh breezes and cool groves for our parched herds.*" Accordingly he built altars and temples to the king, and the people worshipped him. The Sun looked upon Syphilus,

iniquos
Intorsit radios et lumine fulsit acerbo.

Straightway he contracted a malady which inherited his name. Propitiatory rites were instituted in honour of Sol Ultor, who in his mercy created the Guaiacum tree.

Let us remember, that Dr. Fracastorius had in his first book declared, that the Neapolitan calamity was an epidemic, and not introduced from Hispaniola. And therefore, what he fables concerning that isle under the name of Ophyra does not mean to insinuate an importation of poison from America; whatever else it does mean. He knew that such was not the case, and he furthermore knew what the case was. His poem is as full of meaning as it is of beauties. Syphilus is said for Symphilus, and means an United-Brother, being equivalent to the old epithet of the Essenians, Φιλαλλήλος, and Ophir is a trite symbol of Alchemy. Syphilus's society was a Mithriac one, or one that "called the Sun God:" but forgetting what he owed to the Sun, he was fain to deify a certain man whom they called their king. The King of Ophir is the human Monarch Sol-Ipsc. And the ill was ascribed by Fracastor to its true cause, the presumption and wickedness of that Monarch's subjects; though perhaps, like a heathen of the crypts, as he was, he really supposed that the round lamp was angry and able to punish. The mischief thus engendered by the Sun in Ophir is healed in a place very differently described, but yet in its essential characters the same, viz. in the dark and secret places, where the Nymphs concoct the microcosmical gold. Alchemy and masonry generated the poison in their madness, and by means of their Argentum Vivum; and they immediately resorted to the same noxious mineral for an antidote. Curat. . . . *Mercurius suum Mercurium!* There is another author who wrote allego-

rically upon this subject, and in verse, John Le Maire of Hainault. He was born at Bavais in 1470, and was consequently in the prime of life, when the siege of Naples took place. His legend is, that a goddess, having discovered that her son had mistaken an arrow of Death for one of his own arrows, flung it into a fosse which surrounded her castle. Some people, who were disporting themselves in the garden, were thirsty and drank of the water from the fosse, and were contaminated. I particularly observe one epithet,

Beuvoient alors la liqueur *argentine*
Pleine de mort et poison serpentine ;

but I cannot say whether it be a common place, or a significant phrase for the unknown Aqua Mercurialis.

Peu de guéris en sont, de morts beaucoup,
Car règne ha ce cruel tourment
Par tout le monde universellement.

Le Maire, Contes de Cupidon et D'Atropos, p. 5.

It will naturally be asked of me ; Will the mineral, which removes that evil, also produce it, as you pretend that it did ? It will produce affections so similar, that it requires experience to distinguish the one from the other. Such are the diseases called Erethismus Mercurialis and Hydrargyria. See R. Carmichael On the Diseases which have been Confounded, etc. p. 31. Dublin, 1814. In the midst of a course of Mercury, ulcers, nodes, and eruptions confound the practitioners. Ibid. p. 118, 119. The primary symptoms will reappear when Mercurial action is at it's height. That mineral is then discontinued, and the symptoms are ascribed not to the poison but to the antidote. Upon so doing, the recovery is usually more rapid than could have been expected. Ibid. p. 86. Ptyalismus is sometimes a primary symptom ; and when it is so the mineral *diminishes it*. There are authorities for saying that, that mineral is capable of producing nodes upon a sound bone. See *ibid.* p. 50. The Mercurial Phagedena is mistaken by the inexperienced for it's similar, and so are the effects which it produces. P. 48. p. 50. My charge against the philosophers and their stone is, therefore, no light or baseless one. It may yet be said, that the experienced *can* distinguish the hydrargyrous from the contagious disease, and that the argentum vivum *does not produce the latter*, though it produces it's similar. But we must bear in mind what the secret-swearers are eternally dinning in our ears, viz. that the argentum vivum philosophorum was materially different from that which is known to the vulgar ; nor was quicksilver always the basis of it, for "the philosophers have two Mercuries : the first is the Spirit of Antimony, and the second is the Spirit of Mercury and the Venus Philosophical." Vaughan's Euphrates or Waters of the East, p. 123. Basil Valentine cit. *ibid.* p. 106. The former of these philosophical *first-matters* may have had it's share in ravaging the world, and perhaps in generating Sudor Anglicus. Also we must attend to this, that the living silver of the philosophers was used in an infinite variety of ways, on the principle of per-

mutation, by which alone the microcosm could be obtained; and we must not forget the operative powers of the *second heat*. See above, p. 564, 5. Their madness led them into operations so different from those of lawful medicine, that we have more reason to wonder at the similarity of the effects, than at the want of identity. We know not whether the tragedy of Naples be a tale of Itys, of Philyra, or of Hyacinthus, one of Babylon, or of En-gaddi, nor whether we should inquire as Maierus says "in Rhodo apud Adonim" (*Ἀμμοῦ ῥόδου τινεῖς*, etc.) and in rubeo, or whether in albo.

MEMORANDUM ON PAGE 284. L. ULT.

It is just towards the memory of Mr. Bayle to say, that the doubt above intimated, though perfectly well-founded, ought not to be directed against his veracity. The mistake arises from the incredible ignorance of the London translators, Messrs. Bernard, Birch, and Lockman, who have thought fit to express *Sainte Paule* by *St. Paul*!

Gracchorum soboles, Agamemnonis inclyta proles,
Hoc jacet in tumulo. Paulam dixere priores.

S. Hieronym. tom. 1. fol. 62. b.

MEMORANDUM ON P. 407. L. 2. AND NOTE 144.

I perceive I have here fallen (how, I know not) into a verbal, and merely verbal, incorrectness. Plato says in the cited passage of his *First Alcibiades*, that *Zoroaster* is the son of *Oromazdes*, and it is in his *Commonwealth* (L. vi. p. 118. Bip.) that he says, "*the Sun* is the son of *the Good*, begotten "in his own likeness." There is no difference; only, the word *Mithras* for the Sun must be sought in Xenophon and not (I believe) in Plato.

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LONDON:
PRINTED BY THOMAS DAVISON, WHITEFRIARS.





